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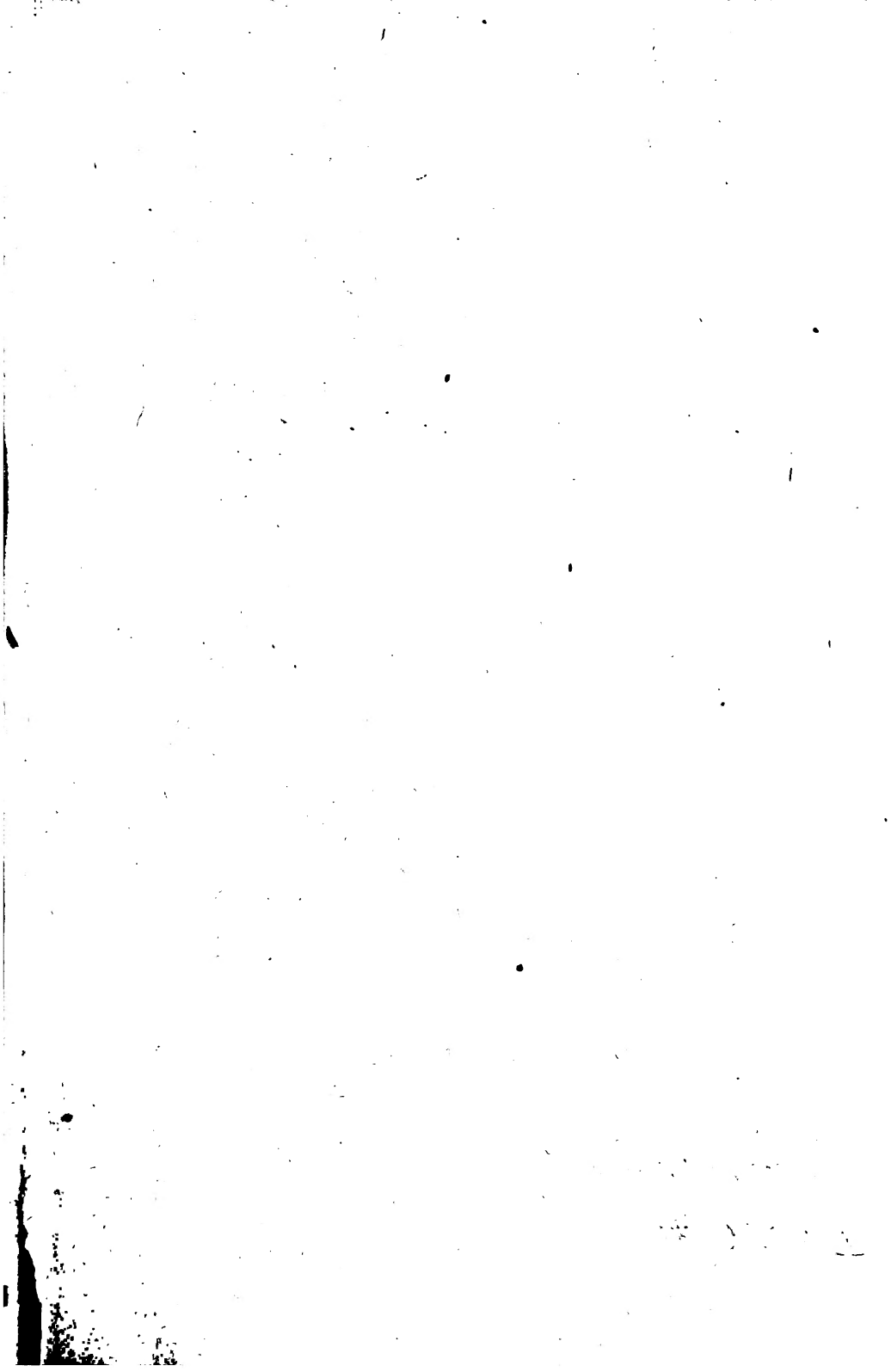
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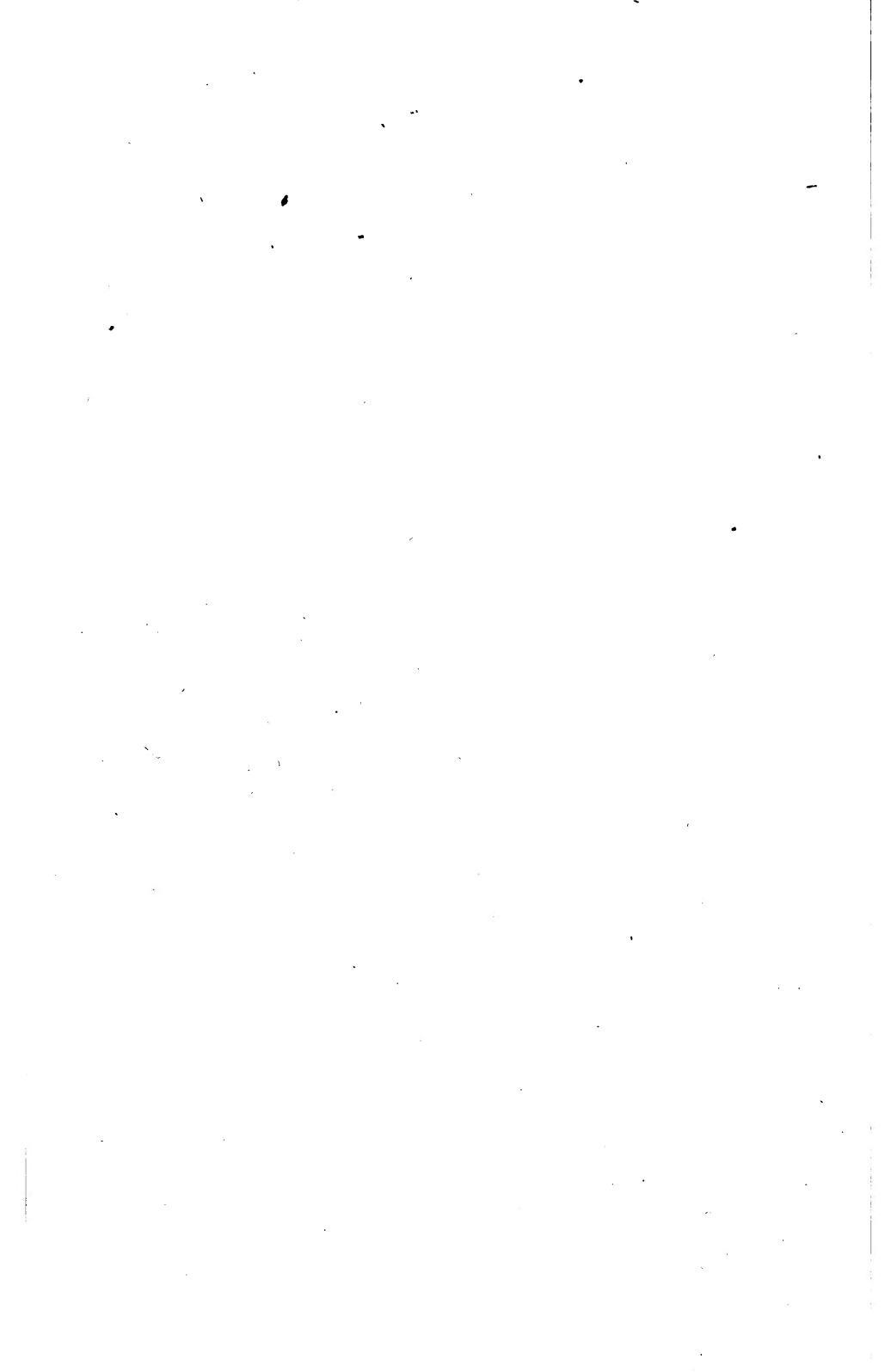


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Pali Text Society

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THE  
**ĀṄGUTTARA-NIKĀYA**

PART V

EDITED BY

PROF. E. HARDY, PH.D., D.D.

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**DASAKA-NIPĀTA, AND EKĀDASAKA-NIPĀTA.**

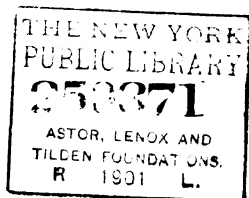
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## PREFACE.

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In issuing this last volume of the *Āṅguttara-Nikāya* I have to say a few words on the work now laid before the public in a complete edition<sup>1</sup>.

It was in spring 1896 that I began transcribing and collating those parts of the *Āṅguttara* which were left unfinished by the lamented Dr. Richard Morris, and in autumn 1898 I had finished my transcript and collation of the eleventh Nipāta. For the whole work, from Part III—V, I have had the same five MSS. which have been spoken of by me in the Preface to Part III, *sub* 1—5. These MSS. are identical with those which Dr. Morris made use of in Parts I and II of his edition, respectively. Moreover, I have gone fully into the Siamese edition, and, for some parts of the sixth Nipāta, and for the whole of the seventh and eighth Nipātas I had at my disposal another MS., mentioned *sub* 6 in the Preface noticed before. I am sorry I was not able to mention two further MSS., likewise consulted by my hon. predecessor, but only for Part I, because these MSS. belong to the Collection of Pāli MSS. in the British Museum, and it was impossible for me to make a longer stay in London to collate them.

If we are to judge from our MSS., we may fairly assume three different versions of the *Āṅguttara*, a Sinhalese, a Burmese, and a Siamese, the last being represented only by the edition of the present King of Siam, this last,

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<sup>1</sup> See, besides, the Preliminary Remarks to Parts I and II, by the Rev. Dr. Morris.

however, representing in itself a whole set of MSS. Of these three versions the Siamese seems to hold an intermediate position between the two former, since it agrees with the Sinhalese MSS. in about as many instances as with the Burmese<sup>1</sup>. It presents also some readings peculiar to itself. The Sinhalese group of MSS. as well as the Burmese differ, at all events, more widely from each other than from the Siamese, as will be seen from the various readings given in the foot-notes. The former group, comprising three MSS., viz. the Turnour MS. and two Morris MSS. have all essential readings in common, besides a great number of such as are of more or less accidental character. The same holds true of the group represented by the well-written Mandalay MS., by the Phayre MS. and another MS. of the Morris Collection.

Into both versions corruptions have crept, a large number of which are clerical errors, slips of the pen and similar mistakes, owing to the circumstance that the copyists have seen wrong or heard wrong. Again, words or sentences that were perplexing have given rise to many errors in sense and meaning. Sometimes, a remedy against such perplexities was employed (at least in the Burmese MSS.) by borrowing an expression from the commentary, where it had been substituted for an obscure one occurring in the text. In a good many cases these corruptions are to be amended and eliminated, either by aid of the MSS. themselves (unless the corruptions are common to them), or by the same words from other passages, or, finally, by the commentary, which is often apt to throw light upon textual difficulties. But there are other cases, where we are at a loss, partly because neither the MSS. nor the commentary give us any help, partly because we have to decide between two or more readings of which no one is absolutely wrong. Thus the present edition will be liable, I am sure, to many mistakes, but since I have

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<sup>1</sup> There is, in fact, a small *plus* in favour of the Burmese MSS.

given, as it were, a complete *apparatus criticus*, everyone who uses it will have the necessary means of finding out for himself which reading should be adopted.

In characterizing above our MSS. as different versions, I must make one great reservation. The two or three versions differ, no doubt, even in essential readings. Nevertheless I am of opinion that they point to one and the same source, from which all have sprung. There exists no fundamental discrepancy between them, as regards the subject-matter, and they may be said to agree also in the form, unless we ask more than we should demand. It is true, that those MSS. which are called Sinhalese stand in closer connexion to each other than to the Burmese, and *vice versâ*<sup>1</sup>, still we always meet with the very same tradition and find reasons enough to refer the different versions to one single archetype. It may be open to dispute, whether our Sinhalese MSS. of the *Āṅguttara* are the more reliable, or our Burmese. The late Dr. Morris seemed inclined to give the preference to the former, and he was undoubtedly right in rejecting the Burmese readings when the Sinhalese were decidedly better, but, as a rule, there is no MS. nor any set of MSS. which can be relied upon indiscriminately. Dr. Morris himself seems to have felt this, for in the new edition of the first two *Nipātas* he has given his sanction to a Burmese reading which he had condemned as nonsense, in the Preliminary Remarks to the earlier edition<sup>2</sup>. I do not like generalizations. As a

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<sup>1</sup> There appears to be a closer agreement between the Turnour MS. (T.) and Morris 7 (M<sub>7</sub>) than between T. and Morris 6 (M<sub>6</sub>) or between M<sub>6</sub> and M<sub>7</sub>. It is also noteworthy that the Burmese MS. of the Morris Collection (M<sub>8</sub>) agrees more conspicuously (see e. g. Part IV, p. 72 n. 2) with the Sinhalese MSS. than any other of our Burmese MSS. seems to do so.

<sup>2</sup> The reading in question, i. e. *dummaṅku* is, of course, at first sight rather perplexing. Its meaning, however, is not simply 'immoral' and the like, but 'staggering' in a moral sense and with a certain connotation, the latter

matter of fact, there are numerous passages where the Burmese MSS. have preserved the correct reading, while there are perhaps yet more numerous passages where we may safely follow the Sinhalese MSS. I think it best to pay due attention to both and am not willing to neglect the indications given to us by the commentary.

In order to render this edition of the *Āṅguttara* more accessible to all those who intend consulting it for purposes of literary research, specially for that of comparison of the *Āṅguttara* with other canonical books of both great schools of Buddhism, I have added, in an Appendix, an analytical table extending over the whole work. Now we learn from a *versus memorialis*<sup>1</sup>, that there are 9557 Suttas in the *Āṅguttara*, and, although there are, in fact, at most about 2344 Suttas in the *Āṅguttara*, as was known

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being clearly expressed by *dur-* in 'dummaṅku'. This prefix gives to the word 'maṅku', the original meaning of which is given by Böhtlingk as equivalent to 'staggering', 'weak on feet' (schwankend, schwach auf den Füßen), a sense modified by special disapprobation.—, *Dummaṅku* signifies one who is staggering in a disagreeable, censurable and scandalous manner, because he is not ashamed at his behaviour, or the like. Other examples of a similar connotation in words beginning with *dur-* are 'durabhimānin', 'duravalepa', 'durāgraha'. Buddhaghosa, too, seems to be in favour of this explanation of the word. The first time when *dummaṅku* occurs, *Dukanipāṭa* XVII, 1 (Part I, p. 98), he only says:—*dummaṅkūnan ti dussilānaṃ*, but the second time, *Dasakanipāṭa* XXXI, 3 (Part V, p. 70), he is a little more copious. His explanation runs as follows:—*dummaṅkūnaṃ puggalānaṃ niggaḥāyā ti dummaṅkū nāma dussilapuggalā, ye maṅkubhāvaṃ āpādamānā pi dukkheṇa āpajjanti vitikkamaṃ karontā vā kaṭvā vā na lajjanti*, *tesaṃ niggaḥatthāyā*, and so on. The words in italics seem to confirm our opinion. We find, besides, in the *Āṅguttara* (Part IV, p. 97sq.) the word *dummaṅkuya* (n.), for which Buddhaghosa substitutes *dummaṅkubhāva*.

<sup>1</sup> See on p. 361 of the present volume. The same verses, with slight differences, occur in the Introduction to Buddhaghosa's *Manoratha-Pūraṇī*, to the *Sumaṅgala-Vilāsini* (p. 23), and elsewhere.

to Buddhaghosa in the fifth century A.D., I venture to hope the reader will make allowance for any mistake on my part.

A second Appendix presents a list, where Suttas (or the greater part of any Sutta) occurring twice or more in the *Āṅguttara* are noted. In this list, however, I have not included those numerous Suttas which deal with the same subject, once concisely and once more in detail. I have brought them together in a separate list which, I hope, will prove to be complete.

There is, moreover, another feature of our work, equally obvious with that already mentioned. The various matters are arranged according to a purely numerical system of grouping. In consequence of this principle of number, subjects grouped under one of the higher numerals, as for instance in the *navāṅgas*, are not unfrequently arranged in the way of addition (for the *navāṅgas* the scheme mostly being five *plus* four), but, with a few exceptions, the component parts are by no means mere repetitions e. g. of the *pañcāṅgas* or the *caturāṅgas* in the fifth and fourth *Nipātas*. Since this peculiarity is inherent in a great many Suttas, a brief statement would, in my opinion, afford some service to our knowledge of the work done by the makers and compilers of the *Āṅguttara*, and therefore I did not omit it<sup>1</sup>.

I should be very glad, if I could also add a list of

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<sup>1</sup> In the *Aṭṭhakanipāta* LXII and LXXVIII (Part IV, p. 296 sqq.; p. 328 sqq.) the subjects are registered exceptionally under five heads from six *down* to two, and in the *Dasakanipāta* XXVII and XXVIII (Part V, p. 48 sqq.) they are registered under ten heads from one *up* to ten. The nearer we draw to the end of the work, the more the creative power—*sit venia verbo*—shrinks, and in the last *Nipāta* hardly anything original is to be found. How the five first chapters of this book are made up, may be gathered from the commentary which describes them as follows:—*Ekādasanipātassa paṭhamādāni hetthā vuttanāyen' eva kevalaṇ c'ettha ādito pañcasu nibbidāvirāgaṃ dvidhā bhinditvā ekādasāṅgāni katāni.*



those Suttas of the *Anguttara* which are identical, or nearly identical, with those in other canonical books. A Synoptical Table like this would, no doubt, prove to be very useful, but such a task, I regret to say, far exceeds my forces, at least at present. Besides, nobody would be likely to look for it here. I shall only adduce, in a footnote, a few parallel passages to other works and some quotations in, and from our work<sup>1</sup>. If, however, I make

<sup>1</sup> (1) Parallel passages, excepting verses: —

M.V. VI, 31 (Vin. I, 233sq.)—VIII, XII (A. IV, 179sq.; cf. I, 62)

C.V. V, 3, 1 (Vin. II, 108)—V, CCIX (A. III, 251)

C.V. X, 1 (Vin. II, 253sq.)—VIII, LI (A. IV, 274sq.)

D. II § 93sq. (I, 81sq.)—III, 58 § 3sq. (A. I, 164sq.)

D. XI § 85 (I, 222)—VI, LIV § 5 (A. III, 368)

M.P.S. I § 1—5—VII, XX (A. IV, 17sq.)

M.P.S. I § 6—VII, XXI (A. IV, 21sq.)

M.P.S. III § 1—20—VIII, LXX (A. IV, 308sq.); cf. S. V, 258sq.

M.P.S. III § 21—23—VIII, LXIX (A. IV, 307sq.)

M.P.S. III § 24—32—X, XXIX § 6 (A. V, 61sq.; cf. IV, 305sq.; I, 40)

M.P.S. III § 33—42—VIII, LXVI (A. IV, 306sq.; cf. I, 41)

M.P.S. VI § 5—9—IV, 76 (A. II, 79sq.)

M. 6 (I, 33sq.)—X, LXXI (V, 131sq.)—III, 100 § 5—10 (A. I, 255sq.)

S. LV, v, 41 (V, 399sq.)—V, XLV (A. III, 51sq.)

[S. VI, 1, 9 § 3—7 (I, 149); XI, 1, 6 (I, 224sq.)—X, LXXXIX § 3; IX, XXXIX (A. V, 171; IV, 432sq.; transformed and enlarged). Itiv., Duk. I, 3 (p. 24sq.)—II, 1, 3 (A. I, 49sq.)].

(2) Parallel verses: —

Vin. II, 156; cf. S. I, 212—A. I, 138;—M.P.S. IV § 3—A. II, 2 (sīlam);—S. I, 2; 55—A. I, 155;—S. I, 149—A. V, 171; 174 (cf. I, 3); S. N. v. 657—660;—S. I, 167; 175—A. I, 167;—S. V, 405—A. II, 57;—S. I, 208; cf. Th. II, v. 31—A. I, 144;—Dhp. v. 54—A. I, 226; v. 85—89—A. V, 232sq.; 253sq. (cf. S. V, 24)—Itiv. p. 82, 117—A. II, 14; p. 95sq.—A. II, 12; p. 100sq.—A. I, 165 (pubbe nivāsam cf. Dhp. v. 423); 167sq.; p. 102sq. (prose incl.)—A. II, 26sq.; p. 109sq. (prose incl.)—A. I, 132; II, 70; p. 112sq. (prose incl.)—A. II, 26; p. 115sq. (prose incl.)—A. II, 13sq.; p. 118sq.—A. II, 14; p. 121sq. (prose incl.)—A. II, 23sq.

no reference to any Abhidhamma-book, e. g. the Puggala-Paññatti or the Dhamma-Saṅgani, my reason for doing so

(3) Quotations in the Aṅguttara: —

S.N. v. 1048 is quoted in A. I, 133 by the name of Punnapañha, v. 1106—7 in I, 134 by that of Udayapañha, and v. 1042 in III, 399; 401 by that of Metteyyapañha, their common head being called Pārāyana.

From S. I, 48 the verses are quoted in A. IV, 449 and introduced by the words:—vuttam idam āvuso Pañcāla-candena devaputtena. This chapter of the Aṅg. (IX, XLII) expounds the moral meaning of the first Pāda. Furthermore, a stanza which is pronounced by Taṇhā (Cupido), one of Māra's daughters, as we learn from the Mārasam-yutta (3, 5) in S. I, 126, is quoted in A. V, 46; 47 sq. under the name of Kumāripāñhā, but attributed there to the Buddha himself. I cannot identify a quotation made from the Mahāpañhā (pl.) in A. V, 54; 58. In the commentary we only read Mahāpañhesū ti mahanta-atthapariggāhakesu pañhesu. There exists, moreover, a number of sayings, attributed to the Buddha e. g. in A. III, 98 sq., the source of which is unknown to me, but since a Dukkakkhandha-Sutta-Pariyāya is mentioned in Jāt. II, 314, and a sentence quoted therefrom is nearly identical with one of them, it may be hoped that it will be traced ere long.

(4) Quotations from the Aṅguttara: —

No explicit quotation in any other canonical book is known to me. In the non-canonical Milinda-Pañha the Aṅguttara is referred to several times, but not by name (see for details Professor T. W. Rhys Davids' list in the Introd. to vol. XXXV of the S. B. E. p. XXVII sq.). Twice, however, viz. p. 362 and 392 (of Trenckner's edition), the Aṅguttara is referred to by name or, strictly speaking, by the name of Ekuttara (Ekuttaranikāyavaralañcake, and 'nikāyavare), i. e. the work which is based on the principle of adding 'one' in each subsequent Nipāta. The passages referred to are I, XIII, 7 (A. I, 23) and X, XLVIII § 2 (V, 88), not X, v, 8, as Mr. Trenckner had pointed out (Notes, p. 430).—Among those passages which, in the Milinda, are introduced by some or other formula, e. g. bhāsitaṃ Bhagavatā, and marked as 'not traced' by Professor Rhys Davids in the list given by him on p. XXXI sqq. of the Introd. above named, there is *inter alia* (Mil. p. 164) a quotation from the Aggikkhandhūpama-Sutta (A. IV, 135).

simply is, because I believe that all works of this *genre* deserve a special examination on account of their being entirely dependent upon the *Āṅguttara* (see Dr. Morris' and Professor Edward Müller's Introductions, respectively). I have also omitted often recurring stock-phrases, similes and the like which, of course, would not be sought for in *vain* in a Concordance to the *Tipiṭaka*. Such a Concordance is still a great *desideratum* of Pāli scholarship.

I have to mention (see Preface to Part IV) a slight difference in counting the Suttas between the commentary and the present edition. In the *Dasaka-Nipāṭa* the commentary divides our No. XXXI into two parts, from § 4 down to the end. Our No. XXXII corresponds with No. XXXIII of the commentary, and our No. XXXIII with its No. XXXIV. Then it counts our No. XXXIV besides as XXXIV and our No. XXXVIII as XXXIX, but our No. XL again corresponds with its No. XL. The divisions of the commentary are apparently wrong. In the *Ekādasaka-Nipāṭa* the commentary unites our Nos. VII and VIII, and thus it counts ten Suttas in the first *Vagga*, not eleven.

The Index of words which I have given for this part of the *Āṅguttara*, as for the two former parts, does not pretend to be complete. I have only endeavoured not to omit any word, or any particular use of words, which may be either missing in Childers or given there without sufficient references.

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No quotation from the A. is given by Professor Fausböll in his List of Quotations (see Index to the *Jātaka*, p. 237 sqq.), although *Jāt.* I, 148 refers to A. I, 24 (*Etadaggam*), *Jāt.* I, 228 to A. IV, 392 sqq. (*Velāmakasutta*), *Jāt.* II, 262 silently to A. IV, 187 sq. (= *Vin.* I, 237), and in *Jāt.* II, 347 sqq. the *Paccuppanna-Vatthu* is borrowed from A. IV, 91 sqq. For quotations from the A. and other works to be found in the *Nettipakaraṇa*, I may be permitted to refer to my edition of this book in preparation.

In conclusion, I wish to address a special acknowledgment to the Councils of the India Office and the Royal Asiatic Society for their liberality in consenting to, and prolonging the loan of the MSS. needed for this edition.

Würzburg (Bavaria).

August 1899.

THE EDITOR.

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## ĀṄGUTTARA-NIKĀYA.

### DASAKA-NIPĀTA.

Namo Tassa Bhagavato Arahato Sammāsambuddhassa.

#### I.

1. Evam me sutam. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho āyasmā Ānando yena Bhagavā ten' upāsāṅkami, upasāṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantam etad avoca 'kimatthiyāni bhante kusalāni silāni kimānisamsāni' ti<sup>1</sup>? 'Avippaṭṭisārattāni kho' Ānanda kusalāni silāni avippaṭṭisārānisamsāni' ti<sup>2</sup>. 'Avippaṭṭisāro pana bhante kimatthiyo kimānisamso' ti<sup>3</sup>? 'Avippaṭṭisāro kho Ānanda pāmujjattho pāmujjānisamso' ti<sup>4</sup>. 'Pāmujjaṃ pana' bhante kimatthiyaṃ kimānisamsan' ti<sup>5</sup>? 'Pāmujjaṃ kho Ānanda pītattam pītānisamsan' ti<sup>6</sup>. 'Pīti pana' bhante kimatthiyā kimānisamsā' ti<sup>7</sup>? 'Pīti kho Ānanda passaddhatthā passaddhānisamsā' ti<sup>8</sup>. 'Passaddhi pana bhante kimatthiyā kimānisamsā' ti<sup>9</sup>? 'Passaddhi kho Ānanda sukhattā sukhānisamsā' ti<sup>10</sup>. 'Sukham pana bhante kimatthiyaṃ kimānisamsan' ti<sup>11</sup>? 'Sukham kho Ānanda samādhattam

<sup>1</sup> omitted by M. Ph.; T. M<sub>7</sub> atha kho.

<sup>2</sup> M. Ph. S. omit ti. <sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> omit ti.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. omit ti. <sup>5</sup> T. adds me.

<sup>6</sup> T. M<sub>7</sub>. S. omit ti.



samādhānisamsaṃ' ti<sup>1</sup>. 'Samādhi pana<sup>2</sup> bhante kimatthiyo kimānisamsaṃ' ti<sup>3</sup>? 'Samādhi kho Ānanda yathābhūtañānadassanatto yathābhūtañānadassanānisamsaṃ' ti<sup>1</sup>. 'Yathābhūtañānadassanaṃ pana<sup>4</sup> bhante kimatthiyaṃ kimānisamsaṃ' ti<sup>3</sup>? 'Yathābhūtañānadassanaṃ kho Ānanda nibbidāvirāgatthaṃ nibbidāvirāgānisamsaṃ' ti<sup>1</sup>. Nibbidāvirāgo pana bhante kimatthiyo kimānisamsaṃ' ti<sup>3</sup>? 'Nibbidāvirāgo kho Ānanda vimuttiñānadassanatto vimuttiñānadassanānisamsaṃ' ti<sup>1</sup>.

2. Iti kho Ānanda kusalāni sīlāni avippaṭisāratthāni avippaṭisārānisamsāni, avippaṭisāro pāmujjattho pāmujjānisamsaṃ, pāmujjaṃ pītattthaṃ pītānisamsaṃ, pīti passaddhattā passaddhānisamsā, passaddhi sukhattā sukhānisamsā, sukhaṃ samādhattthaṃ samādhānisamsaṃ, samādhi yathābhūtañānadassanatto yathābhūtañānadassanānisamsaṃ, yathābhūtañānadassanaṃ nibbidāvirāgatthaṃ nibbidāvirāgānisamsaṃ, nibbidāvirāgo vimuttiñānadassanatto vimuttiñānadassanānisamsaṃ. Iti kho Ānanda kusalāni sīlāni anupubbena āggāya<sup>5</sup> parenti<sup>6</sup> ti.

## II.

1. Silavato bhikkhave sīlasampannassa na<sup>7</sup> cetanāya karaṇiyaṃ 'avippaṭisāro me uppajjatū' ti. Dhammatā esā bhikkhave, yaṃ sīlavato sīlasampannassa<sup>8</sup> avippaṭisāro uppajjati. Avippaṭisārissa<sup>9</sup> bhikkhave na<sup>10</sup> cetanāya karaṇiyaṃ 'pāmujjaṃ' ti me uppajjatū' ti. Dhammatā esā bhikkhave, yaṃ avippaṭisārissa<sup>12</sup> pāmujjaṃ uppajjati<sup>13</sup>. Pamuditassa bhikkhave na<sup>7</sup> cetanāya karaṇiyaṃ 'pīti me uppajjatū' ti. Dhammatā esā bhikkhave, yaṃ pamuditassa

<sup>1</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub>. S. omit ti. <sup>2</sup> T. adds me.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> omit ti. <sup>4</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>5</sup> Ph. maggāya; S. arahattāya. <sup>6</sup> Ph. S. pūrenti.

<sup>7</sup> omitted by T.

<sup>8</sup> Ph. inserts yo. <sup>9</sup> M. Ph. T. °sārassa.

<sup>10</sup> omitted by M<sub>6</sub>. <sup>11</sup> T. pāmujjatim.

<sup>12</sup> M. °sārassa. <sup>13</sup> M. Ph. jāyati.

pīti<sup>1</sup> uppajjati<sup>2</sup>. Pīṭimanassa bhikkhave na cetaṇāya karaṇīyaṃ 'kāyo me passambhatū' ti. Dhammatā esā bhikkhave, yaṃ pīṭimanassa kāyo passambhati. Passaddhakāyassa<sup>3</sup> bhikkhave na cetaṇāya karaṇīyaṃ 'sukhaṃ vediyāmi'<sup>4</sup> ti. Dhammatā esā bhikkhave, yaṃ passaddhakāyo<sup>5</sup> sukhaṃ vediyati. Sukhino bhikkhave na cetaṇāya karaṇīyaṃ 'cittaṃ me samādhīyatū' ti. Dhammatā esā bhikkhave, yaṃ sukhino cittaṃ samādhīyati. Samāhitassa bhikkhave na cetaṇāya karaṇīyaṃ 'yathābhūtaṃ jānāmi'<sup>6</sup> passāmi' ti. Dhammatā esā bhikkhave, yaṃ samāhito yathābhūtaṃ jānāti<sup>6</sup> passati. Yathābhūtaṃ bhikkhave jānato<sup>7</sup> passato<sup>7</sup> na cetaṇāya karaṇīyaṃ 'nibbindāmi'<sup>8</sup> virajjāmi' ti. Dhammatā esā bhikkhave, yaṃ<sup>9</sup> yathābhūtaṃ jānaṃ passaṃ nibbindati virajjati. Nibbindassa<sup>10</sup> bhikkhave virattassa<sup>11</sup> na cetaṇāya karaṇīyaṃ 'vimuttiñāṇadassanaṃ sacchikaromi' ti. Dhammatā esā bhikkhave, yaṃ<sup>9</sup> nibbindo<sup>12</sup> viratto vimuttiñāṇadassanaṃ sacchikaroti.

2. Iti kho bhikkhave nibbidāvirāgo<sup>13</sup> vimuttiñāṇadassanattho<sup>14</sup> vimuttiñāṇadassanānisamsa, yathābhūtañāṇadassanaṃ nibbidāvirāgattham<sup>14</sup> nibbidāvirāgānisamsaṃ, samādhīyathābhūtañāṇadassanattho<sup>15</sup> yathābhūtañāṇadassanānisamsa, sukhaṃ samādhattham samādhānisamsaṃ, passaddhī sukhatthā sukhānisamsā, pīti passaddhatthā<sup>16</sup> passaddhānisamsā, pāmujjam pītattam pītānisamsaṃ, avippaṭisāro pāmujjattho pāmujjānisamsa, kusalāni sīlāni avippaṭisārattāni avippaṭisārānisamsāni. Iti kho bhikkhave<sup>17</sup> dhammā

<sup>1</sup> omitted by T. M<sub>7</sub>.

<sup>2</sup> Ph. jāyati.

<sup>3</sup> Ph. passaddhi° <sup>4</sup> M. Ph. vedissāmi.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> passaddhi°

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> pajā°

<sup>7</sup> Ph. T. M<sub>7</sub> °tā.

<sup>8</sup> T. °mi ti; M. Ph. M<sub>6</sub> nibbidāmi.

<sup>9</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>10</sup> S. nibbinnassa; T. M<sub>6</sub>. M<sub>7</sub> nibbindantassa.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> virajjantassa.

<sup>12</sup> S. nibbinno; M<sub>7</sub> nibbindā; M<sub>6</sub> nibbindena.

<sup>13</sup> M. M<sub>7</sub> nibbindā° <sup>14</sup> omitted by Ph.

<sup>15</sup> omitted by M<sub>7</sub>.

<sup>16</sup> omitted by M<sub>6</sub>.

<sup>17</sup> T. adds bhikkhu.

'va' dhamme abhisandenti\*, dhammā 'va dhamme pari-pūrenti apārā<sup>3</sup> pāraṃ gamanāyā ti.

### III.

1. Dussilassa bhikkhave silavipannassa<sup>4</sup> hatupaniso<sup>5</sup> hoti avippaṭṭisāro, avippaṭṭisāre asati avippaṭṭisāravipannassa hatupanisam hoti pāmujjam, pāmuje asati pāmujjavipannassa hatupanisā hoti pīti, pītiyā asati pītivipannassa hatupanisā hoti passaddhi, passaddhiyā asati passaddhivipannassa hatupanisam hoti sukham, sukhe asati sukhavipannassa hatupaniso hoti sammāsamādhi, sammāsamādhimhi asati sammāsamādhivipannassa hatupanisam hoti yathābhūtañāṇa-dassanam, yathābhūtañāṇadassane asati yathābhūtañāṇa-dassanavipannassa hatupaniso hoti nibbidāvirāgo, nibbidāvirāge asati nibbidāvirāgavipannassa hatupanisam hoti vimuttiñāṇadassanam. Seyyathā pi bhikkhave rukkho sākāpalāsavipanno, tassa papaṭikā<sup>6</sup> pi na pāripūrim gacchati, taco pi pheggu pi sāro pi na pāripūrim gacchati, evam eva kho bhikkhave<sup>7</sup> dussilassa silavipannassa hatupaniso hoti avippaṭṭisāro, avippaṭṭisāre asati avippaṭṭisāravipannassa<sup>8</sup> hatupanisam hoti<sup>9</sup> . . . pe<sup>10</sup> . . . vimuttiñāṇadassanam<sup>11</sup>.

2. Silavato bhikkhave silasampannassa upanisasampanno hoti avippaṭṭisāro, avippaṭṭisāre sati avippaṭṭisārasampannassa upanisasampannam hoti pāmujjam, pāmuje sati pāmujjasampannassa upanisasampannā hoti pīti, pītiyā sati pītisampannassa upanisasampannā hoti passaddhi, passaddhiyā sati passaddhisampannassa upanisasampannam hoti sukham, sukhe sati suhasampannassa upanisasampanno hoti sammā-

<sup>1</sup> omitted by M. Ph. S.      <sup>2</sup> T. °nandenti.

<sup>3</sup> T. āp°; M<sub>6</sub>, M<sub>7</sub> aparā, M<sub>6</sub> also param; Ph. omits apārā.

<sup>4</sup> M. Ph. M<sub>7</sub> °vippa° throughout.

<sup>5</sup> S. hatū° always; Ph. hatu° and hatū°

<sup>6</sup> S. pappatikā always.      <sup>7</sup> omitted by T.

<sup>8</sup> Ph. continues: pa || hatupanisam hoti vi°

<sup>9</sup> S. adds pāmujjam.      <sup>10</sup> M. la.

<sup>11</sup> M. Ph. °nan ti.

samādhi, sammāsamādhimhi sati sammāsamādhisampannessa upanisasampannaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannessa upanisampanno hoti nibbidāvirāgo, nibbidāvirāge sati nibbidāvirāgasampannessa upanisasampannaṃ hoti vimuttiñāṇadassanaṃ. Seyyathā pi bhikkhave rukkho sākhāpalāsasampanno, tassa papaṭikā pi pāripūriṃ gacchati, taco pi pheggu pi sāro pi pāripūriṃ gacchati, evam eva kho bhikkhave silavato silasampannessa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannessa upanisasampannaṃ hoti<sup>1</sup> . . . pe<sup>2</sup> . . . vimuttiñāṇadassanaṃ ti.

## IV.

1. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: —

Dussilassa āvuso silavipannassa hatupanisō hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatupanisaṃ hoti . . . pe<sup>3</sup> . . . vimuttiñāṇadassanaṃ. Seyyathā pi āvuso rukkho sākhāpalāsavipanno, tassa papaṭikā pi na pāripūriṃ gacchati, taco pi pheggu pi sāro pi na pāripūriṃ gacchati, evam eva kho āvuso dussilassa silavipannassa hatupanisō hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatupanisaṃ hoti<sup>4</sup> . . . pe<sup>4</sup> . . . vimuttiñāṇadassanaṃ.

2. Silavato āvuso silasampannessa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannessa upanisasampannaṃ hoti . . . pe<sup>5</sup> . . . vimuttiñāṇadassanaṃ. Seyyathā pi āvuso rukkho sākhāpalāsasampanno, tassa papaṭikā pi pāripūriṃ gacchati, taco pi pheggu pi sāro pi pāripūriṃ gacchati, evam eva kho āvuso silavato silasampannessa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannessa upanisasampannaṃ hoti<sup>5</sup> . . . pe<sup>6</sup> . . . vimuttiñāṇadassanaṃ ti.

<sup>1</sup> S. *adds* pāmujjam.

<sup>2</sup> M. la; Ph. pa.

<sup>3</sup> M. la; Ph. pa; S. *gives it in full*.

<sup>4</sup> M. Ph. la.

<sup>5</sup> M. Ph. pa; S. *in full*.

<sup>6</sup> M. Ph. pa.

## V.

1. Tatra kho āyasmā Ānando bhikkhū āmantesi: —

Dussilassa āvuso silavipannassa hatupaniso hoti avippati-sāro, avippatīsāre asati avippatīsāravipannassa hatupanisam hoti pāmujjam, pāmuje asati pāmujjavipannassa hatupanisā hoti pīti, pītiyā asati pītivipannassa hatupanisā hoti passaddhi, passaddhiyā asati passaddhivipannassa hatupanisam hoti sukham, sukhe asati sukhavipannassa hatupaniso hoti sammāsamādhi, sammāsamādhimhi asati sammāsamādhivipannassa hatupanisam hoti yathābhūtañāṇadassanam, yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatupaniso hoti nibbidāvirāgo, nibbidāvirāge asati nibbidāvirāgavipannassa hatupanisam hoti vimuttiñāṇadassanam. Seyyathā pi āvuso rukkho sākāpalāsavi-panno, tassa papatīkā pi na pāripūrim gacchati, taco pi pheggu pi sāro pi na pāripūrim gacchati, evam eva kho āvuso dussilassa silavipannassa hatupaniso hoti avippati-sāro, avippatīsāre asati avippatīsāravipannassa hatupanisam hoti<sup>1</sup> . . . pe<sup>2</sup> . . . vimuttiñāṇadassanam.

2. Silavato āvuso silasampannassa upanisasampanno hoti avippatīsāro, avippatīsāre sati avippatīsārasampannassa upanisasampannam hoti pāmujjam, pāmuje sati<sup>3</sup> pāmujjasampannassa upanisasampannā hoti pīti, pītiyā sati pītisampannassa upanisasampannā hoti passaddhi, passaddhiyā sati passaddhisampannassa upanisasampannam hoti sukham, sukhe sati suhasampannassa upanisasampanno hoti sammāsamādhi, sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannam hoti yathābhūtañāṇadassanam, yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampanno hoti nibbidāvirāgo, nibbidāvirāge sati nibbidāvirāgasampannassa upanisasampannam hoti vimuttiñāṇadassanam. Seyyathā pi āvuso rukkho

<sup>1</sup> S. adds pāmujjam.      <sup>2</sup> M. Ph. pa.

<sup>3</sup> in T. immediately after sati there follows No. VIII; the portions left out here, however, are not wholly missing in our MS., they only stand at the end of No. X.

sākhāpalāśasampanno, tassa papaṭikā pi pāripūrim gacchati, taco pi pheggu pi sāro pi pāripūrim gacchati, evam eva kho āvuso silavato silasampannassa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa upanisasampannam hoti<sup>1</sup> . . . pe<sup>2</sup> . . . vimuttiñāpadassanān ti.

## VI.

1. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamtivā<sup>3</sup> Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantam etad avoca 'siyā nu kho bhante bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ<sup>4</sup> paṭhaviśaṇṇī assa, na āpasmiṃ āposaṇṇī assa, na tejasmim tejosaṇṇī assa, na vāyasmim vāyosaṇṇī assa, na ākāśānañcāyatane<sup>5</sup> ākāśānañcāyatanaśaṇṇī assa, na viññāṇaṇcāyatane viññāṇaṇcāyatanaśaṇṇī assa, na ākiñcaṇṇāyatane ākiñcaṇṇāyatanaśaṇṇī assa, na nevaśaṇṇānāśaṇṇāyatane nevaśaṇṇānāśaṇṇāyatanaśaṇṇī assa, na idhaloke idhalokasaṇṇī assa, na paraloke paralokasaṇṇī assa, saṇṇī<sup>6</sup> ca pana assā' ti? 'Siyā' Ānanda bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhaviśaṇṇī assa, na āpasmiṃ āposaṇṇī assa, na tejasmim tejosaṇṇī assa, na vāyasmim vāyosaṇṇī assa, na ākāśānañcāyatane ākāśānañcāyatanaśaṇṇī assa, na viññāṇaṇcāyatane<sup>7</sup> viññāṇaṇcāyatanaśaṇṇī assa, na ākiñcaṇṇāyatane ākiñcaṇṇāyatanaśaṇṇī assa, na nevaśaṇṇānāśaṇṇāyatane nevaśaṇṇānāśaṇṇāyatanaśaṇṇī assa, na idhaloke idhalokasaṇṇī assa, na paraloke paralokasaṇṇī assa, saṇṇī ca pana assā' ti.

2. 'Yathākathaṃ pana bhante siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhaviśaṇṇī assa, na<sup>8</sup> āpasmiṃ āposaṇṇī assa, na<sup>8</sup> tejasmim tejosaṇṇī

<sup>1</sup> S. adds pāmujjam. <sup>2</sup> M. la; Ph. pa.

<sup>3</sup> M. Ph. omit upasaṅkamtivā . . . nisīdi.

<sup>4</sup> T. M<sub>6</sub> 'viyā. <sup>5</sup> M<sub>6</sub> inserts na.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> na saṇṇī.

<sup>7</sup> M<sub>7</sub> continues: Yathākakathaṃ, as in § 2.

<sup>8</sup> omitted by M<sub>6</sub>.

assa, na vāyasmim vāyosaññi assa, na ākāsānañcāyatane ākāsānañcāyatanaśaṇṇi assa, na viññāṇaṇcāyatane viññāṇaṇcāyatanaśaṇṇi assa, na ākiñcaṇṇāyatane ākiñcaṇṇāyatanaśaṇṇi assa, na nevasaññānāsaṇṇāyatane nevasaññānāsaṇṇāyatanaśaṇṇi assa, na<sup>1</sup> idhaloke idhalokasaṇṇi assa, na<sup>1</sup> paraloke paralokasaṇṇi assa, saṇṇi<sup>2</sup> ca pana assā' ti? 'Idh' Ānanda<sup>3</sup> bhikkhu evaṃsaṇṇi<sup>4</sup> hoti: etaṃ santam, etaṃ paṇitam, yad idaṃ sabbasaṅkhārasamatho sabbūpādhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānan ti. Evaṃ kho Ānanda siyā bhikkhuno yathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhaviśaṇṇi assa, na āpasmiṃ āposaṇṇi assa, na tejasmiṃ tejosaṇṇi assa, na vāyasmim vāyosaṇṇi assa, na ākāsānañcāyatane ākāsānañcāyatanaśaṇṇi assa, na viññāṇaṇcāyatane viññāṇaṇcāyatanaśaṇṇi assa, na ākiñcaṇṇāyatane ākiñcaṇṇāyatanaśaṇṇi assa, na nevasaññānāsaṇṇāyatane nevasaññānāsaṇṇāyatanaśaṇṇi assa, na idhaloke idhalokasaṇṇi assa, na paraloke paralokasaṇṇi assa, saṇṇi ca pana assā' ti.

## VII.

1. Atha kho āyasmā Ānando yenāyasmā Sāriputto ten' upasaṅkami, upasaṅkamitvā āyasmatā Sāriputtena saddhiṃ sammodi<sup>5</sup>, sammodaniyaṃ kathaṃ sārāṇiyaṃ<sup>6</sup> vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando āyasmantaṃ Sāriputtaṃ etad avoca 'siyā nu kho āvuso Sāriputta bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhaviśaṇṇi assa, na āpasmiṃ āposaṇṇi assa, na tejasmiṃ tejosaṇṇi assa, na vāyasmim vāyosaṇṇi assa, na ākāsānañcāyatane ākāsānañcāyatana-

<sup>1</sup> omitted by M<sub>6</sub>.

<sup>2</sup> M<sub>7</sub> na saṇṇi; T. na saṅkam, and it omits ca.

<sup>3</sup> M. Ph. idha paṇ' Ān°

<sup>4</sup> M<sub>7</sub> has evaṃ kho idh' Ānanda siyā bhikkhuno tathārūpo samādhipaṭilābho yathā neva paṭhaviśaṇṇi hoti, and then etaṃ santam and so on.

<sup>5</sup> omitted by M<sub>6</sub>. M<sub>7</sub>. <sup>6</sup> M. Ph. sārā°

saññī assa, na viññāṇaṇcāyatane viññāṇaṇcāyatanaśaṇñī  
assa, na ākiñcaṇṇāyatane ākiñcaṇṇāyatanaśaṇñī assa, na  
nevaśaṇṇānāśaṇṇāyatane nevaśaṇṇānāśaṇṇāyatanaśaṇñī as-  
sa, na idhaloke idhalokasaṇñī assa, na paraloke para-  
lokasaṇñī assa, saṇñī<sup>1</sup> ca pana assā<sup>2</sup> ti? ‘Siyā āvuso  
Ānanda bhikkhuno tathārūpo samādhipaṭilābho, yathā neva  
paṭhaviyaṃ paṭhaviśaṇñī assa . . . pe<sup>2</sup> . . . na paraloke  
paralokasaṇñī assa, saṇñī ca pana assā<sup>2</sup> ti.

2. ‘Yathākathaṃ paṇāvuso Sāriputta siyā bhikkhuno  
tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ pa-  
ṭhaviśaṇñī assa . . . pe<sup>3</sup> . . . na<sup>4</sup> paraloke paralokasaṇñī  
assa, saṇñī ca pana assā<sup>2</sup> ti? ‘Ekam idāhaṃ āvuso  
Ānanda samayaṃ idh’ eva Sāvattiyaṃ viharāmi Andha-  
vanasmim, tatthāhaṃ<sup>5</sup> tathārūpaṃ<sup>6</sup> samādhiṃ samāpajjimi<sup>7</sup>,  
yathā neva paṭhaviyaṃ paṭhaviśaṇñī ahośim<sup>8</sup>, na āpasmiṃ  
āposaññī ahośim, na tejasmim tejosaṇñī ahośim, na vāya-  
smim vāyosaṇñī ahośim, na ākāśaṇcāyatane ākāśaṇcā-  
yatanaśaṇñī ahośim, na viññāṇaṇcāyatane viññāṇaṇcāyata-  
naśaṇñī ahośim, na ākiñcaṇṇāyatane ākiñcaṇṇāyatanaśaṇñī  
ahośim, na nevaśaṇṇānāśaṇṇāyatane nevaśaṇṇānāśaṇṇāya-  
tanaśaṇñī ahośim, na idhaloke idhalokasaṇñī ahośim, na  
paraloke paralokasaṇñī ahośim, saṇñī ca pana ahośin’ ti.

3. ‘Kiṃsaṇñī paṇāyasmā<sup>9</sup> Sāriputto tasmim samaye  
ahośi’ ti? ‘Bhavanirodho nibbānaṃ, bhavanirodho nibbā-  
nan ti kho me<sup>10</sup> āvuso aññā<sup>11</sup> ’va<sup>12</sup> saṇñā uppajjati, aññā  
’va<sup>12</sup> saṇñā nirujjhati. Seyyathā pi āvuso sakalikaggissa  
jhāyamaṇassa<sup>13</sup> aññā<sup>14</sup> ’va<sup>15</sup> acci<sup>14</sup> uppajjati, aññā<sup>15</sup> ’va<sup>15</sup>  
acci<sup>14</sup> nirujjhati, evam eva kho me<sup>16</sup> āvuso bhavanirodho<sup>17</sup>  
nibbānaṃ<sup>17</sup>, bhavanirodho nibbānan ti aññā<sup>17</sup> ’va<sup>12</sup> saṇñā

<sup>1</sup> M<sub>6</sub> na saṇñī. <sup>2</sup> M. la; Ph. pa.

<sup>3</sup> M. Ph. pa. <sup>4</sup> M. omits this phrase; T. omits na.

<sup>5</sup> M. Ph. athāhaṃ. <sup>6</sup> M<sub>6</sub> °pānaṃ.

<sup>7</sup> T. °pajjimsu; Ph. °pajjāmi; M. paṭilabhāmi.

<sup>8</sup> Ph. ahośi throughout. <sup>9</sup> M. paṇāvuso.

<sup>10</sup> omitted by M<sub>7</sub>. <sup>11</sup> omitted by M<sub>6</sub>; T. M<sub>7</sub> ca.

<sup>12</sup> M<sub>6</sub>. M<sub>7</sub> ca. <sup>13</sup> M. Ph. jalamānāya.

<sup>14</sup> Ph. T. acci. <sup>15</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>16</sup> omitted by M. Ph. <sup>17</sup> omitted by Ph.



uppajjati, aññā 'va' saññā nirujjhati, bhavanirodho nibbānam<sup>2</sup> — saññī ca panāham āvuso tasmim samaye aho sin' ti.

## VIII.

1. Saddho ca<sup>3</sup> bhikkhave bhikkhu hoti no ca silavā. Evaṃ so ten' aṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbam 'kintāham saddho ca<sup>4</sup> assaṃ<sup>5</sup> silavā cā' ti. Yato ca kho bhikkhave bhikkhu saddho ca hoti<sup>6</sup> silavā ca, evaṃ so ten' aṅgena paripūro hoti.

2. Saddho ca bhikkhave bhikkhu hoti<sup>7</sup> silavā ca no<sup>8</sup> ca<sup>8</sup> bahussuto ... pe<sup>9</sup> ... bahussuto ca no<sup>10</sup> ca<sup>10</sup> dhammakathiko<sup>11</sup>, dhammakathiko ca no<sup>11</sup> ca<sup>11</sup> parisāvacaro<sup>11</sup>, parisāvacaro ca no ca visārado parisāya dhammaṃ deseti, visārado ca parisāya dhammaṃ deseti no ca vinayadharo, vinayadharo<sup>10</sup> ca<sup>11</sup> no ca ārañṇako<sup>12</sup> pantasenāsano<sup>13</sup>, ārañṇako ca pantasenāsano<sup>13</sup> no<sup>11</sup> ca catunnaṃ jhānānaṃ abhicetasikānaṃ<sup>14</sup> diṭṭhadhammasukhavihārānaṃ nikāmalābhi hoti akicchalābhi akasiralābhi, catunnaṃ<sup>15</sup> ca<sup>16</sup> jhānānaṃ abhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhi hoti akicchalābhi akasiralābhi no ca āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja viharati. Evaṃ so ten' aṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbam 'kintāham saddho ca assaṃ<sup>7</sup> silavā ca<sup>11</sup> bahussuto ca dhammakathiko ca parisāvacaro ca visārado ca parisāya<sup>17</sup> dhammaṃ deseyyaṃ vinayadharo ca ārañṇako ca pantasenāsano<sup>18</sup> catunnaṃ ca<sup>10</sup> jhānānaṃ abhicetasi-

<sup>1</sup> M<sub>6</sub>. M<sub>7</sub> ca. <sup>2</sup> Ph. M<sub>7</sub> °na; S. °nan ti.

<sup>3</sup> omitted by S. <sup>4</sup> M. Ph. c'; omitted by S.

<sup>5</sup> T. assa. <sup>6</sup> omitted by Ph. <sup>7</sup> omitted by M. Ph.

<sup>8</sup> omitted by T. M<sub>7</sub>. <sup>9</sup> M. Ph. pa.

<sup>10</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>. <sup>11</sup> omitted by M<sub>6</sub>.

<sup>12</sup> M. M<sub>7</sub> ar° throughout; Ph. ār° and ar°

<sup>13</sup> T. °sana. <sup>14</sup> S. ābhi° throughout.

<sup>15</sup> T. omits all from ca° to akasiralābhi.

<sup>16</sup> omitted by M. Ph. M<sub>6</sub>. <sup>17</sup> T. M<sub>6</sub> °sāyaṃ.

<sup>18</sup> T. panthi°; Ph. T. M<sub>6</sub>. M<sub>7</sub> add ca.

kānam diṭṭhadhammasukhavihārānam nikāmalābhī assaṃ akicchālābhī akasiralābhī āsavānaṃ ca khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ<sup>1</sup> diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyan' tī<sup>2</sup>. Yato ca<sup>3</sup> kho<sup>4</sup> bhikkhave bhikkhu saddho ca hoti sīlavā ca bahussuto ca<sup>5</sup> dhammakathiko ca<sup>5</sup> parisāvacaro ca visārado ca parisāya<sup>6</sup> dhammaṃ deseti vinayadharo ca ārañṇako ca pantasenāsano<sup>7</sup> catunnaṃ ca<sup>8</sup> jhānānaṃ abhicetasikānaṃ diṭṭhadhammasukhavihārānam nikāmalābhī hoti akicchālābhī akasiralābhī āsavānaṃ ca<sup>9</sup> khayā anāsavaṃ<sup>3</sup> cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja viharati, evaṃ so ten' aṅgena paripūro hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato bhikkhu samantapāsādiko ca hoti sabbākārāparipūro cā ti.

## IX.

Saddho ca<sup>10</sup> bhikkhave bhikkhu hoti no ca sīlavā . . . pe<sup>11</sup> . . . sīlavā ca<sup>12</sup> no ca bahussuto<sup>12</sup>, bahussuto ca no<sup>3</sup> ca<sup>3</sup> dhammakathiko<sup>13</sup>, dhammakathiko ca no ca parisāvacaro<sup>12</sup>, parisāvacaro ca no ca visārado parisāya dhammaṃ deseti, visārado<sup>12</sup> ca<sup>12</sup> parisāya<sup>12</sup> dhammaṃ<sup>12</sup> deseti<sup>12</sup> no ca vinayadharo<sup>14</sup>, vinayadharo ca no ca ārañṇako pantasenāsano<sup>12</sup>, ārañṇako<sup>12</sup> ca<sup>12</sup> pantasenāsano<sup>15</sup> no<sup>4</sup> ca ye te santā vimokkhā<sup>16</sup> atikkamma rūpe āruppā<sup>17</sup> te kāyena phusitvā<sup>18</sup> viharati, ye te santā vimokkhā atikkamma rūpe

<sup>1</sup> omitted by Ph.<sup>2</sup> Ph. adds pa.<sup>3</sup> omitted by M<sub>6</sub>.<sup>4</sup> omitted by M.<sup>5</sup> T. omits all from ca<sup>o</sup> to akasiralābhī.<sup>6</sup> T. M<sub>6</sub> °sāyam.<sup>7</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> add ca.<sup>8</sup> omitted by M. T. M<sub>6</sub>. M<sub>7</sub>.<sup>9</sup> omitted by M. Ph.<sup>10</sup> omitted by S.<sup>11</sup> omitted by M. Ph. S.<sup>12</sup> omitted by T.<sup>13</sup> T. adds ca.<sup>14</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.<sup>15</sup> T. M<sub>6</sub>. M<sub>7</sub> add ca.<sup>16</sup> M. Ph. S. vimokkhā always.<sup>17</sup> T. M<sub>6</sub> ar<sup>o</sup>; Ph. arūpā.<sup>18</sup> M<sub>6</sub> phassitvā; T. M<sub>7</sub> passitvā.

ārūppā<sup>1</sup> te ca<sup>2</sup> kāyena phusitvā<sup>3</sup> viharati no ca āsavānaṃ khayā anāsavaṃ cetovimuttim paññāvimuttim diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja viharati. Evaṃ so ten' aṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbam 'kintāhaṃ saddho ca assaṃ silavā ca bahussuto ca dhammakathiko ca parisāvacaro ca<sup>4</sup> visārado ca parisāya dhammaṃ deseyyaṃ vinayadharo ca ārañṇako ca pantasenāsano<sup>5</sup> ye te santā vimokhā atikkamma rūpe ārūppā<sup>6</sup> te ca<sup>2</sup> kāyena phusitvā<sup>7</sup> vihareyyaṃ āsavānaṃ ca<sup>4</sup> khayā anāsavaṃ cetovimuttim paññāvimuttim diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja vihareyyaṃ' ti. Yato ca kho bhikkhave bhikkhu saddho ca hoti silavā ca bahussuto ca dhammakathiko ca parisāvacarō ca visārado ca parisāya dhammaṃ deseti vinayadharo ca ārañṇako ca pantasenāsano<sup>8</sup> ye te santā vimokhā atikkamma rūpe ārūppā<sup>9</sup> te ca<sup>10</sup> kāyena phusitvā<sup>11</sup> viharati āsavānaṃ ca khayā anāsavaṃ cetovimuttim paññāvimuttim diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja viharati, evaṃ so ten' aṅgena paripūro hoti.

Imehi<sup>12</sup> kho bhikkhave<sup>13</sup> dasahi dhammehi samannāgato bhikkhu samantapāsādiko ca<sup>14</sup> hoti sabbākāraparipūro cā ti.

## X.

1. Saddho ca<sup>15</sup> bhikkhave bhikkhu hoti no ca silavā. Evaṃ so ten' aṅgena aparipūro hoti. Tena taṃ aṅgaṃ paripūretabbam 'kintāhaṃ saddho ca assaṃ silavā cā' ti.

<sup>1</sup> Ph. arūpā. <sup>2</sup> omitted by M. Ph.

<sup>3</sup> T. M<sub>6</sub> phassitvā; M<sub>7</sub> passitvā. <sup>4</sup> omitted by T.

<sup>5</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> add ca. <sup>6</sup> T. arō; Ph. arūpā.

<sup>7</sup> T. M<sub>7</sub> passitvā. <sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> add ca.

<sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> arō; Ph. arūpā. <sup>10</sup> omitted by M. Ph. M<sub>6</sub>.

<sup>11</sup> M<sub>6</sub> phassitvā; T. passitvā; M<sub>7</sub> pasitvā. <sup>12</sup> T. M<sub>6</sub> ime.

<sup>13</sup> T. M<sub>7</sub> continue: bhikkhu saddho ca hoti silavā ca, evaṃ so ten' aṅgena paripūro hoti. Saddho ca bhikkhu silavā ca (M<sub>7</sub> adds no ca) bahussuto ca no ca dhammakathiko and so on, as in No. X.

<sup>14</sup> omitted by Ph. <sup>15</sup> omitted by S.

Yato ca kho bhikkhave bhikkhu saddho ca hoti silavā ca, evaṃ so ten' āṅgena paripūro hoti.

2. Saddho ca bhikkhave bhikkhu hoti<sup>1</sup> silavā ca no ca bahussuto, bahussuto ca no ca dhammakathiko<sup>2</sup>, dhammakathiko<sup>3</sup> ca<sup>4</sup> no<sup>5</sup> ca<sup>6</sup> parisāvacaro<sup>7</sup>, parisāvacaro ca no ca visārado<sup>8</sup> parisāya dhammaṃ deseti, visārado ca parisāya dhammaṃ deseti no ca vinayadharo<sup>9</sup>, vinayadharo ca no ca anekavihitam pubbenivāsaṃ anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo . . . pe<sup>4</sup> . . . iti sākāraṃ sa-uddesaṃ anekavihitam pubbenivāsaṃ anussarati<sup>5</sup> anekavihitaṇ<sup>6</sup> ca pubbenivāsaṃ anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo . . . pe<sup>7</sup> . . . iti sākāraṃ sa-uddesaṃ<sup>8</sup> anekavihitam pubbenivāsaṃ anussarati, no ca dibbena cakkhunā visuddhena atikkantamānusakena<sup>9</sup> . . . pe<sup>10</sup> . . . yathākammūpage satte pajānāti, dibbena ca<sup>11</sup> cakkhunā visuddhena atikkantamānusakena . . . pe<sup>12</sup> . . . yathākammūpage satte pajānāti no ca āsavānaṃ khayā . . . pe<sup>12</sup> . . . sacchikatvā upasampajja viharati. Evaṃ so ten' āṅgena aparipūro hoti. Tena taṃ āṅgaṃ paripūretabbaṃ 'kintāhaṃ saddho ca<sup>13</sup> assaṃ silavā ca bahussuto ca dhammakathiko ca parisāvacaro ca visārado ca parisāya<sup>14</sup> dhammaṃ deseyyaṃ vinayadharo ca anekavihitaṇ ca pubbenivāsaṃ anussareyyaṃ, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo . . . pe<sup>4</sup> . . . iti sākāraṃ sa-uddesaṃ<sup>15</sup> anekavihitam pubbenivāsaṃ anussareyyaṃ, dibbena ca<sup>16</sup> cakkhunā

<sup>1</sup> omitted by M<sub>6</sub>.    <sup>2</sup> T. adds ca.

<sup>3</sup> omitted by T. M<sub>6</sub>.

<sup>4</sup> M. la; Ph. pa; omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> add pe; Ph. omits all from aneka<sup>o</sup> to anussarati before no ca dibbena.

<sup>6</sup> M. adds pa || pubbe<sup>o</sup> anuss<sup>o</sup> no ca dibbena.

<sup>7</sup> only in S.    <sup>8</sup> T. M<sub>7</sub> savudd<sup>o</sup>

<sup>9</sup> M. Ph. °mānussakena throughout.

<sup>10</sup> M. pa; omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>.

<sup>11</sup> omitted by M. Ph. T. M<sub>6</sub>. M<sub>7</sub>.

<sup>12</sup> M. la; omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>.    <sup>13</sup> omitted by Ph.

<sup>14</sup> M<sub>6</sub>. M<sub>7</sub> °sāyaṃ; T. °sayam (sic).

<sup>15</sup> T. savu<sup>o</sup>; M<sub>6</sub> sa-udd<sup>o</sup> and savu<sup>o</sup>

<sup>16</sup> omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>.

visuddhena atikkantamānusakena . . . pe<sup>1</sup> . . . yathā-kammūpage satte pajāneyyam āsavānañ ca<sup>2</sup> khayā . . . pe<sup>3</sup> . . . sacchikatvā upasampajja vihareyyan' ti. Yato ca kho bhikkhave bhikkhu saddho ca<sup>4</sup> hoti silavā ca bahussuto ca dhammakathiko ca parisāvacaro ca visārado ca parisāya<sup>5</sup> dhammaṃ deseti vinayadharo ca anekavihi-taṇ ca<sup>6</sup> pubbenivāsaṃ anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo . . . pe<sup>7</sup> . . . iti sākāraṃ sa-uddesaṃ<sup>8</sup> anekavihiṭṭaṃ pubbenivāsaṃ anussarati, dibbena ca<sup>9</sup> cak-khunā visuddhena atikkantamānusakena . . . pe<sup>1</sup> . . . yathākammūpage satte pajānāti āsavānañ ca khayā anā-savaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja viharati, evaṃ so ten' aṅgena paripūro hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato bhikkhu samantapāsādikō ca hoti sabbākāraparipūro cā ti.

Ānisaṃsavaggo<sup>10</sup> paṭhamo.

Tatr'<sup>11</sup> uddānaṃ:

Kimatthiyaṃ cetanā silaṃ upanisa ānanda<sup>12</sup>-pañcamam Samādhī<sup>13</sup> Sāriputto ca saddho santena<sup>14</sup> vijjajā ti.

<sup>1</sup> M. la; omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>.

<sup>2</sup> omitted by M. Ph. <sup>3</sup> M. Ph. la.

<sup>4</sup> omitted by Ph. <sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> °sāyaṃ.

<sup>6</sup> omitted by T. M<sub>6</sub>.

<sup>7</sup> M. la; Ph. pa; omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>8</sup> T. savu°

<sup>9</sup> omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>. <sup>10</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> Vaggo.

<sup>11</sup> S. tass'; in M<sub>6</sub> after tatr' uddānaṃ follows No. XXVII.

<sup>12</sup> T. nanā; M<sub>7</sub> has upaninandi instead of upanisa ānanda.

<sup>13</sup> T. °dhiṃ; Ph. sammāsamādhī.

<sup>14</sup> M. Ph. pantena; T. has sante, then sati pāmujjasam-pannassa upanisasampanno (sic) hoti, i. e. it inserts here the portions of No. V, § 2, also Nos. VI and VII left out before, and at the end of No. VII it has vijjajā ti.

## XI.

1. Pañcaṅgasamannāgato bhikkhave bhikkhu pañcaṅga-samannāgataṃ senāsanam sevamāno bhajamāno na cirass' eva āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasam-pajja vihareyya.

Kathaṃ ca bhikkhave bhikkhu pañcaṅgasamannāgato hoti?

2. Idha bhikkhave bhikkhu saddho hoti saddahati Ta-thāgatassa bodhiṃ 'iti pi so Bhagavā'<sup>1</sup> araham sammā-sambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānaṃ buddho Bha-gavā' ti, appābādho hoti appātaṅko samavepākiniyā<sup>2</sup> ga-haṇiyā samannāgato nātisitāya nāccuṇhāya<sup>3</sup> majjhimāya padhānakkhamāya, asaṭho<sup>4</sup> hoti amāyāvi yathābhūtaṃ attānaṃ āvikattā Satthari vā viññūsu vā sabrahmacārisu, āradhaviṇṇa viharati akusalānaṃ dhammānaṃ pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃ dāḥapa-rakkamo anikkhittadhuro kusalesu dhammesu, paññavā hoti udayatthagāminiya paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiya. Evaṃ kho bhikkhave bhikkhu pañcaṅgasamannāgato hoti.

Kathaṃ ca bhikkhave senāsanam pañcaṅgasamannāga-taṃ hoti?

3. Idha bhikkhave senāsanam nātidūram hoti nāccā-sannaṃ<sup>5</sup> gamanāgamanasampannam, divā appakīppaṃ<sup>6</sup> rattim appasaddaṃ appanigghosaṃ, appaḍamsamakasavā-tātapasirimsapasamphassaṃ<sup>7</sup>, tasmim kho pana senāsane viharantassa appakasireṇa<sup>7</sup> eva<sup>7</sup> uppajjanti cīvarapiṇḍapāta-senāsanagilānapaccayabhesajjaparikkhārā, tasmim kho pana senāsane therā bhikkhū viharanti bahussutā āgatāgamā

<sup>1</sup> M. °vā | pa | Bhagavā ti.    <sup>2</sup> T. °pākīyā.

<sup>3</sup> T. M<sub>7</sub> na acc°    <sup>4</sup> M. Ph. asaṭho; T. M<sub>7</sub> asaṭṭho.

<sup>5</sup> Ph. abbo°; M<sub>9</sub> (Com.) anākiṇṇam.

<sup>6</sup> M. Ph. °sarisappa°; Ph. T. M<sub>7</sub> add kho pana hoti.

<sup>7</sup> Ph. T. °sirena.

dhammadharā vinayadharā mātikādhārā, te kālena kālaṃ upasankamitvā paripucchati paripaṇhāti 'idaṃ' bhante kathāṃ, imassa ko attho' ti? Tassa te āyasmanto avivaṭṭhaṇṇaṃ c'eva vivaranti anuttānikataṇṇa<sup>2</sup> ca uttānikaronti<sup>2</sup> anekavihiṭṭesu ca kaṅkhaṭṭhāṇīyesu dhammesu kaṅkhaṃ paṭivindenti. Evaṃ kho bhikkhave senāsanāṃ pañcaṅgasamannāgataṃ hoti.

Pañcaṅgasamannāgato kho<sup>3</sup> bhikkhave bhikkhu pañcaṅgasamannāgataṃ senāsanāṃ sevamāno bhajamāno na cirass'eva āsavānaṃ khayā . . . pe<sup>4</sup> . . . sacchikatvā upasampajja vihareyyā<sup>5</sup> ti.

## XII.

1. Pañcaṅgavippahīno bhikkhave bhikkhu pañcaṅgasamannāgato imasmim dhammavinaye 'kevali'<sup>6</sup> vusitavā uttamaपुरiso' ti vuccati.

Kathaṇ ca bhikkhave bhikkhu pañcaṅgavippahīno hoti?

2. Idha bhikkhave bhikkhu kāmaccchando pahīno hoti, vyāpādo pahīno hoti, thīnamiddhaṃ pahīnaṃ hoti, uddhacca-kukkuccaṃ<sup>7</sup> pahīnaṃ<sup>7</sup> hoti<sup>7</sup>, vicikicchā pahīnā hoti. Evaṃ kho bhikkhave bhikkhu pañcaṅgavippahīno hoti.

Kathaṇ ca bhikkhave bhikkhu pañcaṅgasamannāgato hoti?

3. Idha bhikkhave bhikkhu asekkena silakkhandhena samannāgato hoti, asekkena samādhikkhandhena samannāgato hoti, asekkena paññakkhandhena samannāgato hoti, asekkena vimuttikkhandhena samannāgato hoti, asekkena vimuttiñāṇadassanakkhandhena samannāgato hoti. Evaṃ kho bhikkhave bhikkhu pañcaṅgasamannāgato hoti.

Pañcaṅgavippahīno kho bhikkhave bhikkhu pañcaṅgasamannāgato imasmim dhammavinaye 'kevali'<sup>6</sup> vusitavā uttamaपुरiso<sup>8</sup> ti vuccati ti.

Kāmaccchando ca<sup>9</sup> vyāpādo thīnamiddhaṇ ca bhikkhu uddhaccaṃ vicikicchā ca<sup>10</sup> sabbaso 'va'<sup>11</sup> na vijjati,

<sup>1</sup> T. idha. <sup>2</sup> only S. has 'anī' <sup>3</sup> omitted by M. Ph.

<sup>4</sup> M. la; Ph. pa; T. M<sub>7</sub> in full. <sup>5</sup> T. M<sub>7</sub> 'yyan.

<sup>6</sup> M. T. 'hi. <sup>7</sup> omitted by T. M<sub>7</sub>. <sup>8</sup> T. M<sub>7</sub> uttama-ariyo.

<sup>9</sup> M<sub>7</sub> vā; omitted by T. <sup>10</sup> M<sub>7</sub> 'va na. <sup>11</sup> M. Ph. T. ca.

asekhena ca sīlena asekkena samādhinā  
 vimuttiyā ca sampanno nāṇena ca tathāvidho:  
 sa ve<sup>1</sup> pañcaṅgasampanno pañca<sup>2</sup> aṅge<sup>2</sup> vivajjayam<sup>3</sup>  
 imasmim<sup>4</sup> dhammavinaye kevali<sup>5</sup> iti vuccati ti.

## XIII.

1. Dasa yimāni<sup>6</sup> bhikkhave saṃyojanāni. Katamāni dasa?
2. Pañc' orambhāgiyāni saṃyojanāni pañc' uddhambhā-  
 giyāni saṃyojanāni.  
 Katamāni pañc' orambhāgiyāni saṃyojanāni?
3. Sakkāyaditṭhi vicikicchā silabbataparāmāso kāma-  
 cchando vyāpādo.  
 Imāni pañc' orambhāgiyāni saṃyojanāni.  
 Katamāni pañc' uddhambhāgiyāni saṃyojanāni?
4. Rūparāgo arūparāgo māno uddhaccaṃ avijjā.  
 Imāni pañc' uddhambhāgiyāni saṃyojanāni.  
 Imāni kho bhikkhave dasa saṃyojanāni ti.

## XIV.

1. Yassa kassaci<sup>7</sup> bhikkhave bhikkhussa vā bhikkhuniyā  
 vā pañca cetokhilā appahinā pañca cetaso vinibandhā<sup>8</sup>  
 asamucchinnā, tassa yā ratti<sup>9</sup> vā divaso vā āgacchati, hāni  
 yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi<sup>10</sup>.
- Katamassa pañca cetokhilā appahinā honti?
2. Idha bhikkhave bhikkhu Satthari kaṅkhati vicikicchati  
 nādhimuccati na sampasīdati. Yo<sup>11</sup> so bhikkhave bhikkhu  
 Satthari kaṅkhati vicikicchati nādhimuccati na sampasīdati,  
 tassa cittaṃ na namati ātappāya anuyogāya sātaccāya  
 padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya

<sup>1</sup> Ph. T. M<sub>7</sub> ce.    <sup>2</sup> S. pañc' aṅgāni.

<sup>3</sup> M. Ph. vivajjiya.

<sup>4</sup> S. sa ve, T. M<sub>7</sub> sa ce *before* imasmim.

<sup>5</sup> M. 'li; T. M<sub>7</sub> 'lo.    <sup>6</sup> T. 'māni.    <sup>7</sup> T. kassa.

<sup>8</sup> T. M<sub>7</sub> 'baddhā; M<sub>7</sub> so *throughout*.    <sup>9</sup> T. rattiya.

<sup>10</sup> S. vuddhi *always*.    <sup>11</sup> M. omits yo . . . sampasīdati.



sātaccāya padhānāya, evaṃ assāyaṃ paṭhamo cetokhilo<sup>1</sup> appahīno hoti.

3. Puna ca paraṃ bhikkhave bhikkhu dhamme<sup>2</sup> kaṅkhati . . . pe<sup>3</sup> . . . saṅghe kaṅkhati . . . sikkhāya<sup>4</sup> kaṅkhati<sup>4</sup> . . . sabrahmacārisu kupito hoti anattamano āhatacitto khilajāto. Yo so bhikkhave bhikkhu sabrahmacārisu kupito hoti anattamano āhatacitto khilajāto, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evaṃ assāyaṃ pañcama cetokhilo appahīno hoti. Imassa pañca cetokhilā appahīnā honti.

Katamassa pañca cetaso vinibandhā<sup>5</sup> asamucchinā honti?

4. Idha bhikkhave bhikkhu kāmesu avitarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparilāho avigatatāṇho. Yo so bhikkhave bhikkhu kāmesu avitarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparilāho avigatatāṇho, tassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya padhānāya, evaṃ assāyaṃ paṭhamo cetaso vinibandho asamucchinno hoti.

5. Puna ca paraṃ bhikkhave bhikkhu kāye avitarāgo hoti . . . pe<sup>6</sup> . . . rūpe avitarāgo hoti, yāvadattham<sup>7</sup> udarāvadehakam bhuñjitvā seyyasukham passasukham<sup>8</sup> middhasukham anuyutto viharati, aññataram devanikāyaṃ paṇidhāya<sup>9</sup> brahmacariyaṃ carati 'imināham sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā' ti. Yo so bhikkhave bhikkhu aññataram devanikāyaṃ paṇidhāya<sup>10</sup> brahmacariyaṃ carati 'imināham sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā' ti, tassa cittaṃ na namati

<sup>1</sup> T. M<sub>7</sub>, khilo.

<sup>2</sup> T. M<sub>7</sub>, Satthari kaṅkhati vici<sup>o</sup> nādhī<sup>o</sup> (om. M<sub>7</sub>) dhamme.

<sup>3</sup> M. la; Ph. pa; omitted by T. <sup>4</sup> omitted by T.

<sup>5</sup> T. M<sub>7</sub>, 'bandhāni. <sup>6</sup> M. la; Ph. pa; omitted by T. M<sub>7</sub>.

<sup>7</sup> M. la; Ph. pa ॥ yāva<sup>o</sup> <sup>8</sup> T. M<sub>7</sub>, phassa<sup>o</sup>

<sup>9</sup> T. M<sub>7</sub>, paṇidhāyaṃ. <sup>10</sup> T. M<sub>7</sub>, paṇi<sup>o</sup>

ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ na namati ātappāya anuyogāya sātaccāya<sup>1</sup> padhānāya<sup>1</sup>, evaṃ assāyaṃ pañcama cetaso vinibandho asamucchinno hoti. Imassa pañca cetaso vinibandhā asamucchinna honti.

Yassa kassaci bhikkhave bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā appahinā ime<sup>2</sup> pañca cetaso vinibandhā asamucchinna, tassa yā ratti vā divaso vā āgacchati, hāni yeva paṭikaṅkhā kusalesu dhammesu no vuddhi. Seyyathā<sup>3</sup> pi bhikkhave kālapakkhe candassa yā ratti vā divaso vā āgacchati hāyat' eva vaṇṇena hāyati maṇḍalena hāyati ābhāya hāyati arohapariṇāhena, evaṃ eva kho bhikkhave yassa kassaci bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā appahinā ime pañca cetaso vinibandhā asamucchinna, tassa yā ratti vā divaso vā āgacchati, hāni yeva paṭikaṅkhā kusalesu dhammesu no vuddhi.

6. Yassa kassaci bhikkhave bhikkhussa vā bhikkhuniyā vā pañca cetokhilā pahinā pañca cetaso vinibandhā samucchinna, tassa yā ratti vā divaso vā āgacchati, vuddhi<sup>4</sup> yeva paṭikaṅkhā kusalesu dhammesu no parihāni.

Katamassa pañca cetokhilā pahinā honti?

7. Idha bhikkhave bhikkhu Satthari na kaṅkhati na vicikicchati adhimuccati sampasīdati<sup>5</sup>. Yo so bhikkhave bhikkhu Satthari na kaṅkhati na vicikicchati adhimuccati sampasīdati, tassa cittaṃ namati<sup>6</sup> ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati<sup>6</sup> ātappāya anuyogāya sātaccāya padhānāya, evaṃ assāyaṃ paṭhamo cetokhilo pahino<sup>7</sup> hoti.

8. Puna ca paraṃ bhikkhave bhikkhu dhamme na kaṅkhati . . . pe<sup>8</sup> . . . saṅghe na kaṅkhati . . . sikhāya na

<sup>1</sup> omitted by T. M., <sup>2</sup> T. adds ca.

<sup>3</sup> T. omits all from Seyyathā pi to no vuddhi.

<sup>4</sup> M. Ph. buddhi.

<sup>5</sup> T. M., insert yassa kassaci bhikkhave bhikkhussa vā bhikkhuniyā vā pañca cetokhilā pahinā pañca cetaso vinibandhā (M., °baddhā) susamucchinna, tassa yā ratti vā divaso vā āgacchati adhimuccati sampasīdati.

<sup>6</sup> T. M., na namati. <sup>7</sup> Ph. °no ti (without hoti).

<sup>8</sup> M. la; Ph. pa; omitted by T.

kankhati . . . sabrahmacārīsu na kupito hoti attamano na<sup>1</sup> āhatacitto na<sup>2</sup> khilajāto<sup>3</sup>. Yo so bhikkhave bhikkhu sabrahmacārīsu na kupito hoti . . . pe<sup>3</sup> . . . evam assāyaṃ pañcama cetokhilo pahīno hoti. Imassa pañca cetokhilā pahīnā honti.

Katamassa pañca cetaso vinibandhā susamucchinā honti?

9. Idha bhikkhave bhikkhu kāmesu vītārāgo hoti viga-tacchando vigaṭapemo vigaṭapipāso vigaṭaparilāho viga-taṇho. Yo so bhikkhave bhikkhu kāmesu vītārāgo hoti vigaṭacchando vigaṭapemo vigaṭapipāso vigaṭaparilāho viga-taṇho, tassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya. Yassa<sup>4</sup> cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evam assāyaṃ paṭhamo cetaso vinibandho susamucchinno hoti.

10. Puna ca paraṃ bhikkhave bhikkhu kāye<sup>5</sup> vītārāgo hoti . . . pe<sup>6</sup> . . . rūpe vītārāgo hoti<sup>7</sup>, na yāvadattham udarāvadehakam bhuñjitvā seyyasukham passasukham<sup>8</sup> middhasukham anuyutto viharati, na aññataram devanikāyaṃ paṇidhāya<sup>9</sup> brahmacariyaṃ carati 'imināham sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā' ti. Yo so bhikkhave bhikkhu na aññataram devanikāyaṃ paṇidhāya<sup>10</sup> brahmacariyaṃ carati 'imināham sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vā' ti, tassa cittaṃ namati<sup>11</sup> ātappāya anuyogāya sātaccāya padhānāya. Yassa cittaṃ namati ātappāya anuyogāya sātaccāya padhānāya, evam assāyaṃ pañcama cetaso vinibandho susamucchinno hoti. Imassa pañca cetaso vinibandhā susamucchinā honti.

Yassa kassaci bhikkhave bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā pahīnā ime<sup>12</sup> pañca cetaso vinibandhā

<sup>1</sup> omitted by T. M<sub>7</sub>.      <sup>2</sup> T. adds hoti.

<sup>3</sup> M. Ph. S. give it in full extent.

<sup>4</sup> T. M<sub>7</sub> omit Yassa . . . padhānāya.

<sup>5</sup> T. M<sub>7</sub> kāmesu.

<sup>6</sup> M. Ph. pa; omitted by T. M<sub>7</sub>; M<sub>7</sub> omits also rūpe vi<sup>o</sup> hoti.

<sup>7</sup> M. Ph. add pa.      <sup>8</sup> T. M<sub>7</sub> ph<sup>o</sup>      <sup>9</sup> T. M<sub>7</sub> paṇi<sup>o</sup>

<sup>10</sup> T. paṇi<sup>o</sup>; after paṇi<sup>o</sup> M. la; Ph. pa || devaññataro.

<sup>11</sup> M<sub>7</sub> na namati.      <sup>12</sup> T. M<sub>7</sub> add ca.

susamucchinnā, tassa yā ratti vā divaso vā āgacchati, vuddhi<sup>1</sup> yeva pāṭikaṅkhā kusalesu dhammesu no parihāni. Seyyathā pi bhikkhave juṇhapakkhe candassa yā ratti<sup>2</sup> vā divaso vā āgacchati, vaḍḍhat' eva vaṇṇena vaḍḍhati maṇḍalena vaḍḍhati ābhāya vaḍḍhati ārohapariṇāhena, evam eva kho bhikkhave yassa kassaci bhikkhussa vā bhikkhuniyā vā ime pañca cetokhilā pahinā ime<sup>3</sup> pañca cetaso vinibandhā susamucchinnā, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni ti.

## XV.

1. Yāvata<sup>4</sup> bhikkhave sattā apadā<sup>5</sup> vā dipadā<sup>5</sup> vā catuppadā vā bahuppadā vā rūpino vā<sup>6</sup> arūpino vā<sup>6</sup> saññino vā asaññino vā nevasaññināsaññino vā, Tathāgato tesam aggam akkhāyati araham sammāsambuddho: evam eva kho bhikkhave ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā, appamādo tesam dhammānam<sup>7</sup> aggam akkhāyati.

2. Seyyathā pi bhikkhave yāni kānici jaṅgalānam pāṇānam<sup>6</sup> padajātāni<sup>8</sup>, sabbāni tāni hatthipade<sup>9</sup> samodhānam<sup>10</sup> gacchanti, hatthipadam<sup>11</sup> tesam aggam akkhāyati, yad<sup>6</sup> idam<sup>6</sup> mahantattena<sup>6</sup>: evam eva kho bhikkhave ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā, appamādo tesam dhammānam<sup>7</sup> aggam akkhāyati. Seyyathā pi bhikkhave kūṭāgārassa yā kāci gopāna-siyo, sabbā tā kūṭāgamā kūṭaninnā kūṭasamosaraṇā, kūṭam tāsam aggam akkhāyati: evam eva kho bhikkhave ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā, appamādo tesam dhammānam<sup>7</sup> aggam akkhāyati.

<sup>1</sup> M. Ph. buddhi.      <sup>2</sup> T. M., rattiya.

<sup>3</sup> M., adds 'va.      <sup>4</sup> Ph. apadā.

<sup>5</sup> M., di<sup>o</sup>; M. Ph. S. di<sup>o</sup>      <sup>6</sup> omitted by T.

<sup>7</sup> omitted by S.      <sup>8</sup> T. °tānam.

<sup>9</sup> M., hattha<sup>o</sup>      <sup>10</sup> T. °dānam.

<sup>11</sup> T. hattham pade.

Seyyathā pi bhikkhave ye keci mūlagandhā, kālānusāriyam<sup>1</sup> tesam aggam akkhāyati: evam eva kho bhikkhave ye<sup>2</sup> keci<sup>2</sup> kusalā<sup>2</sup> . . . pe<sup>3</sup> . . . Seyyathā pi bhikkhave ye keci sārāgandhā, lohitacandanam tesam aggam akkhāyati: evam eva kho bhikkhave . . . pe<sup>3</sup> . . . Seyyathā pi bhikkhave ye keci pupphagandhā, vassikam tesam aggam akkhāyati: evam eva kho bhikkhave . . . pe<sup>3</sup> . . . Seyyathā pi bhikkhave ye keci kuḍḍarājāno<sup>4</sup>, sabbe te rañño cakkavattissa anuyantā<sup>5</sup> bhavanti<sup>6</sup>, rājā tesam cakkavatti aggam akkhāyati: evam eva kho bhikkhave . . . pe<sup>3</sup> . . . Seyyathā pi bhikkhave yā<sup>7</sup> kāci<sup>7</sup> tārakarūpānam pabhā, sabbā tā candappabhāya<sup>8</sup> kalam nāgghanti<sup>9</sup> soḷasim<sup>10</sup>, candappabhā tāsam aggam akkhāyati: evam eva bhikkhave . . . pe<sup>3</sup> . . . Seyyathā pi bhikkhave saradasamaye viddhe<sup>11</sup> vigatavalāhake deve ādicco nabham abbhussukkamāno<sup>12</sup> sabbam ākāsagatam tamagatam<sup>13</sup> abhivihacca bhāsate ca tapate ca virocati<sup>14</sup> ca<sup>15</sup>: evam eva kho bhikkhave . . . pe<sup>3</sup> . . . Seyyathā pi bhikkhave yā kāci mahānadiyo, seyyathidaṃ Gaṅgā Yamunā Aciravatī Sarabhū Mahī, sabbā tā samuddaṅgamā<sup>16</sup> samuddaninnā samuddapoṇā samuddapabbhārā, mahāsamuddo tāsam<sup>17</sup> aggam akkhāyati: evam eva kho bhikkhave ye keci kusalā dhammā, sabbe te appamādamūlakā appamādasamosaraṇā, appamādo tesam dhammānam<sup>18</sup> aggam akkhāyati ti.

<sup>1</sup> T. M<sub>7</sub> kālā°    <sup>2</sup> omitted by M. Ph. S.

<sup>3</sup> M. la; Ph. pa.

<sup>4</sup> S. °rājā; M. Ph. kuṭarājāno; M<sub>7</sub> (Com.) kuḍḍaka°

<sup>5</sup> T. °yuttā; M<sub>7</sub> °utto.

<sup>6</sup> S. vattanti.

<sup>7</sup> T. yāci; M. Ph. yā.

<sup>8</sup> Ph. candimapa°; T. M<sub>7</sub> candiyā pabhāya.

<sup>9</sup> M. Ph. n'aggh°    <sup>10</sup> M. M<sub>7</sub> °sī.

<sup>11</sup> Ph. visuddhe.

<sup>12</sup> S. abbhussa°; Ph. abhūsu°; M. abhūsa°

<sup>13</sup> Ph. tamam.    <sup>14</sup> S. °te.

<sup>15</sup> omitted by T. M<sub>7</sub>.

<sup>16</sup> omitted by M<sub>7</sub>.

<sup>17</sup> T. M<sub>7</sub> tesam.    <sup>18</sup> omitted by S.

## XVI.

1. Dasa yime<sup>1</sup> bhikkhave puggalā āhuneyyā pāhuneyyā dakkhiṇeyyā añjalikaraṇiyyā anuttaraṃ puññakkhettaṃ lokassa. Katame dasa?

2. Tathāgato araham sammāsambuddho, paccekasambuddho<sup>2</sup>, ubhatobhāgavimutto. paññāvimutto<sup>3</sup>, kāyasakkhi, diṭṭhippatto, saddhāvimutto, dhammānusāri<sup>4</sup>, saddhānusāri, gotrabhū.

Ime kho bhikkhave dasa puggalā āhuneyyā . . . pe<sup>5</sup> . . . anuttaraṃ puññakkhettaṃ lokassā ti.

## XVII.

1. Sanāthā bhikkhave viharatha, mā anāthā. Dukkham bhikkhave anātho viharati. Dasa yime<sup>1</sup> bhikkhave nāthakaraṇā dhammā. Katame dasa?

2. Idha bhikkhave bhikkhu silavā hoti, pātimokkhasamvarasamvuto viharati ācāragocarasampanno, anumattesu<sup>6</sup> vajjesu bhayadassāvi samādāya sikkhati sikkhāpadesu. Yam pi<sup>7</sup> bhikkhave bhikkhu silavā hoti . . . pe<sup>7</sup> . . . samādāya sikkhati sikkhāpadesu: ayam pi dhammo nāthakaraṇo.

3. Puna ca param bhikkhave bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sātthaṃ savyañjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa<sup>8</sup> dhammā bahussutā honti dhātā<sup>9</sup> vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā. Yam pi bhikkhave bhikkhu bahussuto hoti . . . pe<sup>7</sup> . . . diṭṭhiyā suppaṭividdhā: ayam pi dhammo nāthakaraṇo.

4. Puna ca param bhikkhave bhikkhu kalyāṇamitto hoti

<sup>1</sup> T. ime.      <sup>2</sup> M. Ph. paccekabuddho.

<sup>3</sup> omitted by Ph.      <sup>4</sup> M. Ph. put dh° after saddh°

<sup>5</sup> M. la; Ph. pa; T. in full.

<sup>6</sup> S. apu° always.      <sup>7</sup> M. la; Ph. pa.

<sup>8</sup> T. M., S. °passa; Ph. °rūpā te.

<sup>9</sup> M. Ph. dhā°; M., has only dhā.

kalyāṇasahāyo kalyāṇasampavaṅko. Yam pi bhikkhave bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko: ayam pi dhammo nāthakaraṇo.

5. Puna ca paraṃ bhikkhave bhikkhu suvaco<sup>1</sup> hoti sovacassakaraṇehi<sup>2</sup> dhammehi samannāgato khamo padakkhiṇaggāhi<sup>3</sup> anusāsanim<sup>4</sup>. Yam pi bhikkhave bhikkhu suvaco<sup>5</sup> hoti<sup>6</sup> sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhi anusāsanim: ayam pi dhammo nāthakaraṇo.

6. Puna ca paraṃ bhikkhave bhikkhu, yāni tāni sabrahmacārīnaṃ<sup>7</sup> uccāvacāni<sup>8</sup> kimkaraṇīyāni, tattha dakkho hoti analaso tatrūpāyāya<sup>9</sup> vimāṃsāya samannāgato alaṃ kātum alaṃ samvidhātum. Yam pi bhikkhave bhikkhu, yāni tāni sabrahmacārīnaṃ<sup>10</sup> . . . pe<sup>11</sup> . . . alaṃ kātum alaṃ samvidhātum: ayam pi dhammo nāthakaraṇo.

7. Puna ca paraṃ bhikkhave bhikkhu dhammakāmo hoti piyasamudāhāro<sup>12</sup> abhidhamme abhivinaye ulārapāmujo<sup>13</sup>. Yam pi bhikkhave bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye ulārapāmujo<sup>13</sup>: ayam pi dhammo nāthakaraṇo.

8. Puna ca paraṃ bhikkhave bhikkhu āradhaviṛiyo viharati akusalānaṃ<sup>14</sup> dhammānaṃ<sup>14</sup> pahānāya<sup>14</sup>, kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvā dalhaparakkamo anikkhattadhuro kusalesu dhammesu. Yam pi bhikkhave bhikkhu āradhaviṛiyo viharati<sup>15</sup> akusalānaṃ dhammānaṃ<sup>16</sup> pahānāya<sup>17</sup> kusalānaṃ dhammānaṃ upasampadāya, thāmaṃvā dalhaparakkamo anikkhattadhuro kusalesu dhammesu: ayam pi dhammo nāthakaraṇo.

<sup>1</sup> M. subbaco; Ph. subbato.    <sup>2</sup> T. M<sub>7</sub> °karaṇīyehi.

<sup>3</sup> T. *adds* ca.    <sup>4</sup> Ph. T. °ni.    <sup>5</sup> M. Ph. subbaco.

<sup>6</sup> M. *has after* hoti: pa, Ph. pa || anusāsanim.

<sup>7</sup> T. brahma°    <sup>8</sup> T. vuccā°    <sup>9</sup> T. tatrūppā°

<sup>10</sup> S. *adds* uccāvacāni kimkaraṇīyāni.

<sup>11</sup> M. la; Ph. pa; T. M<sub>7</sub> *give it in full* (T. vuccā°).

<sup>12</sup> T. M<sub>7</sub> °samudācāro.    <sup>13</sup> M<sub>7</sub> °pāmojje.

<sup>14</sup> *omitted by* M<sub>7</sub>.    <sup>15</sup> T. hoti.

<sup>16</sup> T. *omits the next three words.*    <sup>17</sup> Ph. *adds* pa.

9. Puna ca paraṃ bhikkhave bhikkhu santuṭṭho hoti itaritaracivarapiṇḍapātasenāsanagilānapaccayabhesajjapari-kkhārena. Yam pi bhikkhave bhikkhu santuṭṭho hoti itaritaracivarapiṇḍapātasenāsanagilānapaccayabhesajjapari-kkhārena: ayam pi dhammo nāthakaraṇo.

10. Puna ca paraṃ bhikkhave bhikkhu satimā hoti paramena satinepakkena samannāgato cirakatam pi cirabhāsitaṃ pi saritā anussaritā. Yam pi bhikkhave bhikkhu satimā hoti paramena satinepakkena samannāgato<sup>1</sup> cirakatam pi cirabhāsitaṃ pi saritā anussaritā: ayam pi dhammo nāthakaraṇo.

11. Puna ca paraṃ bhikkhave bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā. Yam pi bhikkhave bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā: ayam pi dhammo nāthakaraṇo.

Sanāthā bhikkhave viharatha, mā anāthā. Dukkhaṃ bhikkhave anātho viharati.

Ime kho bhikkhave dasa nāthakaraṇā dhammā ti.

## XVIII.

1. Sanāthā<sup>2</sup> bhikkhave viharatha, mā anāthā. Dukkhaṃ bhikkhave anātho viharati<sup>3</sup>. Dasa yime<sup>4</sup> bhikkhave nāthakaraṇā dhammā. Katame dasa?

2. Idha bhikkhave bhikkhu silavā hoti . . . pe<sup>5</sup> . . . samādāya sikkhati sikkhāpadesu. 'Silavā<sup>6</sup> vatāyaṃ<sup>6</sup> bhikkhu hoti<sup>7</sup>, pātimokkhasamvarasamvuto viharati ācāragocarasampanno, anumattesu vajjesu bhayadassāvi samādāya sikkhati sikkhāpadesu' ti<sup>8</sup> therā pi naṃ<sup>9</sup> bhikkhū

<sup>1</sup> T. *adds* hoti.

<sup>2</sup> in M. Ph. the words *sanāthā and so on* are preceded by the introductory formula: *Evam me sutam. Ekaṃ s° Bh° Sāvatthiyaṃ till etad avoca.*

<sup>3</sup> omitted by M., <sup>4</sup> M, ime.

<sup>5</sup> M. la; Ph. pa. <sup>6</sup> T. M, silavāyaṃ; M, *adds* pi.

<sup>7</sup> omitted by M. Ph. S. <sup>8</sup> M. Ph. omit ti. <sup>9</sup> M, tam.



vattabbam anusāsitabbam maññanti, majjhimā pi bhikkhū . . . navā pi bhikkhū vattabbam anusāsitabbam maññanti. Tassa therānukampitassa<sup>1</sup> majjhimānukampitassa navānukampitassa vuddhi<sup>2</sup> yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

3. Puna ca param bhikkhave bhikkhu bahussuto hoti . . . pe<sup>3</sup> . . . diṭṭhiyā suppaṭividdhā. 'Bahussuto<sup>4</sup> vatāyam<sup>4</sup> bhikkhu sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe<sup>5</sup> kalyāṇā<sup>5</sup> pariyosānakalyāṇā<sup>5</sup> sāttham savyañjanam kevalaparipunṇam parisuddham brahmacariyam abhivadanti, tathārūpāssa<sup>6</sup> dhammā bahussutā honti dhatā<sup>7</sup> vacasā paricita manasānupekkhitā diṭṭhiyā suppaṭividdhā<sup>7</sup> ti therā pi nam<sup>8</sup> bhikkhū vattabbam anusāsitabbam maññanti, majjhimā pi bhikkhū . . . navā pi bhikkhū vattabbam anusāsitabbam maññanti. Tassa therānukampitassa majjhimānukampitassa navānukampitassa vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

4. Puna ca param bhikkhave bhikkhu kalyāṇamitto hoti kalyāṇasahāyo<sup>9</sup> kalyāṇasampavaṅko. 'Kalyāṇamitto vatāyam bhikkhu kalyāṇasahāyo<sup>9</sup> kalyāṇasampavaṅko<sup>9</sup> ti therā pi nam<sup>8</sup> bhikkhū vattabbam anusāsitabbam maññanti, majjhimā pi bhikkhū . . . navā pi bhikkhū vattabbam anusāsitabbam maññanti. Tassa therānukampitassa majjhimānukampitassa<sup>10</sup> navānukampitassa vuddhi<sup>2</sup> yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

5. Puna ca param bhikkhave bhikkhu suvaco hoti sova-cassakaraṇehi dhammehi samannāgato khamo padakkhi-naggāhi anusāsaniṃ. 'Suvaco<sup>11</sup> vatāyam bhikkhu sova-cassakaraṇehi dhammehi samannāgato khamo padakkhi-naggāhi anusāsaniṃ<sup>11</sup> ti therā pi nam<sup>8</sup> bhikkhū vattabbam

<sup>1</sup> T. M<sub>7</sub> add pe; T. has °pissa thrice, M<sub>7</sub> twice.

<sup>2</sup> M. Ph. buddhi. <sup>3</sup> M. la; omitted by Ph.

<sup>4</sup> T. M<sub>7</sub> °to 'yam. <sup>5</sup> T. M<sub>7</sub> pe. <sup>6</sup> Ph. M<sub>7</sub> °passa

<sup>7</sup> M. Ph. dhā° <sup>8</sup> M<sub>7</sub> tap. <sup>9</sup> omitted by M<sub>7</sub>.

<sup>10</sup> T. M<sub>7</sub> majjhimā | pe | navā° <sup>11</sup> M. subbaco.

anusāsitabbam<sup>1</sup> maññanti<sup>1</sup>, majjhimā pi bhikkhū<sup>1</sup> . . . navā pi bhikkhū vattabbam anusāsitabbam maññanti. Tassa therānukampitassa . . . pe<sup>2</sup> . . . ayam pi dhammo nāthakaraṇo.

6. Puna ca paraṃ bhikkhave bhikkhu, yāni tāni sabrahmacārīnaṃ uccāvacāni kimkaraṇīyāni, tattha dakkho hoti analaso tatrupāyāya vīmaṃsāya samannāgato alaṃ kātuṃ alaṃ samvidhātuṃ. 'Yāni tāni sabrahmacārīnaṃ uccāvacāni kimkaraṇīyāni, tattha dakkho vatāyaṃ bhikkhu analaso tatrupāyāya vīmaṃsāya samannāgato alaṃ kātuṃ alaṃ samvidhātuṃ' ti therā pi naṃ<sup>3</sup> bhikkhū vattabbam anusāsitabbam maññanti, majjhimā pi bhikkhū<sup>4</sup> . . . navā pi bhikkhū vattabbam anusāsitabbam maññanti. Tassa therānukampitassa majjhimānukampitassa<sup>5</sup> navānukampitassa vuddhi<sup>6</sup> yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

7. Puna ca paraṃ bhikkhave bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye ulārapāmuḍḍo<sup>7</sup>. 'Dhammakāmo vatāyaṃ bhikkhu piyasamudāhāro abhidhamme abhivinaye ulārapāmuḍḍo'<sup>7</sup> ti therā pi naṃ<sup>3</sup> bhikkhū vattabbam anusāsitabbam maññanti, majjhimā pi bhikkhū . . .<sup>8</sup> navā<sup>9</sup> pi<sup>9</sup> bhikkhū<sup>10</sup> vattabbam<sup>10</sup> anusāsitabbam<sup>10</sup> maññanti<sup>10</sup>. Tassa therānukampitassa majjhimānukampitassa<sup>11</sup> navānukampitassa vuddhi<sup>12</sup> yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

8. Puna ca paraṃ bhikkhave bhikkhu āradhaviṛiyo viharati akusalānaṃ dhammānaṃ pahānāya<sup>13</sup> kusalānaṃ<sup>13</sup> dhammānaṃ<sup>13</sup> upasampadāya thāmaṃvā dalhaparakkamo anikkhittadhuro kusalesu dhammesu. 'Āradhaviṛiyo vatāyaṃ bhikkhu viharati akusalānaṃ dhammānaṃ pahānāya

<sup>1</sup> T. M<sub>7</sub> pe.      <sup>2</sup> M. Ph. S. *in full*.      <sup>3</sup> M<sub>7</sub> tam.

<sup>4</sup> T. *inserts* pe.      <sup>5</sup> T. M<sub>7</sub> majjhimā navā<sup>o</sup>

<sup>6</sup> M. Ph. buddhi; T. vaddhi.      <sup>7</sup> M<sub>7</sub> °pāmoḍḍo.

<sup>8</sup> T. M<sub>7</sub> vatt<sup>o</sup> anusā<sup>o</sup> maññanti.      <sup>9</sup> *omitted by* M<sub>7</sub>.

<sup>10</sup> *omitted by* T. M<sub>7</sub>.      <sup>11</sup> T. majjhimā.

<sup>12</sup> M. Ph. buddhi.      <sup>13</sup> *omitted by* T.

kusalānaṃ dhammānaṃ upasampadāya thāmaṃvaḥ dalhapa-rakkamo anikkhittadhuro kusalesu dhammesu<sup>1</sup> ti therā pi naṃ<sup>1</sup> bhikkhū vattabbaṃ anusāsitaḥbbaṃ maññanti, majjhimā pi bhikkhū . . . navā pi bhikkhū vattabbaṃ anusāsitaḥbbaṃ maññanti. Tassa therānukampitassa majjhimānukampitassa<sup>2</sup> navānukampitassa vuddhi<sup>3</sup> yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

9. Puna ca paraṃ bhikkhave bhikkhu santuṭṭho hoti itaritaracivarapiṇḍapātasenāsanagilānapaccayabhesajjapari-kkhārena. ‘Santuṭṭho vatāyaṃ bhikkhu itaritaracivara-piṇḍapātasenāsanagilānapaccayabhesajjapari-kkhārenā’ ti therā pi naṃ<sup>1</sup> bhikkhū vattabbaṃ anusāsitaḥbbaṃ maññanti, majjhimā pi bhikkhū . . . navā pi bhikkhū vattabbaṃ anusāsitaḥbbaṃ maññanti. Tassa therānukampitassa majjhi-mānukampitassa<sup>2</sup> navānukampitassa vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

10. Puna ca paraṃ bhikkhave bhikkhu satimā hoti pa-ramena satinepakkena samannāgato cirakatam pi cirabhā-sitam pi saritā anussaritā. ‘Satimā vatāyaṃ bhikkhu pa-ramena satinepakkena samannāgato cirakatam pi cira-bhāsitam pi saritā anussaritā’ ti therā pi naṃ<sup>1</sup> bhikkhū vattabbaṃ anusāsitaḥbbaṃ maññanti, majjhimā pi bhikkhū . . . navā pi bhikkhū vattabbaṃ anusāsitaḥbbaṃ maññanti. Tassa therānukampitassa majjhimānukampitassa<sup>2</sup> navānu-kampitassa vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

11. Puna ca paraṃ bhikkhave bhikkhu paññavā hoti udayatthagāminiyā paññāya samannāgato ariyāya nibbedhi-kāya sammādukkhakkhayagāminiyā. ‘Paññavā vatāyaṃ bhikkhu udayatthagāminiyā paññāya samannāgato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā’ ti therā pi naṃ<sup>1</sup> bhikkhū vattabbaṃ anusāsitaḥbbaṃ maññanti, majjhi-mā pi bhikkhū . . .<sup>4</sup> navā<sup>5</sup> pi<sup>5</sup> bhikkhū<sup>5</sup> vattabbaṃ<sup>5</sup>

<sup>1</sup> M<sub>7</sub> tam.      <sup>2</sup> T. M<sub>7</sub> majjhimā | pe.

<sup>3</sup> M. Ph. buddhi.      <sup>4</sup> T. vatt° anusā° maññanti.

<sup>5</sup> omitted by T.

anusāsitabbam<sup>1</sup> maññanti<sup>1</sup>. Tassa therānukampitassa<sup>2</sup> majjhimānukampitassa<sup>3</sup> navānukampitassa vuddhi yeva pāṭikāṅkhā kusalesu dhammesu no parihāni: ayam pi dhammo nāthakaraṇo.

Sanāthā bhikkhave viharatha, mā anāthā. Dukkhaṃ bhikkhave anātho viharati.

Ime kho bhikkhave dasa nāthakaraṇā dhammā ti<sup>4</sup>.

### XIX.

1. Dasa yime<sup>5</sup> bhikkhave ariyavāsā<sup>6</sup>, ye<sup>7</sup> ariyā<sup>7</sup> āvasim<sup>8</sup> su<sup>8</sup> vā āvasanti<sup>9</sup> vā āvasissanti<sup>9</sup> vā. Katame dasa?

2. Idha bhikkhave bhikkhu pañcaṅgavippahino hoti, chaḷaṅgasamannāgato, ekārakkho<sup>10</sup>, caturāpasseno<sup>11</sup>, paṇṇapaccekasacco<sup>12</sup>, samavayasatṭhesano<sup>13</sup>, anāvilasaṅkappo, passaddhakāyasaṅkhāro<sup>14</sup>, suvimuttacitto, suvimutta-paṇṇo.

Ime kho bhikkhave dasa ariyavāsā<sup>15</sup>, ye<sup>16</sup> ariyā āvasim<sup>17</sup> su<sup>17</sup> vā āvasanti<sup>18</sup> vā āvasissanti<sup>19</sup> vā ti.

### XX.

1. Ekam samayaṃ Bhagavā Kurūsu viharati Kammāsa-

<sup>1</sup> omitted by T. <sup>2</sup> M. continues: pa || no parihāni.

<sup>3</sup> T. M<sub>7</sub> majjhimā | pe.

<sup>4</sup> M. Ph. add Idam avoca Bh<sup>o</sup>, attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

<sup>5</sup> T. 'ime; M<sub>7</sub> ime. <sup>6</sup> M. ariyā<sup>o</sup>

<sup>7</sup> Ph. ya ar<sup>o</sup>; T. yaṃ-d-ar<sup>o</sup>; M<sub>7</sub> yad ariyā.

<sup>8</sup> Ph. ava<sup>o</sup>; T. <sup>o</sup>samsu. <sup>9</sup> M<sub>7</sub> av<sup>o</sup>; Ph. vas<sup>o</sup>

<sup>10</sup> T. caturārakkho; M<sub>7</sub> cakā<sup>o</sup> <sup>11</sup> T. M<sub>7</sub> <sup>o</sup>parassano.

<sup>12</sup> T. M<sub>7</sub> panunna<sup>o</sup>

<sup>13</sup> T. M<sub>7</sub> samaye vissatṭhosano (M<sub>7</sub> vissatṭhesano).

<sup>14</sup> M<sub>7</sub> paddhakāya<sup>o</sup>

<sup>15</sup> T. M<sub>7</sub> ariyā<sup>o</sup>; M<sub>7</sub> also in the next place.

<sup>16</sup> T. ya; omitted by Ph.; M<sub>7</sub> yad ariyo.

<sup>17</sup> Ph. av<sup>o</sup> <sup>18</sup> M<sub>7</sub> av<sup>o</sup>; Ph. va<sup>o</sup>

<sup>19</sup> M<sub>7</sub> av<sup>o</sup>; Ph. va<sup>o</sup>; T. āvasassanti.

dhammaṃ<sup>1</sup> nāma Kurūnaṃ nigamo. Tatra kho Bhagavā bhikkhū āmantesi . . .<sup>2</sup> Bhagavā<sup>3</sup> etad<sup>3</sup> avoca<sup>3</sup>: —

2. Dasa yime<sup>4</sup> bhikkhave ariyavāsā, ye<sup>5</sup> ariyā āvasimsu<sup>6</sup> vā āvasanti<sup>7</sup> vā āvasissanti<sup>8</sup> vā. Katame dasa?

3. Idha bhikkhave bhikkhu pañcaṅgavippahīno hoti, chaḷaṅgasamannāgato, ekārakkho, caturāpasseno<sup>9</sup>, paṇṇapaccakasacco<sup>10</sup>, samavayasatṭhesano, anāvilasaṅkappo, passaddhakāyasaṅkhāro<sup>11</sup>, suvimuttacitto, suvimuttapaṇṇo.

Kathaṃ ca bhikkhave bhikkhu pañcaṅgavippahīno hoti?

4. Idha bhikkhave bhikkhuno kāmaccchando pahīno hoti, vyāpādo pahīno hoti, thīnamiddhaṃ pahīnaṃ hoti, uddhacca-kukkaccaṃ pahīnaṃ hoti, vicikicchā pahīnā hoti. Evaṃ kho bhikkhave bhikkhu pañcaṅgavippahīno hoti.

Kathaṃ ca bhikkhave bhikkhu chaḷaṅgasamannāgato hoti?

5. Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā neva sumano hoti na dummano upekhako<sup>12</sup> viharati sato sampajāno, sotena saddaṃ sutvā . . . pe<sup>13</sup> . . . ghānena gandhaṃ ghāyitvā, jivhāya rasaṃ sāyitvā, kāyena phoṭṭhabbaṃ phusitvā, manasā dhammaṃ viññāya neva sumano hoti na dummano upekhako viharati sato sampajāno. Evaṃ kho bhikkhave bhikkhu chaḷaṅgasamannāgato hoti.

Kathaṃ ca bhikkhave bhikkhu ekārakkho hoti?

6. Idha bhikkhave bhikkhu satārakkhena cetasā samanāgato hoti. Evaṃ kho bhikkhave bhikkhu ekārakkho hoti.

Kathaṃ ca bhikkhave bhikkhu caturāpasseno hoti?

7. Idha bhikkhave bhikkhu saṅkhāy' ekam paṭisevati, saṅkhāy' ekam adhiṇvāseti, saṅkhāy' ekam parivajjeti, saṅkhāy' ekam vinodeti. Evaṃ kho bhikkhave bhikkhu caturāpasseno<sup>14</sup> hoti.

<sup>1</sup> Ph. °dammaṃ; T. Kammāssadhammā; M, °ssadhammaṃ.

<sup>2</sup> S. pe. <sup>3</sup> omitted by M. Ph. <sup>4</sup> T. M, ime.

<sup>5</sup> T. ya; omitted by Ph.; M, d-ariyā.

<sup>6</sup> T. av°; Ph. va° <sup>7</sup> M, av°; Ph. va°

<sup>8</sup> Ph. va°; T. omits āv° vā. <sup>9</sup> M, °passano.

<sup>10</sup> M, °sayo. <sup>11</sup> T. passaddho k°

<sup>12</sup> M. Ph. S. upekkh° throughout. <sup>13</sup> M. la; omitted by Ph.

<sup>14</sup> T. °passeno corr. to °passano.

Kathaṇ ca bhikkhave bhikkhu panunṇapaccekasacco hoti?

8. Idha bhikkhave bhikkhuno, yāni tāni puthusamaṇa-brāhmaṇānaṃ puthupaccekasaccāni, seyyathidaṃ sassato loko ti<sup>1</sup> vā<sup>2</sup> asassato<sup>2</sup> loko ti<sup>1</sup> vā antavā loko ti vā anantavā loko ti vā, taṃ jivaṃ taṃ sarīraṃ ti vā, aññaṃ jivaṃ aññaṃ sarīraṃ ti vā, hoti Tathāgato parammaraṇā ti vā, na<sup>3</sup> hoti Tathāgato parammaraṇā ti vā, hoti ca na ca hoti Tathāgato parammaraṇā ti vā, neva hoti na na hoti Tathāgato parammaraṇā ti vā, sabbāni<sup>4</sup> tāni nuṇṇāni<sup>5</sup> honti panunṇāni<sup>6</sup> cattāni vantāni muttāni pahīnāni paṭinissatṭhāni. Evaṃ kho bhikkhave bhikkhu panunṇapaccekasacco hoti.

Kathaṇ ca bhikkhave bhikkhu samavayasatṭhesano hoti?

9. Idha bhikkhave bhikkhuno kāmesanā pahīnā hoti<sup>7</sup>, bhavesanā pahīnā hoti<sup>8</sup>, brahmacariyesanā paṭippassaddhā. Evaṃ kho bhikkhave bhikkhu samavayasatṭhesano hoti.

Kathaṇ ca bhikkhave bhikkhu anāvilasaṅkappo hoti?

10. Idha bhikkhave bhikkhuno kāmasaṅkappo pahīno hoti, vyāpādasāṅkappo pahīno hoti, vihiṃsāsāṅkappo pahīno hoti. Evaṃ kho bhikkhave bhikkhu anāvilasaṅkappo hoti.

Kathaṇ ca bhikkhave bhikkhu passaddhakāyasaṅkhāro hoti?

11. Idha bhikkhave bhikkhu sukhassa ca pahānā dukkhassa ca pahānā pubb' eva somanassadomanassānaṃ atthaṅgamā<sup>9</sup> adukkhamasukhaṃ upekhāsati paṇisuddhiṃ catuttham<sup>10</sup> jhānaṃ<sup>10</sup> upasampajja viharati. Evaṃ kho bhikkhave bhikkhu passaddhakāyasaṅkhāro hoti.

Kathaṇ ca bhikkhave bhikkhu suvimuttacitto<sup>11</sup> hoti?

12. Idha bhikkhave bhikkhuno rāgā<sup>12</sup> cittaṃ vimuttaṃ hoti, dosā cittaṃ vimuttaṃ hoti, mohā cittaṃ vimuttaṃ hoti. Evaṃ kho bhikkhave bhikkhu suvimuttacitto<sup>11</sup> hoti.

Kathaṇ ca bhikkhave bhikkhu suvimuttapañño hoti?

<sup>1</sup> T. hoti. <sup>2</sup> T. omits as° loko ti vā.

<sup>3</sup> T. omits na h° T° p° ti vā. <sup>4</sup> T. M<sub>7</sub> sabbāni 'ssa.

<sup>5</sup> T. M<sub>7</sub> pa° <sup>6</sup> omitted by T. M<sub>7</sub>. <sup>7</sup> T. honti.

<sup>8</sup> T. hoti corr. to homti. <sup>9</sup> T. M<sub>7</sub> atthag°

<sup>10</sup> T. M<sub>7</sub> catutthajjh° <sup>11</sup> M. vi° <sup>12</sup> T. lābhā.

13. Idha bhikkhave bhikkhu 'rāgo me pahīno ucchinna-mūlo tālavatthukato anabhāvaṃ kato āyatim anuppāda-dhammo' ti pajānāti, 'doso me pahīno . . . pe' . . . moho me pahīno ucchinnamūlo tālavatthukato anabhāvaṃ kato āyatim anuppādadhammo' ti pajānāti. Evaṃ kho bhikkhave bhikkhu suvimuttapañño hoti.

14. Ye hi keci bhikkhave<sup>2</sup> atitā addhānaṃ ariyā ariyavāse<sup>3</sup> āvasimsu<sup>4</sup>, sabbe te im' eva dasa ariyavāse<sup>5</sup> āvasimsu<sup>4</sup>. Ye hi keci bhikkhave<sup>2</sup> anāgataṃ addhānaṃ ariyā ariyavāse<sup>5</sup> āvasissanti<sup>6</sup>, sabbe te im' eva<sup>7</sup> dasa ariyavāse<sup>8</sup> āvasissanti<sup>6</sup>. Ye hi keci bhikkhave<sup>9</sup> etarahi ariyā ariyavāse<sup>8</sup> āvasanti<sup>6</sup>, sabbe te im' eva dasa ariyavāse<sup>3</sup> āvasanti<sup>6</sup>.

Ime kho bhikkhave dasa ariyavāsā, ye<sup>10</sup> ariyā āvasimsu<sup>4</sup> vā āvasanti<sup>6</sup> vā āvasissanti<sup>6</sup> vā ti<sup>11</sup>.

Nāthavaggo<sup>12</sup> dutiyo.

Tatr'<sup>13</sup> uddānaṃ<sup>14</sup>:

Senāsanaṃ ca āṅgāni<sup>15</sup> samyojanakhilena<sup>16</sup> ca

Appamādo āhuneyyo dve nāthā dve ariyavāsena<sup>17</sup> cā ti.

## XXI.

1. Siho bhikkhave migarājā sāyaṇhasamayam āsayā nikkhamati, āsayā nikkhamitvā vijambhati, vijambhitvā samantā catuddisā anuviloketi, samantā<sup>18</sup> catuddisā<sup>18</sup>

<sup>1</sup> M. Ph. pa.      <sup>2</sup> T. M., insert bhikkhū.

<sup>3</sup> T. °sena; M., °sena.      <sup>4</sup> Ph. av°

<sup>5</sup> T. °sena; M. ariyā°      <sup>6</sup> Ph. va°

<sup>7</sup> T. M., ime.      <sup>8</sup> T. °sena.      <sup>9</sup> T. inserts bhikkhū.

<sup>10</sup> Ph. ya; omitted by T. M.; M., omits also ariyā.

<sup>11</sup> T. M., omit ti.

<sup>12</sup> S. M., (Com.) Nāthakaraṇa°; Ph. T. M., Vaggo.      <sup>13</sup> S. tass'.

<sup>14</sup> T. M., add bhavati.      <sup>15</sup> M., āṅgādi; S. āṅgā ca.

<sup>16</sup> M. Ph. °nākh°; T. M., °navilena.

<sup>17</sup> M. ariyāvāsā; S. vasena.      <sup>18</sup> omitted by T. M.

anuviloketvā tikkhattum sihanādaṃ nadati<sup>1</sup>, tikkhattum sihanādaṃ naditvā gocarāya pakkamati. Taṃ kissa hetu? 'Māhaṃ khuddake pāṇe visamagate saṃghātaṃ āpādesin'<sup>2</sup> ti. Siho ti kho bhikkhave Tathāgatass' etaṃ adhivacanam arahato sammāsambuddhassa. Yaṃ kho bhikkhave Tathāgato parisāya dhammaṃ deseti, idaṃ assa hoti sihanāda-smim. Dasa yimāni<sup>3</sup> bhikkhave Tathāgatassa Tathāgatabalāni, yehi balehi samannāgato Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti. Katamāni dasa?

2. Idha bhikkhave Tathāgato ṭhānaṃ ca ṭhānato aṭṭhānaṃ ca aṭṭhānato yathābhūtaṃ pajānāti. Yaṃ pi bhikkhave Tathāgato ṭhānaṃ ca ṭhānato aṭṭhānaṃ ca aṭṭhānato yathābhūtaṃ pajānāti, idaṃ pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

3. Puna ca paraṃ bhikkhave Tathāgato atitānāgata-paccuppannānaṃ kammaśamādānānaṃ ṭhānaśo hetuso vipākaṃ yathābhūtaṃ pajānāti. Yaṃ pi bhikkhave Tathāgato atitānāgata-paccuppannānaṃ kammaśamādānānaṃ ṭhānaśo hetuso vipākaṃ yathābhūtaṃ pajānāti, idaṃ pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

4. Puna ca paraṃ bhikkhave Tathāgato sabbatthagāminipaṭipadaṃ<sup>4</sup> yathābhūtaṃ pajānāti. Yaṃ pi bhikkhave Tathāgato sabbatthagāminipaṭipadaṃ yathābhūtaṃ pajānāti, idaṃ pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

5 Puna ca paraṃ bhikkhave Tathāgato anekadhātu<sup>5</sup>.

<sup>1</sup> M. Ph. nadi.

<sup>2</sup> T. M<sub>7</sub> dosin; M. āpātesin; Ph. otesin.

<sup>3</sup> T. M<sub>7</sub> imāni.

<sup>4</sup> S. °gāminim pa° *throughout*; M<sub>7</sub> °gāmini° and °nim pa°

<sup>5</sup> S. °dhātuṃ.



nānādhātu<sup>1</sup>-lokaṃ yathābhūtaṃ pajānāti. Yam pi bhikkhave Tathāgato anekadhātu<sup>1</sup>-nānādhātu<sup>1</sup>-lokaṃ yathābhūtaṃ pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ<sup>2</sup> balaṃ āgamma Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

6. Puna ca paraṃ bhikkhave Tathāgato sattānaṃ nānādhimuttikataṃ<sup>3</sup> yathābhūtaṃ pajānāti. Yam pi bhikkhave Tathāgato sattānaṃ nānādhimuttikataṃ<sup>4</sup> yathābhūtaṃ pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ<sup>2</sup> balaṃ āgamma Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

7. Puna ca paraṃ bhikkhave Tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti. Yam pi bhikkhave Tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattaṃ yathābhūtaṃ pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ<sup>2</sup> balaṃ āgamma Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

8. Puna ca paraṃ bhikkhave Tathāgato jhānavimokhasamādhisamāpattinaṃ<sup>5</sup> saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti. Yam pi bhikkhave<sup>6</sup> Tathāgato jhānavimokhasamādhisamāpattinaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ<sup>2</sup> balaṃ āgamma Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

9. Puna ca paraṃ bhikkhave Tathāgato anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ 'ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca<sup>7</sup> pi jātiyo dasa pi jātiyo viṣaṃ<sup>8</sup> pi jātiyo timsaṃ pi jātiyo cattārisaṃ<sup>9</sup>

<sup>1</sup> S. °dhātuṃ.    <sup>2</sup> M. la; Ph. pa || brahmacakkaṃ pa°

<sup>3</sup> M. Ph. nānāvi°; S. °dhimuttikaṃ; M., °kathaṃ.

<sup>4</sup> Ph. nānāvi°; S. °kaṃ; M., °kathaṃ.

<sup>5</sup> M. Ph. S. °vimokkha° *always*.

<sup>6</sup> M. la; Ph. pa || pajānāti.

<sup>7</sup> T. pe || dasa; M., *puts* pe *after* pañca pi j°

<sup>8</sup> T. M., viṣatim.    <sup>9</sup> M. Ph. °ḷisaṃ; S. °ḷisaṃ.

pi jātiyo paññāsam pi jātiyo jātisatam pi jātisahassam pi jātisatasahassam<sup>1</sup> pi<sup>2</sup> aneke pi samvattakappe aneke pi vivattakappe aneke pi samvattavivattakappe amutrāsim evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evamsukhadukkhapaṭisamvedī evamāyupariyanto, so tato cuto amutra udapādīm<sup>3</sup>, tatrāpāsīm evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evamsukhadukkhapaṭisamvedī evamāyupariyanto, so tato cuto idh' upapanno<sup>3</sup> ti. Iti sākāraṃ sa-uddesaṃ anekavihitam pubbenivāsaṃ anussarati. Yam pi bhikkhave Tathāgato anekavihitam pubbenivāsaṃ anussarati, seyyathidaṃ ekam pi jātim dve pi jātiyo . . . pe<sup>4</sup> . . . iti sākāraṃ sa-uddesaṃ anekavihitam pubbenivāsaṃ anussarati, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhanthānaṃ paṭijānāti parisāsu sīhanādaṃ nadati brahmacakkaṃ pavatteti.

10. Puna ca paraṃ bhikkhave Tathāgato dibbena cakkhunā visuddhena atikkantamānusakena<sup>5</sup> satte passati cavamāne upapajjamāne<sup>6</sup> hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti 'ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena<sup>7</sup> samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādaḥ micchādītthikā<sup>8</sup> micchādītthikammasamādānā<sup>9</sup>, te kāyassa bhedaṃ parammaraṇā apāyaṃ duggatim vinipātāṃ nirayaṃ upapannā<sup>10</sup>; ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena<sup>7</sup> samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādaḥ sammādītthikā sammādītthikammasamādānā<sup>11</sup>, te kāyassa bhedaṃ parammaraṇā sugatim saggam lokaṃ upapannā<sup>10</sup> ti. Iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne<sup>6</sup> hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.

<sup>1</sup> omitted by Ph.      <sup>2</sup> T. M<sub>7</sub> uppādīm.

<sup>3</sup> M. M<sub>6</sub> idh' uppanno.      <sup>4</sup> M. la; Ph. pa.

<sup>5</sup> M. Ph. °mānussakena throughout.      <sup>6</sup> T. M<sub>7</sub> uppajja°

<sup>7</sup> T. M<sub>7</sub> vacī | pe | mano°      <sup>8</sup> omitted by M<sub>7</sub>.

<sup>9</sup> T. °samānā.      <sup>10</sup> T. M<sub>7</sub> uppannā.

<sup>11</sup> T. sammāsamādānā.

Yam pi bhikkhave Tathāgato dibbena cakkhunā visuddhena atikkantamānusakena . . . pe<sup>1</sup> . . . yathākammūpage satte pajānāti, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhañṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkam pavatteti.

11. Puna ca param bhikkhave Tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ<sup>2</sup> diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja viharati. Yam pi bhikkhave Tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja viharati, idam pi bhikkhave Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhañṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkam pavatteti.

Imāni kho bhikkhave Tathāgatassa Tathāgatabalāni, yehi balehi samannāgato Tathāgato<sup>2</sup> āsabhañṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkam pavatte-ti ti.

## XXII.

1. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmanam Ānandaṃ Bhagavā etad avoca: —

2. Ye te Ānanda dhammā tesam tesam adhimuttipadānaṃ<sup>3</sup> abhiññā sacchikiriyāya samvattanti, visārado ahaṃ Ānanda tattha<sup>4</sup> paṭijānāmi tesam tesam<sup>5</sup> tathā tathā<sup>5</sup> dhammaṃ desetum, yathā yathā<sup>5</sup> paṭipanno santaṃ vā 'atthi' ti ñassati, asantaṃ vā 'natthi' ti ñassati, hīnaṃ vā 'hīna' ti ñassati, paṇitaṃ vā 'paṇita' ti ñassati, sa-uttaram<sup>6</sup> vā 'sa-uttara' ti ñassati, anuttaraṃ vā 'anuttara' ti ñassati, yathā yathā vā<sup>5</sup> pana taṃ nāteyyaṃ<sup>7</sup> vā

<sup>1</sup> M. pa; omitted by Ph.    <sup>2</sup> omitted by T.

<sup>3</sup> T. M<sub>7</sub> °padhānaṃ.    <sup>4</sup> T. M<sub>7</sub> tatra.

<sup>5</sup> omitted by T. M<sub>7</sub>.    <sup>6</sup> T. savu°

<sup>7</sup> T. M<sub>7</sub> nātassayyaṃ; S. nātayyaṃ.

diṭṭheyyam<sup>1</sup> vā sacchikātayyam<sup>2</sup> vā, tathā<sup>3</sup> tathā<sup>3</sup> ñassati vā dakkhati vā<sup>4</sup> sacchikarissati<sup>5</sup> vā<sup>6</sup> ti: ṭhānam etaṃ vijjati. Etad ānuttariyaṃ Ānanda ñāṇaṃ, yad<sup>6</sup> idaṃ<sup>6</sup> tattha tattha yathābhūtañāṇaṃ<sup>7</sup>. Etasmā<sup>8</sup> 'vāhaṃ<sup>9</sup> Ānanda ñāṇā aññaṃ ñāṇaṃ uttaritaraṃ vā pañitatarāṃ vā natthi ti vadāmi. Dasa yimāni Ānanda<sup>6</sup> Tathāgataṃ Tathāgatabalāni, yehi balehi samannāgato Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkam pavatteti. Katamāni dasa?

3. Idh' Ānanda<sup>10</sup> Tathāgato ṭhānaṃ ca ṭhānato aṭṭhānaṃ ca aṭṭhānato yathābhūtaṃ pajānāti. Yam p' Ānanda<sup>11</sup> Tathāgato ṭhānaṃ ca ṭhānato aṭṭhānaṃ ca aṭṭhānato yathābhūtaṃ pajānāti, idaṃ p' Ānanda Tathāgataṃ Tathāgatabalaṃ hoti, yaṃ balaṃ āgama Tathāgato āsabhaṇṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkam pavatteti.

4. Puna ca paraṃ Ānanda Tathāgato atitānāgatapaccuppannānaṃ kammaṣamādānaṃ ṭhānaṃ hetuso vipākam yathābhūtaṃ pajānāti. Yam p' Ānanda . . . pe<sup>12</sup> . . . idaṃ p' Ānanda . . . pe<sup>13</sup> . . .

5. Puna ca paraṃ Ānanda Tathāgato sabbatthagāmini-paṭipadaṃ<sup>14</sup> yathābhūtaṃ pajānāti. Yam p' Ānanda . . . pe<sup>12</sup> . . . idaṃ p' Ānanda . . . pe<sup>15</sup> . . .

6. Puna ca paraṃ Ānanda Tathāgato anekadhātu<sup>16</sup>-nānādhātu<sup>16</sup>-lokaṃ yathābhūtaṃ pajānāti. Yam p' Ānanda . . . pe<sup>12</sup> . . . idaṃ p' Ānanda . . . pe<sup>17</sup> . . .

<sup>1</sup> Ph. datṭheyyam; T. M., S. datṭhayaṃ.

<sup>2</sup> M., °kattayyaṃ; T. °kattavyaṃ; M. Ph. °kareyyaṃ.

<sup>3</sup> T. Tathāgataṃ; M., adds taṃ. <sup>4</sup> T. va.

<sup>5</sup> T. sacchiriyassati; S. sacchi vā karissati.

<sup>6</sup> omitted by T. M.,

<sup>7</sup> Ph. M., °bhūtaṃ ñāṇaṃ; T. °bhūtañāṇaṃ.

<sup>8</sup> T. omits etasmā 'vāhaṃ Ā° ñāṇā; M., has ñāṇaṃ.

<sup>9</sup> S. cāhaṃ. <sup>10</sup> M. Ph. only idha.

<sup>11</sup> T. M., paṇ' Ā° throughout. <sup>12</sup> M. la; Ph. pa.

<sup>13</sup> M. pa; omitted by Ph. M., <sup>14</sup> S. °gāminiṃ paṭi°

<sup>15</sup> M. pa; omitted by Ph. <sup>16</sup> S. °dhātuṃ.

<sup>17</sup> M. pa; omitted by Ph. T. M.,

7. Puna ca param Ānanda Tathāgato sattānaṃ nānā-dhimuttikatam yathābhūtaṃ pajānāti. Yam p' Ānanda . . . pe<sup>1</sup> . . . idam p' Ānanda . . . pe<sup>2</sup> . . .

8. Puna ca param Ānanda Tathāgato parasattānaṃ parapuggalānaṃ indriyaparopariyattam<sup>3</sup> yathābhūtaṃ<sup>4</sup> pajānāti. Yam p' Ānanda . . . pe<sup>1</sup> . . . idam p' Ānanda . . . pe<sup>2</sup> . . .

9. Puna ca param Ānanda Tathāgato jhānavimokhasamādhisamāpattinaṃ saṃkilesaṃ vodānaṃ vuṭṭhānaṃ yathābhūtaṃ pajānāti. Yam p' Ānanda . . . pe<sup>1</sup> . . . idam p' Ānanda . . . pe<sup>2</sup> . . .

10. Puna ca param Ānanda Tathāgato anekavihitam pubbenivāsaṃ anussarati, seyyathidaṃ ekam pi jātim dve pi jātiyo . . . pe<sup>1</sup> . . . iti sākāraṃ sa-uddesaṃ anekavihitam pubbenivāsaṃ anussarati. Yam p' Ānanda . . . pe<sup>1</sup> . . . idam p' Ānanda . . . pe<sup>2</sup> . . .

11. Puna ca param Ānanda Tathāgato dibbena cakkhunā visuddhena atikkantaṃanusakena . . . pe<sup>1</sup> . . . yathākammūpage satte pajānāti. Yam p' Ānanda . . . pe<sup>5</sup> . . . idam p' Ānanda . . . pe<sup>2</sup> . . .

12. Puna ca param Ānanda Tathāgato āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja viharati. Yam p' Ānanda Tathāgato āsavānaṃ khayā<sup>6</sup> . . . pe<sup>7</sup> . . . sacchikatvā upasampajja viharati, idam p' Ānanda Tathāgatassa Tathāgatabalaṃ hoti, yaṃ balaṃ āgamma Tathāgato āsabhañṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti.

Imāni kho Ānanda dasa Tathāgatassa Tathāgatabalāni, yehi balehi samannāgato Tathāgato āsabhañṭhānaṃ paṭijānāti parisāsu sihanādaṃ nadati brahmacakkaṃ pavatteti ti<sup>8</sup>.

<sup>1</sup> M. la; Ph. pa.    <sup>2</sup> M. pa; *omitted by* Ph. T. M<sub>7</sub>.

<sup>3</sup> T. M<sub>7</sub> indriyasamvaropari<sup>o</sup>

<sup>4</sup> *omitted by* M. Ph.

<sup>5</sup> M. la; Ph. pa; T. M<sub>7</sub> Tathāgato | pe.

<sup>6</sup> M. Ph. *add* anāsavaṃ ceto<sup>o</sup>

<sup>7</sup> M. la; Ph. pa; S. *in full*.    <sup>8</sup> Ph. *omits* ti.

## XXIII.

1. Atthi bhikkhave dhammā kāyena pahātabbā no vācāya, atthi bhikkhave dhammā vācāya pahātabbā no kāyena, atthi bhikkhave dhammā neva kāyena pahātabbā no vācāya, paññāya disvā disvā pahātabbā.

Katame ca bhikkhave dhammā kāyena pahātabbā no vācāya?

2. Idha bhikkhave bhikkhu akusalam<sup>1</sup> āpanno hoti kañci-d<sup>2</sup>-eva desaṃ kāyena. Tam enaṃ anuvicca viññū sabrahmacārī evaṃ āhamsu 'āyasmā kho akusalam āpanno kañci-d-eva desaṃ kāyena, sādhu vatāyasmā kāyaduccaritam pahāya kāyasucaritam bhāvetū' ti. So anuvicca viññūhi sabrahmacārīhi vuccamāno kāyaduccaritam pahāya kāyasucaritam bhāveti.

Ime vuccanti bhikkhave dhammā kāyena pahātabbā no vācāya.

Katame ca bhikkhave dhammā vācāya pahātabbā no kāyena?

3. Idha bhikkhave bhikkhu akusalam āpanno hoti kañci-d-eva desaṃ vācāya. Tam enaṃ anuvicca viññū sabrahmacārī evaṃ āhamsu 'āyasmā kho akusalam āpanno kañci-d-eva desaṃ vācāya, sādhu vatāyasmā vacīduccaritam pahāya vacīsucaritam bhāvetū' ti. So anuvicca viññūhi sabrahmacārīhi vuccamāno vacīduccaritam pahāya vacīsucaritam bhāveti.

Ime vuccanti bhikkhave dhammā vācāya pahātabbā no kāyena.

Katame ca bhikkhave dhammā neva kāyena pahātabbā no vācāya, paññāya disvā disvā pahātabbā?

4. Lobho<sup>3</sup> bhikkhave neva kāyena pahātabbo no vācāya, paññāya disvā disvā pahātabbo. Doso bhikkhave . . . pe<sup>4</sup> . . . Moho bhikkhave<sup>5</sup> . . . Kodho bhikkhave<sup>5</sup> . . . Upa-nāho bhikkhave<sup>5</sup> . . . Makkho bhikkhave<sup>5</sup> . . . Paḷaso

<sup>1</sup> T. M, <sup>1</sup>le. <sup>2</sup> M. Ph. kiñci *throughout*.

<sup>3</sup> T. M, *add* kho. <sup>4</sup> M. la; *omitted* by Ph. S.

<sup>5</sup> *omitted* by M. Ph.

bhikkhave<sup>1</sup> . . . Macchariyaṃ bhikkhave neva kāyena pahātabbāṃ no vācāya, paññāya disvā disvā pahātabbāṃ. Pāpikā bhikkhave issā neva kāyena pahātabbā no vācāya, paññāya disvā disvā<sup>2</sup> pahātabbā.

Katamā ca<sup>3</sup> bhikkhave pāpikā issā?

5. Idha bhikkhave ijjhati gahapatissa vā gahapatiputtassa vā dhanena vā dhaññena vā rajatena vā jātarūpena vā. Tatr' aññatarassa dāsassa vā upavāsassa<sup>4</sup> vā evaṃ hoti 'aho vat' imassa gahapatissa vā gahapatiputtassa vā na ijjheyya dhanena vā dhaññena vā rajatena vā jātarūpena vā' ti. Samaṇo vā pana brāhmaṇo vā lābhī hoti cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārāṇaṃ. Tatr' aññatarassa samaṇassa vā brāhmaṇassa vā evaṃ hoti 'aho vata ayam<sup>5</sup> āyasmā na lābhī assa cīvarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārāṇaṃ' ti.

Ayam vuccati bhikkhave pāpikā issā.

Pāpikā<sup>6</sup> bhikkhave issā neva kāyena pahātabbā no vācāya, paññāya disvā disvā pahātabbā.

6. Pāpikā<sup>7</sup> bhikkhave icchā neva kāyena pahātabbā no vācāya, paññāya disvā disvā<sup>2</sup> pahātabbā.

Katamā ca bhikkhave<sup>8</sup> pāpikā icchā?

7. Idha bhikkhave ekacco assaddho samāno 'saddho ti maṃ jāneyyūn' ti icchati, dussilo samāno 'silavā ti maṃ jāneyyūn' ti icchati, appassuto<sup>9</sup> samāno 'bahussuto ti maṃ jāneyyūn' ti icchati, saṅgaṇikārāmo samāno 'pavivitto ti maṃ jāneyyūn' ti icchati, kusīto samāno 'āraddhaviriyo ti maṃ jāneyyūn' ti icchati, mutṭhassati samāno 'upatṭhitasati ti maṃ jāneyyūn' ti icchati, asamāhito samāno 'samāhito ti maṃ jāneyyūn' ti icchati, duppañño samāno 'paññavā ti maṃ jāneyyūn' ti icchati, akhiṇāsavo<sup>10</sup> samāno 'khiṇāsavo ti maṃ jāneyyūn' ti icchati.

<sup>1</sup> omitted by M. Ph. <sup>2</sup> omitted by M. <sup>3</sup> omitted by Ph.

<sup>4</sup> Ph. upāsakassa; T. ovāpavāssa (sic); M<sub>7</sub> yopavāsassa.

<sup>5</sup> omitted by T. <sup>6</sup> in M. this phrase is missing.

<sup>7</sup> in Ph. this phrase is missing.

<sup>8</sup> T. inserts pahātabbā.

<sup>9</sup> M<sub>7</sub> omits all from appa<sup>o</sup> to asamāhito.

<sup>10</sup> T. M<sub>7</sub> anāsavo.

Ayam vuccati bhikkhave pāpikā icchā.

Pāpikā<sup>1</sup> bhikkhave icchā neva kāyena pahātabbā no vācāya, paññāya disvā disvā<sup>2</sup> pahātabbā.

8. Tañ ce bhikkhave bhikkhum<sup>3</sup> lobho abhībhuyya iriyati, doso . . . pe<sup>4</sup> . . . moho . . . kodho . . . upanāho . . . makkho . . . palāso<sup>5</sup> . . . macchariyam . . . pāpikā issā . . . pāpikā icchā abhībhuyya iriyati, so evam assa veditabbo: Na<sup>6</sup> ayam<sup>7</sup> āyasmā tathā pajānāti, yathā pajānato lobho na hoti; tathā h'imam āyasmantam lobho abhībhuyya iriyati. Na ayam<sup>7</sup> āyasmā<sup>8</sup> tathā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . palāso . . . macchariyam . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imam āyasmantam pāpikā icchā abhībhuyya iriyati.

9. Tañ ce bhikkhave bhikkhum<sup>3</sup> lobho nābhībhuyya iriyati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . palāso . . . macchariyam . . . pāpikā issā . . . pāpikā icchā nābhībhuyya iriyati, so evam assa veditabbo: Tathā<sup>9</sup> ayam<sup>7</sup> āyasmā pajānāti, yathā pajānato lobho na hoti; tathā h'imam āyasmantam lobho nābhībhuyya iriyati. Tathā ayam<sup>7</sup> āyasmā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . palāso . . . macchariyam . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imam āyasmantam pāpikā icchā nābhībhuyya iriyati ti.

## XXIV.

1. Ekam sāmayaṃ āyasmā Mahācundo Cetisu viharati Sahajātiyaṃ. Tatra kho āyasmā Mahācundo bhikkhū āmantesi: — Āvuso bhikkhavo<sup>10</sup> ti. Āvuso ti kho te

<sup>1</sup> M. has ime vuccanti bh° dhammā instead of pāp° bh° icchā.

<sup>2</sup> omitted by M. <sup>3</sup> T. M., bhikkhu.

<sup>4</sup> only in T. M., <sup>5</sup> T. M., pal° always.

<sup>6</sup> T. M., tam; M. Ph. nāyam throughout.

<sup>7</sup> omitted by T. <sup>8</sup> T. adds yasmā.

<sup>9</sup> Ph. tathāyaṃ throughout. <sup>10</sup> M. °ve.



bhikkhū āyasmato Mahācundassa paccassosum. Āyasmā Mahācundo etad avoca: —

2. Nāṇavādaṃ āvuso bhikkhu vadamāno 'jānām' imaṃ dhammaṃ passām'imaṃ dhamman' ti. Tañ ce āvuso bhikkhum<sup>1</sup> lobho abhibhuyya tiṭṭhati, doso . . . pe<sup>2</sup> . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā abhibhuyya tiṭṭhati, so evam assa veditabbo: Na ayam<sup>3</sup> āyasmā tathā pajānāti, yathā pajānato lobho na hoti; tathā h'imaṃ āyasmantaṃ lobho abhibhuyya tiṭṭhati. Na ayam<sup>3</sup> āyasmā tathā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imaṃ āyasmantaṃ pāpikā icchā abhibhuyya tiṭṭhati.

3. Bhāyanāvādaṃ<sup>4</sup> āvuso bhikkhu vadamāno, bhāvitakāyo'mhi bhāvitasilo bhāvitacitto bhāvitapañño' ti. Tañ ce āvuso bhikkhum<sup>5</sup> lobho abhibhuyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā abhibhuyya tiṭṭhati, so evam assa veditabbo: Na ayam<sup>3</sup> āyasmā tathā pajānāti, yathā pajānato lobho na hoti; tathā h'imaṃ āyasmantaṃ lobho abhibhuyya tiṭṭhati. Na ayam<sup>3</sup> āyasmā tathā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imaṃ āyasmantaṃ<sup>6</sup> pāpikā icchā abhibhuyya tiṭṭhati.

4. Nāṇavādañ ca āvuso<sup>7</sup> bhikkhu vadamāno bhāvanāvādañ ca 'jānām' imaṃ dhammaṃ passām'imaṃ dhammaṃ, bhāvitakāyo 'mhi bhāvitasilo bhāvitacitto bhāvitapañño' ti. Tañ ce āvuso bhikkhum<sup>5</sup> lobho abhibhuyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷāso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā

<sup>1</sup> T. bhikkhu. <sup>2</sup> only in T. M<sub>7</sub>.

<sup>3</sup> omitted by T. <sup>4</sup> Ph. °dī. <sup>5</sup> T. M<sub>7</sub> bhikkhu.

<sup>6</sup> T. adds pāpikā issā. <sup>7</sup> T. panāvuso.

abhibhuyya tiṭṭhati, so evam assa veditabbo: Na ayam<sup>1</sup> āyasmā tathā pajānāti, yathā pajānato lobho na hoti; tathā h'imam āyasmantam lobho abhibhuyya tiṭṭhati. Na ayam āyasmā tathā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . palāso . . . macchariyam . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imam āyasmantam pāpikā icchā abhibhuyya tiṭṭhati.

5. Seyyathā pi āvuso puriso daliddo<sup>2</sup> 'va samāno aḍḍhavādaṃ<sup>3</sup> vadeyya, adhano 'va<sup>4</sup> samāno dhanavādaṃ vadeyya, abhogavā<sup>5</sup> 'va<sup>6</sup> samāno bhogavādaṃ vadeyya; so kismiñci-d-eva dhanakaraṇiye samuppanne na sakkuṇeyya upanihātum<sup>7</sup> dhanam vā dhaññam vā rajatam vā jātārūpam vā; tam enam evam jāneyyūṃ 'daliddo 'va<sup>8</sup> ayam āyasmā samāno aḍḍhavādaṃ<sup>3</sup> vadeti, adhano 'va<sup>9</sup> ayam āyasmā samāno dhanavādaṃ vadeti, abhogavā<sup>5</sup> 'va<sup>6</sup> ayam āyasmā samāno bhogavādaṃ vadeti. Tam kissa hetu? Tathā hi ayam āyasmā kismiñci-d-eva dhanakaraṇiye samuppanne na sakkoti upanihātum<sup>7</sup> dhanam vā dhaññam vā rajatam vā jātārūpam vā' ti. Evam eva kho āvuso nāṇavādaṃ ca bhikkhu vadamāno bhāvanāvādaṃ ca 'jānam'imam dhammam passām' imam dhammam, bhāvitakāyo 'mhi bhāvita-silo bhāvitacitto bhāvitapañño' ti. Taṃ ce āvuso bhikkhum lobho abhibhuyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . palāso . . . macchariyam . . . pāpikā issā . . . pāpikā icchā abhibhuyya tiṭṭhati, so evam assa veditabbo: Na ayam āyasmā tathā pajānāti, yathā pajānato lobho na hoti; tathā h'imam āyasmantam lobho abhibhuyya tiṭṭhati. Na ayam āyasmā tathā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . palāso . . . macchariyam . . .

<sup>1</sup> omitted by T.    <sup>2</sup> Ph. S. daḷo throughout.

<sup>3</sup> T. M<sub>7</sub> assavādaṃ.    <sup>4</sup> T. M<sub>7</sub> ca.

<sup>5</sup> M. Ph. abhogo.    <sup>6</sup> omitted by T. M<sub>7</sub>.

<sup>7</sup> M. upanihātum; Ph. T. upanihantū; M<sub>7</sub> upanihantū and upanihatum.

<sup>8</sup> T. vā; omitted by Ph.    <sup>9</sup> T. M<sub>7</sub> vā.

pāpikā issā . . . pāpikā icchā na hoti; tathā h'imam āyasmantaṃ pāpikā icchā abhībhuyya tiṭṭhati.

6. Nāṇavādaṃ āvuso bhikkhu vadamāno 'jānām'imam dhammaṃ passām'imam dhammaṃ' ti. Tañ ce āvuso bhikkhum<sup>1</sup> lobho nābhībhuyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷaso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā nābhībhuyya tiṭṭhati, so evam assa veditabbo: Tathā ayam āyasmā pajānāti, yathā pajānato lobho na hoti; tathā h'imam āyasmantaṃ lobho nābhībhuyya tiṭṭhati. Tathā ayam āyasmā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷaso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imam āyasmantaṃ pāpikā icchā nābhībhuyya tiṭṭhati.

7. Bhāvanāvādaṃ āvuso bhikkhu vadamāno 'bhāvitakāyo'mhi bhāvitasīlo bhāvitacitto bhāvitapaṇño' ti. Tañ ce āvuso bhikkhum<sup>2</sup> lobho nābhībhuyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷaso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā nābhībhuyya tiṭṭhati, so evam assa veditabbo: Tathā ayam āyasmā pajānāti, yathā pajānato lobho na hoti; tathā h'imam āyasmantaṃ lobho nābhībhuyya tiṭṭhati. Tathā ayam āyasmā pajānāti, yathā pajānato doso na hoti . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷaso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā na hoti; tathā h'imam āyasmantaṃ pāpikā icchā nābhībhuyya tiṭṭhati.

8. Nāṇavādaṃ ca āvuso bhikkhu vadamāno bhāvanāvādaṃ ca 'jānām'imam dhammaṃ passām'imam dhammaṃ, bhāvitakāyo'mhi bhāvitasīlo bhāvitacitto bhāvitapaṇño' ti. Tañ ce āvuso bhikkhum<sup>1</sup> lobho nābhībhuyya tiṭṭhati, doso . . . moho . . . kodho . . . upanāho . . . makkho . . . paḷaso . . . macchariyaṃ . . . pāpikā issā . . . pāpikā icchā nābhībhuyya tiṭṭhati, so evam assa veditabbo: Tathā ayam āyasmā pajānāti, yathā pajānato lobho na hoti;

<sup>1</sup> T. M, bhikkhu.

<sup>2</sup> M. Ph. T. M, bhikkhu.

tathā h'imam āyasmantam lobho nābhibhuyya tiṭṭhati. Tathā ayam āyasmā pajānāti, yathā pajānato doso na hoti ... moho ... kodho ... upanāho ... makkho ... paḷaso ... macchariyam ... pāpikā issā ... pāpikā icchā na hoti; tathā h'imam āyasmantam<sup>1</sup> pāpikā icchā nābhibhuyya tiṭṭhati.

9. Seyyathā pi āvuso puriso aḍḍho 'va<sup>2</sup> samāno aḍḍhavādam<sup>3</sup> vadeyya, dhanavā 'va<sup>4</sup> samāno dhanavādam vadeyya, bhogavā 'va samāno bhogavādam vadeyya; so kismiñci-d-eva dhanakaraṇiye samuppanne sakkuṇeyya upanihātum<sup>5</sup> dhanam vā dhaññaṃ vā rajatam vā jātārūpaṃ vā; tam enaṃ evaṃ jāneyyūṃ 'aḍḍho 'va ayam āyasmā samāno aḍḍhavādam<sup>3</sup> vadeti, dhanavā 'va<sup>6</sup> ayam āyasmā samāno dhanavādam vadeti, bhogavā 'va<sup>7</sup> ayam āyasmā samāno bhogavādam vadeti. Tam kissa hetu? Tathā hi ayam āyasmā kismiñci-d-eva dhanakaraṇiye samuppanne sakkoti upanihātum<sup>5</sup> dhanam vā dhaññaṃ vā rajatam vā jātārūpaṃ vā' ti. Evam eva kho āvuso nāpavādaṃ ca bhikkhu vadamāno bhāvanāvādaṃ ca 'jānām'imam dhammaṃ passām'imam dhammaṃ, bhāvitakāyo 'mhi bhāvitasilo bhāvitacitto bhāvitapaṇño' ti. Taṃ ce āvuso bhikkhum<sup>8</sup> lobho nābhibhuyya tiṭṭhati, doso ... moho ... kodho ... upanāho ... makkho ... paḷaso ... macchariyam ... pāpikā issā ... pāpikā icchā nābhibhuyya tiṭṭhati, so evam assa veditabbo: Tathā ayam āyasmā pajānāti, yathā pajānato lobho na hoti; tathā h'imam āyasmantam lobho nābhibhuyya tiṭṭhati. Tathā ayam āyasmā pajānāti, yathā pajānato doso na hoti ... moho ... kodho ... upanāho ... makkho ... paḷaso ... macchariyam ... pāpikā issā ... pāpikā icchā na hoti; tathā h'imam āyasmantam pāpikā icchā nābhibhuyya tiṭṭhati ti<sup>9</sup>.

<sup>1</sup> T. *inserts* pāpikā issā.      <sup>2</sup> T. ca.

<sup>3</sup> M<sub>7</sub> assavādam.      <sup>4</sup> *omitted by* Ph. T.

<sup>5</sup> M. upanihātum; Ph. T. upanihantum (T. *also* upan<sup>10</sup>); M<sub>7</sub> upanihatum *and* upanihantum.

<sup>6</sup> Ph. ca; *omitted by* T.      <sup>7</sup> Ph. M<sub>7</sub> ca.

<sup>8</sup> M<sub>7</sub> bhikkhu.      <sup>9</sup> *omitted by* M. Ph.

## XXV.

1. Dasa yimāni<sup>1</sup> bhikkhave kaṣiṇāyatanāni. Katamāni dasa?

2. Paṭhavikaṣiṇam eko sañjānāti uddham adho tiriyaṃ<sup>2</sup> advayaṃ appamāṇaṃ, āpokasiṇam eko sañjānāti . . .<sup>3</sup> tejokasiṇam eko sañjānāti . . . vāyokasiṇam eko sañjānāti . . . nīlakasiṇam eko sañjānāti . . . pītakasiṇam eko sañjānāti . . . lohitakasiṇam eko sañjānāti . . . odātakasiṇam eko sañjānāti . . . ākāsakasiṇam eko sañjānāti . . . viññāṇakasiṇam eko sañjānāti uddham adho tiriyaṃ advayaṃ appamāṇaṃ.

Imāni kho bhikkhave dasa kaṣiṇāyatanāni ti.

## XXVI.

1. Ekam samayaṃ āyasmā Mahākaccāno Avantisu<sup>4</sup> viharati Kuraraghare<sup>5</sup> pavatte pabbate. Atha kho Kālī upāsikā Kuraragharikā yenāyasmā Mahākaccāno ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho Kālī upāsikā Kuraragharikā āyasmantaṃ Mahākaccānaṃ etad avoca: —

2. Vuttam<sup>6</sup> idaṃ bhante Bhagavatā Kumāripaṇhesu (Cf. S. I, p. 126):

Atthassa pattiṃ<sup>7</sup> hadayassa santim<sup>8</sup>  
jetvāna senaṃ piyasātarūpaṃ<sup>9</sup>  
eko 'haṃ<sup>10</sup> jhāyi<sup>11</sup> sukham anubodhim<sup>12</sup>,  
tasmā janena<sup>13</sup> na<sup>14</sup> karomi sakkhim<sup>15</sup>  
sakkhī<sup>16</sup> na sampajjati kenaci me ti.

<sup>1</sup> T. imāni. <sup>2</sup> T. M, add ca. <sup>3</sup> M. la; Ph. pa.

<sup>4</sup> M. Ph. °dīsu. <sup>5</sup> M. Ph. Kula° throughout. <sup>6</sup> T. uttam.

<sup>7</sup> S. patti. <sup>8</sup> M. S. °ti. <sup>9</sup> Ph. piyarūpaṃ sātārūpaṃ.

<sup>10</sup> S. eko 'ha; M. ekāhaṃ; Ph. ekāha; M, ekaṃ 'haṃ.

<sup>11</sup> T. M, °yim; M. °yam; Ph. jhānaṃ.

<sup>12</sup> S. ānu°; Ph. °dham. <sup>13</sup> T. jā° <sup>14</sup> omitted by Ph. T. M.

<sup>15</sup> T. sakkhī; M. sakkhim; omitted by Ph.

<sup>16</sup> M. sakhī; Ph. sikkhi.

Imassa nu<sup>1</sup> kho bhante Bhagavatā samkhittena bhāsi-  
tassa katham vitthārena attho<sup>2</sup> datṭhabbo ti<sup>3</sup>?

3. Paṭhavikasīṇasamāpattiparamā kho bhagini eke<sup>4</sup> sa-  
maṇabrāhmaṇā atthābhiniḃbattesum<sup>5</sup>. Yāvata<sup>6</sup> kho bhagini  
paṭhavikasīṇasamāpattiparamatā tad abhiññāsi Bhagavā,  
tad abhiññāya<sup>6</sup> Bhagavā ādim<sup>7</sup> addasa ādinavam addasa  
nissaraṇam addasa maggāmaggañānadassanam<sup>8</sup> addasa.  
Tassa ādidassana<sup>9</sup>hetu<sup>9</sup> ādinavadassana<sup>9</sup>hetu<sup>9</sup> nissaraṇadassa-  
na<sup>9</sup>hetu<sup>9</sup> maggāmaggañānadassana<sup>9</sup>hetu<sup>9</sup> atthassa patti hada-  
yassa santi viditā hoti. Āpokasīṇasamāpattiparamā kho  
bhagini . . .<sup>10</sup> tejokasīṇasamāpattiparamā kho<sup>11</sup> bhagini  
. . . vāyokasīṇasamāpattiparamā kho bhagini . . . nilaka-  
sīṇasamāpattiparamā kho bhagini . . . pītakasīṇasamāpatti-  
paramā kho bhagini . . . lohītakasīṇasamāpattiparamā kho  
bhagini . . . odātakasīṇasamāpattiparamā kho bhagini . . .  
ākāsakasīṇasamāpattiparamā kho bhagini . . . viññāṇaka-  
sīṇasamāpattiparamā kho bhagini eke<sup>12</sup> samaṇabrāhmaṇā  
atthābhiniḃbattesum<sup>13</sup>. Yāvata<sup>6</sup> kho bhagini viññāṇakasīṇa-  
samāpattiparamatā tad abhiññāsi Bhagavā, tad abhiññāya<sup>6</sup>  
Bhagavā ādim<sup>7</sup> addasa ādinavam addasa nissaraṇam  
addasa maggāmaggañānadassanam<sup>8</sup> addasa. Tassa ādi-  
dassana<sup>9</sup>hetu<sup>9</sup> ādinavadassana<sup>9</sup>hetu<sup>9</sup> nissaraṇadassana<sup>9</sup>hetu<sup>9</sup>  
maggāmaggañānadassana<sup>9</sup>hetu<sup>9</sup> atthassa patti hadayassa santi  
viditā hoti. Iti kho bhagini yaṁ taṁ vuttaṁ Bhagavatā  
Kumāripaṇhesu

Atthassa pattim<sup>14</sup> hadayassa santim<sup>15</sup>

jetvāna senaṁ piyasātarūpaṁ<sup>16</sup>

eko 'haṁ<sup>17</sup> jhāyi<sup>18</sup> sukham anubodhim<sup>19</sup>,

<sup>1</sup> omitted by M. Ph.    <sup>2</sup> T. attham; M, atthā 'va.

<sup>3</sup> omitted by T.    <sup>4</sup> T. S. eko.

<sup>5</sup> T. attābhiniḃbattesu: M. Ph. attho ti abhi°

<sup>6</sup> T. M, abhiññā.    <sup>7</sup> M. Ph. assādam.

<sup>8</sup> T. maggānāna°    <sup>9</sup> M. Ph. assāda°    <sup>10</sup> M. pa.

<sup>11</sup> T. M, add pana.    <sup>12</sup> Ph. eko corr. to eke.

<sup>13</sup> T. attābhiniḃbattesu (sic); M. Ph. attho ti abhi°

<sup>14</sup> T. S. patti.    <sup>15</sup> M. S. °ti.    <sup>16</sup> Ph. piyarūpaṁ sātarūpaṁ.

<sup>17</sup> T. S. eko 'ha; M. ekāhaṁ; Ph. ekāha.

<sup>18</sup> T. °yi; M, °yim; M. °yam; Ph. jhānaṁ.

<sup>19</sup> S. ānu°; Ph. °dham.

tasmā janena na<sup>1</sup> karomi sakkhim<sup>2</sup>  
sakkhī<sup>3</sup> na sampajjati kenaci me ti

imassa kho bhagini Bhagavatā samkhittena bhāsītassa evaṃ  
vitthārena attho daṭṭhabbo ti<sup>4</sup>.

## XXVII.

1. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jeta-  
vane Anāthapiṇḍikassa ārāme. Atha kho sambahulā  
bhikkhū pubbaṇhasamayaṃ nivāsetvā pattacivaram ādāya  
Sāvatthiyaṃ<sup>5</sup> piṇḍāya pāvisimsu<sup>6</sup>. Atha kho tesam bhik-  
khūnaṃ etad ahosi 'atippago kho tāva Sāvatthiyaṃ  
piṇḍāya caritum, yaṃ nūna mayaṃ yena aññatitthiyānaṃ  
paribbājakānaṃ ārāmo ten' upasaṅkameyyāma'<sup>7</sup> ti. Atha  
kho te bhikkhū yena aññatitthiyānaṃ paribbājakānaṃ  
ārāmo ten' upasaṅkamimsu, upasaṅkamitvā tehi añña-  
titthiyehi paribbājakehi saddhim sammodimsu, sammo-  
danīyaṃ kathaṃ sārāṇīyaṃ<sup>8</sup> vitisāretvā ekamantaṃ nisi-  
dipsu. Ekamantaṃ nisinne kho te bhikkhū te añña-  
titthiyā paribbājakā etad avocum: —

2. Samaṇo āvuso Gotamo sāvakānaṃ evaṃ dhammaṃ  
deseti 'etha tumhe bhikkhave sabbam dhammaṃ abhi jā-  
nātha, sabbam dhammaṃ abhiññāya abhiññāya<sup>9</sup> viharathā'  
ti. Mayam pi<sup>10</sup> kho āvuso sāvakānaṃ evaṃ dhammaṃ  
desema 'etha tumhe āvuso sabbam dhammaṃ abhi jānātha,  
sabbam dhammaṃ abhiññāya abhiññāya<sup>11</sup> viharathā' ti.  
Idha no āvuso ko viseso ko adhippāyoso<sup>12</sup> kiṃ nānākara-  
ṇaṃ samaṇassa vā<sup>13</sup> Gotamassa amhākaṃ vā, yad idam<sup>14</sup>

<sup>1</sup> omitted by Ph. T. <sup>2</sup> M. sakhim; omitted by Ph.

<sup>3</sup> M. sakhi; T. sakkhim; omitted by M<sub>7</sub>. <sup>4</sup> T. hoti.

<sup>5</sup> Ph. 'tthim. <sup>6</sup> Ph. S pa<sup>o</sup>

<sup>7</sup> T. M<sub>7</sub> 'mimsu (M<sub>7</sub> 'mi) and so on as two lines further.

<sup>8</sup> M. Ph. sārā<sup>o</sup> <sup>9</sup> omitted by M. Ph. T. M<sub>6</sub>. <sup>10</sup> T. M<sub>7</sub> hi.

<sup>11</sup> omitted by M. Ph. M<sub>6</sub>. <sup>12</sup> S. 'yaso; T. adhippāyo.

<sup>13</sup> T. puts vā after Go<sup>o</sup>; M<sub>6</sub>. M<sub>7</sub> repeat vā after Go<sup>o</sup>;  
Ph. omits it.

<sup>14</sup> T. M<sub>7</sub> add vā.

dhammadesanāya<sup>1</sup> vā dhammadesanaṃ anusāsaniyā vā anusāsanaṃ<sup>2</sup> ti?

3. Atha kho te bhikkhū tesam aññatitthiyānaṃ paribbājānaṃ bhāsitaṃ neva abhinandimsu na ppaṭikkosimsu, anabhinanditvā appaṭikkositvā utthāyāsanaṃ pakkamimsu<sup>3</sup> 'Bhagavato santike etassa bhāsitassa atthaṃ ājānissāmā'<sup>4</sup> ti. Atha kho te bhikkhū Sāvatthiyaṃ piṇḍāya caritvā pacchābhataṃ piṇḍapāṭapaṭikkantā yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad avocum: —

4. Idha mayam bhante pubbaṇhasamayam nivāsetvā pattacivaram ādāya Sāvatthiyaṃ<sup>5</sup> piṇḍāya pāvisimha<sup>6</sup>. Tesam no bhante amhākaṃ etad ahosi 'atippago kho tāva Sāvatthiyaṃ piṇḍāya caritum, yaṃ nūna mayam yena aññatitthiyānaṃ paribbājānaṃ ārāmo ten' upasaṅkamameyyāmā' ti. Atha kho mayam bhante yena aññatitthiyānaṃ paribbājānaṃ ārāmo ten' upasaṅkamimha, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhiṃ sammodimha, sammodaniyaṃ kathaṃ sārāṇiyaṃ<sup>7</sup> vītisāretvā ekamantaṃ nisidimha. Ekamantaṃ nisinne kho bhante aññatitthiyā paribbājakā amhe etad avocum: Samaṇo āvuso Gotamo sāvakānaṃ evaṃ dhammaṃ deseti 'etha tumhe bhikkhave sabbaṃ dhammaṃ abhijānātha, sabbaṃ dhammaṃ abhiññāya abhiññāya<sup>8</sup> viharathā' ti. Mayam pi kho āvuso sāvakānaṃ evaṃ dhammaṃ desema 'etha tumhe āvuso sabbaṃ dhammaṃ abhijānātha, sabbaṃ dhammaṃ abhiññāya abhiññāya<sup>9</sup> viharathā' ti. Idha no āvuso ko viseso ko adhippāyoso<sup>10</sup> kiṃ nānākaraṇaṃ samaṇassa vā Gotamassa<sup>11</sup> amhākaṃ vā, yad idaṃ dhammadesanāya vā dhammadesanaṃ anusāsaniyā<sup>12</sup> vā anusāsanaṃ<sup>13</sup> ti? Atha

<sup>1</sup> T. M<sub>7</sub> °yam. <sup>2</sup> Ph. M<sub>6</sub> °nan. <sup>3</sup> S. pakkimsu.

<sup>4</sup> T. M<sub>7</sub> aj° <sup>5</sup> M. Ph. °tthim.

<sup>6</sup> M. Ph. S. pa°; M. Ph. S. °hā and the same ending throughout. <sup>7</sup> M. Ph. sārā° <sup>8</sup> omitted by M. Ph. T. M<sub>6</sub>.

<sup>9</sup> omitted by M. Ph. T. <sup>10</sup> S. °yaso.

<sup>11</sup> T. M<sub>6</sub> add vā. <sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub> °yam.

<sup>13</sup> Ph. °nan; M<sub>7</sub> °sati.



kho mayam bhante tesam aññatitthiyānam paribbājakānam bhāsitaṃ neva abhinandimha na ppaṭikkosimha, anabhinanditvā appaṭikkositvā utthāyāsanaṃ pakkamimha<sup>1</sup> 'Bhagavato santike etassa bhāsitaṃ atthaṃ ajānissāma'<sup>2</sup> ti.

5. Evaṃ vādino bhikkhave aññatitthiyā paribbājakā evaṃ assu vacaniyā: Eko āvuso pañho eko<sup>3</sup> uddeśo<sup>3</sup> ekaṃ veyyākaraṇaṃ, dve pañhā dve uddeśā dve veyyākaraṇāni, tayo pañhā tayo uddeśā tiṇi veyyākaraṇāni, cattāro pañhā cattāro uddeśā cattari veyyākaraṇāni, pañca pañhā pañc'<sup>4</sup> uddeśā pañca veyyākaraṇāni, cha pañhā cha uddeśā cha veyyākaraṇāni, satta pañhā satt'<sup>5</sup> uddeśā satta veyyākaraṇāni, aṭṭha pañhā aṭṭh'<sup>6</sup> uddeśā aṭṭha veyyākaraṇāni, nava pañhā nav'<sup>7</sup> uddeśā nava veyyākaraṇāni, dasa pañhā das'<sup>8</sup> uddeśā dasa veyyākaraṇāni ti? Evaṃ putthā bhikkhave aññatitthiyā paribbājakā na c'eva<sup>9</sup> sampāyissanti<sup>10</sup> uttariṇ<sup>11</sup> ca<sup>11</sup> vighātaṃ āpajjissanti. Taṃ kissa hetu? Yathā taṃ bhikkhave avisayasmim. Nāhan taṃ bhikkhave passāmi sadevake loke samārake sabrahmake sassamaṇa-brāhmaṇiyā pajāya sadevamanussāya yo<sup>12</sup> imesaṃ pañhānaṃ veyyākaraṇena cittaṃ ārādheyya aññatra Tathāgatena vā Tathāgatasāvakena vā ito vā pana sutvā.

6. Eko pañho eko<sup>3</sup> uddeśo<sup>3</sup> ekaṃ veyyākaraṇaṃ ti iti kho pan' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ<sup>13</sup>?

Ekadhamme bhikkhave bhikkhu sammā nibbindamāno<sup>14</sup> sammā virajjamāno sammā vimuccamāno sammā pariyanta-dassāvi sammatthābhisamecca<sup>15</sup> diṭṭh'eva dhamme dukkhass' antakaro hoti. Katamasmim ekadhamme?

Sabbe sattā āharaṭṭhitikā.

<sup>1</sup> T. pakkammimha. <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> aj<sup>o</sup>.

<sup>3</sup> Ph. ek' udd<sup>o</sup>. <sup>4</sup> S. pañca.

<sup>5</sup> T. M<sub>7</sub>. S. satta. <sup>6</sup> S. aṭṭha.

<sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. nava. <sup>8</sup> S. dasa.

<sup>9</sup> T. na 'va; M<sub>7</sub> tañ ca; S. neva; omitted by M<sub>6</sub>.

<sup>10</sup> S. sampādayissanti.

<sup>11</sup> M. Ph. uttari ca; S. orip pi.

<sup>12</sup> T. so. <sup>13</sup> T. uttam. <sup>14</sup> T. M<sub>7</sub> niccamāno.

<sup>15</sup> M. Ph. samma-d-atthaṃ abhi<sup>o</sup> throughout; T. M<sub>7</sub> sammatthātambhisamecca (sic).

Imasmim kho bhikkhave ekadhamme bhikkhu sammā nibbindamāno<sup>1</sup> sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca<sup>2</sup> diṭṭh' eva dhamme dukkhass' antakaro hoti.

Eko pañho eko<sup>3</sup> uddeso<sup>3</sup> ekaṃ veyyākaraṇaṇ ti iti yaṇ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

7. Dve pañhā dve uddesā dve veyyākaraṇāni ti iti kho paṇ' etaṃ vuttaṃ<sup>4</sup>, kiṇ c'etaṃ paṭicca vuttaṃ?

Dvīsu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu dvīsu?

Nāme ca rūpe ca.

Imesu kho bhikkhave dvīsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Dve pañhā dve uddesā dve veyyākaraṇāni ti iti yaṇ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

8. Tayo pañhā tayo uddesā tīpi veyyākaraṇāni ti iti kho paṇ' etaṃ vuttaṃ, kiṇ c'etaṃ paṭicca vuttaṃ?

Tīsu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu tīsu?

Tīsu vedanāsu.

Imesu kho bhikkhave tīsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Tayo pañhā tayo uddesā tīpi veyyākaraṇāni ti iti yaṇ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

9. Cattāro pañhā cattāro uddesā cattāri veyyākaraṇāni ti iti kho paṇ' etaṃ vuttaṃ, kiṇ c'etaṃ paṭicca vuttaṃ?

<sup>1</sup> T. niccināmāno.

<sup>2</sup> T. sammā Tathāgate 'bhisamecca; M, sammā tathā-tambhisamecca (*sic*).

<sup>3</sup> Ph. ek' uddo <sup>4</sup> T. uttam.

Catūsu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu catūsu?

Catūsu āhāresu.

Imesu kho bhikkhave catūsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Cattāro pañhā cattāro uddesā cattāri veyyākaraṇāni ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

10. Pañca pañhā pañc'<sup>1</sup> uddesā pañca veyyākaraṇāni ti iti kho pan' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Pañcasu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu pañcasu?

Pañcasu upādānakkhandesu.

Imesu kho bhikkhave pañcasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Pañca pañhā pañc'<sup>2</sup> uddesā pañca veyyākaraṇāni ti iti yan taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

11. Cha pañhā cha uddesā cha veyyākaraṇāni ti iti kho pan' etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Chasu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu chasu?

Chasu ajjhattikesu<sup>3</sup> āyatanesu.

Imesu kho bhikkhave chasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

<sup>1</sup> M. S. pañca.    <sup>2</sup> S. pañca.

<sup>3</sup> T. ajjhantikatesu.

Cha pañhā cha uddesā cha veyyākaraṇāni ti iti yan tam vuttam, idam etaṃ paṭicca vuttam.

12. Satta pañhā satt'<sup>1</sup> uddesā satta veyyākaraṇāni ti iti kho pan' etaṃ vuttam, kiṃ c'etaṃ paṭicca vuttam?

Sattasu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu sattasu?

Sattasu viññāṇaṭṭhitsu.

Imesu kho bhikkhave sattasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Satta pañhā satt'<sup>2</sup> uddesā satta veyyākaraṇāni ti iti yan tam vuttam, idam etaṃ paṭicca vuttam.

13. Aṭṭha pañhā aṭṭh'uddesā<sup>3</sup> aṭṭha veyyākaraṇāni ti iti kho pan' etaṃ vuttam, kiṃ c'etaṃ paṭicca vuttam?

Aṭṭhasu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu aṭṭhasu?

Aṭṭhasu lokadhammesu.

Imesu kho bhikkhave aṭṭhasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Aṭṭha pañhā aṭṭh'<sup>3</sup> uddesā aṭṭha veyyākaraṇāni ti iti yan tam vuttam, idam etaṃ paṭicca vuttam.

14. Nava pañhā nav'<sup>4</sup> uddesā nava veyyākaraṇāni ti iti kho pan' etaṃ vuttam, kiṃ c'etaṃ paṭicca vuttam?

Navasu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu navasu?

Navasu sattāvāsesu.

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. satta. <sup>2</sup> M. T. M<sub>6</sub>. M<sub>7</sub>. S. satta.

<sup>3</sup> S. aṭṭha. <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. nava.

Imesu kho bhikkhave navasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Nava pañhā nav'<sup>1</sup> uddesā nava veyyākaraṇāni ti iti yaṇ taṃ vuttam, idam etaṃ paṭicca vuttam.

15. Dasa pañhā das'<sup>2</sup> uddesā dasa veyyākaraṇāni ti iti kho paṇ' etaṃ vuttam, kiṃ c'etaṃ paṭicca vuttam?

Dasasu bhikkhave dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu dasasu?

Dasasu akusalesu<sup>3</sup> kammaopathesu<sup>3</sup>.

Imesu kho bhikkhave dasasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Dasa pañhā das'<sup>2</sup> uddesā dasa veyyākaraṇāni ti iti yaṇ taṃ vuttam, idam etaṃ paṭicca vuttan ti.

## XXVIII.

1. Ekam samayaṃ Bhagavā Kajaṅgalāyaṃ<sup>4</sup> viharati Veḷuvane. Atha kho sambahulā Kajaṅgalā<sup>5</sup> upāsakā yena Kajaṅgalā<sup>6</sup> bhikkhunī ten' upasaṅkamimsu, upasaṅkamitvā Kajaṅgalam<sup>7</sup> bhikkhunim abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinnā kho Kajaṅgalā<sup>5</sup> upāsakā Kajaṅgalam<sup>7</sup> bhikkhunim etad avocum: —

2. Vuttam idaṃ ayye<sup>8</sup> Bhagavatā Mahāpañhesu: eko pañho eko uddeso ekam veyyākaraṇam, dve pañhā dve uddesā dve veyyākaraṇāni, tayo pañhā tayo uddesā tīni veyyākaraṇāni,

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. nava.    <sup>2</sup> S. dasa; M<sub>6</sub> dasa and das'.

<sup>3</sup> M. S. 'lakamma°

<sup>4</sup> T. Kamjaṅg°; Ph. Jaṅg°

<sup>5</sup> M. 'lakā; Ph. Jaṅgalā.

<sup>6</sup> Ph. Jaṅg°; M. Kajaṅgalikā.

<sup>7</sup> Ph. Jaṅg°; M. Kajaṅgalikam.    <sup>8</sup> M<sub>6</sub> ayyo.

cattāro pañhā cattāro uddesā cattāri veyyākaraṇāni, pañca pañhā pañc'<sup>1</sup> uddesā pañca veyyākaraṇāni, cha pañhā cha uddesā cha veyyākaraṇāni, satta pañhā satt'<sup>2</sup> uddesā satta veyyākaraṇāni, atṭha pañhā atṭh'<sup>3</sup> uddesā atṭha veyyākaraṇāni, nava pañhā nav'<sup>4</sup> uddesā nava veyyākaraṇāni, dasa pañhā das'<sup>5</sup> uddesā dasa veyyākaraṇāni ti. Imassa nu kho ayye Bhagavatā samkhittena bhāsitassa katham vitthārena attho daṭṭhabbo ti<sup>6</sup>?

3. Na<sup>6</sup> kho<sup>6</sup> pan' etam<sup>6</sup> āvuso Bhagavato<sup>7</sup> sammukhā sutam sammukhā paṭiggahitam, na pi manobhāvanīyaṇam bhikkhūnam sammukhā sutam samukhā paṭiggahitam; api<sup>8</sup> ca yathā<sup>9</sup> m' ettha khāyati<sup>10</sup>, tam supātha sādhuṇam manasikarotha, bhāsissāmi ti. 'Evaṃ ayye' ti kho Kajaṅgalā<sup>11</sup> upāsakā Kajaṅgalāya<sup>12</sup> bhikkhuniyā paccassosum. Kajaṅgalā<sup>13</sup> bhikkhuni etad avoca: —

4. Eko pañho eko<sup>14</sup> uddeso ekam veyyākaraṇan ti iti kho pan' etam vuttam Bhagavatā, kiñ c'etam paṭicca vuttam?

Ekadhamme āvuso bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca ditṭh' eva dhamme dukkhass' antakaro hoti. Katamasmim ekadhamme?

Sabbe sattā āharaṭṭhitikā.

Imasmim kho āvuso ekadhamme bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca ditṭh' eva dhamme dukkhass' antakaro hoti.

Eko<sup>15</sup> pañho eko<sup>14</sup> uddeso ekam veyyākaraṇan ti iti yan tam vuttam Bhagavatā, idam etam paṭicca vuttam.

<sup>1</sup> S. pañca.      <sup>2</sup> M<sub>6</sub>. S. satta.

<sup>3</sup> S. atṭha.      <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. nava.

<sup>5</sup> M<sub>7</sub>. S. dasa.      <sup>6</sup> omitted by T.

<sup>7</sup> T. oṭā.      <sup>8</sup> T. na api.

<sup>9</sup> Ph. kho; T. M<sub>6</sub>. M<sub>7</sub> mam' ettha for m' ettha.

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> yāti.      <sup>11</sup> M. 'lakā; Ph. Jaṅgalā.

<sup>12</sup> T. 'lā; M. 'likāya; Ph. Jaṅgalā.

<sup>13</sup> Ph. Jaṅg'; M. Kajaṅgalikā.

<sup>14</sup> Ph. ek'.      <sup>15</sup> T. M<sub>6</sub> add āvuso.

5. Dve pañhā dve uddesā dve veyyākaraṇāni ti iti kho pan' etaṃ vuttaṃ Bhagavatā, kiṃ c'etaṃ paṭicca vuttaṃ?

Dvīsu āvuso dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyanta-dassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu dvīsu?

Nāme ca rūpe ca . . . pe<sup>1</sup> . . .

Katamesu tīsu?

Tīsu vedanāsu.

Imesu kho āvuso tīsu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Tayo pañhā tayo uddesā tīpi veyyākaraṇāni ti iti yan taṃ vuttaṃ Bhagavatā, idam etaṃ paṭicca vuttaṃ.

6. Cattāro pañhā cattāro uddesā cattāri veyyākaraṇāni ti iti kho pan' etaṃ vuttaṃ Bhagavatā, kiṃ c'etaṃ paṭicca vuttaṃ?

Catūsu āvuso dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu catūsu?

Catūsu satipaṭṭhānesu.

Imesu kho āvuso catūsu dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Cattāro pañhā cattāro uddesā cattāri veyyākaraṇāni ti iti yan taṃ vuttaṃ Bhagavatā, idam etaṃ paṭicca vuttaṃ.

7. Pañca pañhā pañc'<sup>2</sup> uddesā pañca veyyākaraṇāni ti iti kho pan' etaṃ vuttaṃ Bhagavatā, kiṃ c'etaṃ paṭicca vuttaṃ?

Pañcasu āvuso dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu pañcasu?

Pañcasu indriyesu . . . pe<sup>3</sup> . . .

Katamesu chasu?

<sup>1</sup> M. la; Ph. pa; S. *in full*.      <sup>2</sup> S. pañca.

<sup>3</sup> M. la; Ph. pa; *omitted by S.*

Chasu nissaraṇīyaṣu dhātūsu . . .<sup>1</sup>

Katamesu sattaṣu?

Sattaṣu bojjhaṅgesu . . .<sup>2</sup>

Katamesu aṭṭhaṣu?

Ariye<sup>2</sup> aṭṭhaṅgike<sup>3</sup> magge<sup>4</sup>.

Imesu kho āvuso aṭṭhaṣu dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Aṭṭha pañhā aṭṭh'<sup>5</sup> uddesā aṭṭha veyyākaraṇāni ti iti yan taṃ vuttaṃ Bhagavatā, idam etaṃ paṭicca vuttaṃ.

8. Nava pañhā nav'<sup>6</sup> uddesā nava veyyākaraṇāni ti iti kho paṇ' etaṃ vuttaṃ Bhagavatā, kiṃ c'etaṃ paṭicca vuttaṃ?

Navasu āvuso dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu navasu?

Navasu sattāvāsesu.

Imesu kho āvuso navasu dhammesu bhikkhu sammā nibbindamāno sammā virajjamāno sammā vimuccamāno sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti.

Nava<sup>7</sup> pañhā nav'<sup>8</sup> uddesā nava veyyākaraṇāni ti iti yan taṃ vuttaṃ Bhagavatā, idam etaṃ paṭicca vuttaṃ.

9. Dasa pañhā das'<sup>9</sup> uddesā dasa veyyākaraṇāni ti iti kho paṇ' etaṃ vuttaṃ Bhagavatā, kiṃ c'etaṃ paṭicca vuttaṃ?

Dasasu āvuso dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvi sammatthābhisamecca diṭṭh' eva dhamme dukkhass' antakaro hoti. Katamesu dasasu?

Dasasu kusalesu<sup>10</sup> kammapatthesu<sup>10</sup>.

<sup>1</sup> M. la; Ph. pa.

<sup>2</sup> S. aṭṭhaṣu ariyesu; M. Ph. aṭṭhaṣu ariya.

<sup>3</sup> S. °kesu; M. Ph. °ka°

<sup>4</sup> M. Ph. S. maggesu; M<sub>6</sub> has ariyo °ko maggo.

<sup>5</sup> S. aṭṭha. <sup>6</sup> M<sub>6</sub>. S. nava.

<sup>7</sup> M<sub>7</sub> omits all from Nava to Katamesu dasasu.

<sup>8</sup> T. M<sub>6</sub>. S. nava. <sup>9</sup> S. dasa. <sup>10</sup> S. kusala°



Imesu kho āvuso dasasu dhammesu bhikkhu sammā subhāvitacitto sammā pariyantadassāvī sammatthābhisam-  
eccā diṭṭh' eva dhamme dukkhass' antakaro hoti.

Dasa pañhā das'<sup>1</sup> uddesā dasa veyyākaraṇāni ti iti yan  
taṃ vuttaṃ Bhagavatā, idam etaṃ paṭicca vuttaṃ.

10. Iti kho āvuso yan taṃ vuttaṃ Bhagavatā Mahā-  
pañhesu<sup>2</sup>: Eko pañho eko<sup>3</sup> uddeso ekaṃ veyyākaraṇaṃ  
... pe<sup>4</sup> ... dasa veyyākaraṇāni ti<sup>5</sup> imassa kho ahaṃ<sup>6</sup>  
āvuso Bhagavatā saṃkhittena bhāsitaṃ evaṃ vitthārena  
atthaṃ ājānāmi<sup>7</sup>. Ākaṅkhamānā ca pana tumhe āvuso  
Bhagavantam yeva upasaṅkamitvā etaṃ atthaṃ paṭi-  
puccheyyātha<sup>8</sup>. Yathā no<sup>9</sup> Bhagavā vyākaroṭi<sup>10</sup>, tathā  
naṃ dhāreyyātha<sup>11</sup> ti. 'Evaṃ ayye' ti kho Kajaṅgalā<sup>12</sup>  
upāsakā<sup>13</sup> Kajaṅgalāya<sup>14</sup> bhikkhuniyā bhāsitaṃ abhinan-  
ditvā anumoditvā utthāyāsanaṃ Kajaṅgalaṃ bhikkhunim  
abhivādetvā padakkhiṇaṃ katvā yena Bhagavā ten' upa-  
saṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā  
ekamantaṃ nisidimsu. Ekamantaṃ nisinnā kho Kajaṅgalā  
upāsakā, yāvatako ahosi Kajaṅgalāya bhikkhuniyā saddhim  
kathāsallāpo, taṃ sabbam Bhagavato ārocesuṃ.

11. Sādhū sādhū gahapatayo. Paṇḍitā gahapatayo  
Kajaṅgalā bhikkhunī, mahāpaññā gahapatayo Kajaṅgalā  
bhikkhunī. Sace<sup>15</sup> pi tumhe gahapatayo maṃ<sup>16</sup> upasaṅ-  
kamitvā etaṃ atthaṃ puccheyyātha<sup>17</sup>, ahaṃ pi c'etaṃ<sup>18</sup>

<sup>1</sup> S. dasa.

<sup>2</sup> M. Ph. saṃkhittena bhāsitaṃ Mahāpañhāsu.

<sup>3</sup> Ph. ek'.

<sup>4</sup> M. la; Ph. pa; M. Ph. S. *add* dasa pañhā das' (S. dasa) uddesā.

<sup>5</sup> S. *adds* iti. <sup>6</sup> *omitted by* T. M<sub>6</sub>. M<sub>7</sub>.

<sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> aj°

<sup>8</sup> S. pari°; M<sub>7</sub> pu°; T. M<sub>6</sub> puccheyyatha (*sic*).

<sup>9</sup> M. kho naṃ. <sup>10</sup> T. vya°

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> yyathā. <sup>12</sup> M. olakā; Ph. Jaṅgalā.

<sup>13</sup> T. °sikā.

<sup>14</sup> M. °likāya; Ph. Jaṅgalāya, and so in every similar case.

<sup>15</sup> M. Ph. mañ ce. <sup>16</sup> *omitted by* M. Ph. T. M<sub>6</sub>.

<sup>17</sup> M. paṭipu°; T. M<sub>7</sub> yyatha.

<sup>18</sup> T. M<sub>6</sub>. M<sub>7</sub> ca taṃ.

evam eva<sup>1</sup> vyākareyyam<sup>2</sup>, yathā tam<sup>3</sup> Kajaṅgalāya bhikkhuniyā vyākatam<sup>4</sup>.

Eso<sup>5</sup> c'eva<sup>6</sup> tassa<sup>6</sup> attho, evañ ca<sup>7</sup> nam<sup>7</sup> dhāreyyāthā<sup>8</sup> ti.

## XXIX.

1. Yāvata bhikkhave Kāsi-Kosalā, yāvata rañño Pasenadissa<sup>9</sup> Kosalassa vijitam<sup>10</sup>, rājā tattha Pasenadi Kosalo<sup>11</sup> aggam akkhāyati. Rañño pi<sup>12</sup> kho bhikkhave Pasenadissa<sup>11</sup> Kosalassa atth' eva aññathattam<sup>13</sup>, atthi vipariṇāmo. Evaṃ passam bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim nibbindanto<sup>14</sup> agge virajjati, pageva hinasmim.

2. Yāvata bhikkhave candimasuriyā pariharanti, disā bhanti virocamānā<sup>15</sup>, tāva saḥassadhāloko, tasmim saḥassadhāloke saḥsam candānam, saḥsam suriyānam, saḥsam Sinerupabbatarājānam, saḥsam Jambudīpānam, saḥsam Aparagoyānānam<sup>16</sup>, saḥsam Uttarakurūnam, saḥsam Pubbavidehānam<sup>17</sup>, cattāri mahāsamuddasahassāni<sup>18</sup>, cattāri mahārājasahassāni, saḥsam Cātummahārājikānam<sup>19</sup>, saḥsam Tāvatisānam, saḥsam Yāmānam, saḥsam Tusitānam<sup>20</sup>, saḥsam<sup>12</sup> Nimmānaratīnam<sup>21</sup>, saḥsam<sup>12</sup> Paranimmitavasavattīnam<sup>21</sup>, saḥsam Brahma-lokānam; yāvata bhikkhave saḥsalokadhātu<sup>22</sup>, Mahābrahmā

<sup>1</sup> M<sub>6</sub> evam; T. M, etam.

<sup>2</sup> T. M, vya°; T. °yya.

<sup>3</sup> M. Ph. hi; M<sub>7</sub> katam.

<sup>4</sup> T. M<sub>7</sub> vya°; M<sub>6</sub> katam.

<sup>5</sup> T. eva so.

<sup>6</sup> T. c'ev' assa; M<sub>7</sub> c'ev' etassa.

<sup>7</sup> omitted by T. M<sub>7</sub>.

<sup>8</sup> T. M<sub>7</sub> °yyathā.

<sup>9</sup> M. °di; in M. Ph. often written with double-s.

<sup>10</sup> M. Ph. T. M<sub>6</sub> M<sub>7</sub> °te.

<sup>11</sup> M. Ph. °di.

<sup>12</sup> omitted by S.

<sup>13</sup> T. °thatattham; M. Ph. °tattham; M<sub>6</sub> attham for añña°, atthi.

<sup>14</sup> T. M<sub>7</sub> °nde.

<sup>15</sup> T. M<sub>6</sub> M<sub>7</sub> virocanā.

<sup>16</sup> M. Ph. °yānam; T. °godānam; M<sub>7</sub> °godhānīnam.

<sup>17</sup> T. continues: kho bh° atth' eva and so on, omitting all the rest.

<sup>18</sup> S. °nam.

<sup>19</sup> M. Cātuma°; Ph. Catuma°

<sup>20</sup> M. Ph. Tussi°

<sup>21</sup> omitted by S.; M. Ph. continue: Dasa yimāni bh° ka-siṇāyatanāni.

<sup>22</sup> M<sub>6</sub> M<sub>7</sub> saḥassi°

tattha aggam akkhāyati. Mahābrahmuno pi kho bhikkhave atth' eva aññathattam<sup>1</sup>, atthi vipariṇāmo. Evaṃ passam bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim nibbindanto<sup>2</sup> agge virajjati, pageva hīnasmim.

3. Hoti so bhikkhave samayo<sup>3</sup>, yaṃ ayaṃ loko samvattati, samvattamāne bhikkhave loka yebhuyyena sattā ābhassara-vattanikā<sup>4</sup> bhavanti. Te tattha honti manomayā pīti-bhakkhā<sup>5</sup> sayampabbhā antalikkhe carā subhaṭṭhāyino<sup>6</sup> ciram dīgham addhānam tiṭṭhanti. Samvattamāne bhikkhave loka Ābhassarā devā aggam akkhāyanti<sup>7</sup>. Ābhassarānam pi kho bhikkhave devānam atth' eva aññathattam<sup>8</sup>, atthi vipariṇāmo. Evaṃ passam bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim<sup>9</sup> nibbindanto<sup>9</sup> agge virajjati, pageva hīnasmim<sup>10</sup>.

4. Dasa yimāni<sup>11</sup> bhikkhave kasināyatanāni. Katamāni dasa?

Paṭhavikasinam eko sañjānāti uddham adho tiriyam advayam appamānam. Āpokasinam eko sañjānāti . . .<sup>12</sup> Tejokasinam eko sañjānāti . . . Vāyokasinam eko sañjānāti . . . Nilakasinam eko sañjānāti . . . Pītakasinam eko sañjānāti . . . Lohitakasinam eko sañjānāti . . . Odātakasinam eko sañjānāti . . . Ākāsakasinam eko sañjānāti . . . Viññānakasinam eko sañjānāti uddham adho tiriyam advayam appamānam.

Imāni kho bhikkhave dasa kasināyatanāni.

5. Etad aggam bhikkhave imesaṃ dasannaṃ kasināyatanānam, yad idaṃ viññānakasinam eko sañjānāti uddham adho tiriyam advayam appamānam. Evaṃsaññino pi kho bhikkhave santi sattā. Evaṃsaññinaṃ pi kho bhikkhave sattānam atth' eva aññathattam<sup>13</sup>, atthi vipariṇāmo. Evaṃ

<sup>1</sup> T. 'tattam. <sup>2</sup> M, 'ndo; T. *has a blunder*.

<sup>3</sup> M, pathamasa° . . . <sup>4</sup> T. M, ābhassaravāsava°

<sup>5</sup> T. pitimayā bhakkhā. <sup>6</sup> M, subhaṭṭhāyino.

<sup>7</sup> S. 'yati. <sup>8</sup> T. aññattam.

<sup>9</sup> T. tasmim pi nibbinde; M, 'ndati.

<sup>10</sup> S. 'min ti. <sup>11</sup> T. imāni. <sup>12</sup> M. la; Ph. pa.

<sup>13</sup> M. Ph. 'tattham.

passaṃ bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim<sup>1</sup> nibbindanto<sup>2</sup> agge virajjati, pageva hīnasmim.

6. Aṭṭh' imāni bhikkhave abhibhāyatanāni. Katamāni aṭṭha?

Ajjhattaṃ rūpasaññi<sup>3</sup> eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni. Tāni<sup>2</sup> abhibhuyya jānāmi passaṃ ti evaṃsaññi hoti. Idaṃ paṭhamāṃ abhibhāyatanāṃ.

Ajjhattaṃ rūpasaññi<sup>3</sup> eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, tāni<sup>2</sup> abhibhuyya jānāmi passaṃ ti evaṃsaññi hoti. Idaṃ dutiyaṃ abhibhāyatanāṃ.

Ajjhattaṃ arūpasaññi<sup>4</sup> eko bahiddhā rūpāni passati parittāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya jānāmi passaṃ ti evaṃsaññi hoti. Idaṃ tatiyaṃ abhibhāyatanāṃ.

Ajjhattaṃ arūpasaññi eko bahiddhā rūpāni passati appamāṇāni suvaṇṇadubbaṇṇāni, tāni abhibhuyya jānāmi passaṃ ti evaṃsaññi hoti. Idaṃ catutthaṃ abhibhāyatanāṃ.

Ajjhattaṃ arūpasaññi eko bahiddhā rūpāni passati nilāni nilavaṇṇāni nilanidassanāni nilanibhāsāni. Seyyathā pi nāma ummāpupphaṃ<sup>5</sup> nilaṃ nilavaṇṇaṃ nilanidassanaṃ nilanibhāsaṃ, seyyathā<sup>6</sup> vā<sup>6</sup> pana taṃ<sup>2</sup> vatthaṃ bārāṇa-seyyakaṃ ubhatobhāgavimaṭṭhaṃ nilaṃ nilavaṇṇaṃ nilanidassanaṃ nilanibhāsaṃ: evaṃ evaṃ<sup>7</sup> ajjhattaṃ arūpasaññi eko bahiddhā rūpāni passati nilāni nilavaṇṇāni nilanidassanāni nilanibhāsāni, tāni abhibhuyya jānāmi passaṃ ti evaṃsaññi hoti. Idaṃ pañcamāṃ abhibhāyatanāṃ.

Ajjhattaṃ arūpasaññi eko bahiddhā rūpāni passati pītāni pītaṇṇāni pītanidassanāni pītanibhāsāni. Seyyathā pi nāma kaṇṇikārapupphaṃ pītaṃ pītaṇṇaṃ pītanidassanaṃ pītanibhāsaṃ, seyyathā vā<sup>8</sup> pana taṃ<sup>2</sup> vatthaṃ

<sup>1</sup> T. tasmim pi nibbindo; M<sub>7</sub> °ndo.

<sup>2</sup> omitted by T. <sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> arūpa° <sup>4</sup> T. M<sub>6</sub> rūpa°

<sup>5</sup> Ph. S. ummārapu°; T. dammāpupphāni; M<sub>7</sub> ummāta-pupphā, both omitting nilaṃ.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. add pi; M<sub>6</sub> omits vā, T. M<sub>7</sub> put it after vatthaṃ.

<sup>7</sup> T. M<sub>7</sub> eva.

<sup>8</sup> T. pi.

bārāṇaseyyakam ubhatobhāgavimaṭṭham pītam pītavaṇṇam pītanidassanam pītanibhāsam: evam evam ajjhattam arūpasaññi eko bahiddhā rūpāni passati pītāni pītavaṇṇāni pītanidassanāni pītanibhāsāni, tāni abhibhuyya jānāmi passāmi ti evamsaññi hoti. Idam chaṭṭham abhibhāyatanam.

Ajjhattam arūpasaññi eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni. Seyyathā pi nāma bandhujivakapuppham<sup>1</sup> lohitakam lohitakavaṇṇam lohitakanidassanam lohitakanibhāsam, seyyathā<sup>2</sup> vā<sup>3</sup> pana tam vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham lohitakam lohitakavaṇṇam lohitakanidassanam lohitakanibhāsam: evam evam<sup>4</sup> ajjhattam arūpasaññi eko bahiddhā rūpāni passati lohitakāni lohitakavaṇṇāni lohitakanidassanāni lohitakanibhāsāni, tāni abhibhuyya jānāmi passāmi ti evamsaññi hoti. Idam sattamam abhibhāyatanam.

Ajjhattam arūpasaññi eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni<sup>5</sup>. Seyyathā pi nāma osadhitārakā odātā odātavaṇṇā odātanidassanā odātanibhāsā, seyyathā vā<sup>3</sup> pana tam<sup>6</sup> vattham bārāṇaseyyakam ubhatobhāgavimaṭṭham odātam odātavaṇṇam odātanidassanam odātanibhāsam: evam evam ajjhattam arūpasaññi eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni, tāni abhibhuyya jānāmi passāmi ti evamsaññi hoti. Idam aṭṭhamam abhibhāyatanam.

Imāni kho bhikkhave aṭṭha abhibhāyatanāni.

7. Etad aggam bhikkhave imesam aṭṭhannam abhibhāyatanānam, yad idam ajjhattam arūpasaññi<sup>7</sup> eko bahiddhā rūpāni passati odātāni odātavaṇṇāni odātanidassanāni odātanibhāsāni, tāni abhibhuyya jānāmi passāmi ti evamsaññi hoti. Evamsaññino<sup>8</sup> pi kho bhikkhave santi sattā. Evamsaññinam pi kho bhikkhave sattānam atth' eva

<sup>1</sup> M. Ph. S. bandha°      <sup>2</sup> M<sub>6</sub> adds pi.

<sup>3</sup> T. pi.      <sup>4</sup> M. eva.

<sup>5</sup> M<sub>6</sub> continues: tāni abhi° and so on.

<sup>6</sup> omitted by T.      <sup>7</sup> Ph. adds yaṃ.

<sup>8</sup> Ph. °saññi; M<sub>6</sub> has no ca evamsaññi bh° santi sattā.

aññathattam<sup>1</sup>, atthi vipariṇāmo. Evaṃ passam bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim nibbindanto<sup>2</sup> agge virajjati, pageva hīnasmim.

8. Catasso imā bhikkhave paṭipadā. Katamā<sup>3</sup> catasso?

Dukkhā paṭipadā dandhābhiññā, dukkhā paṭipadā khippābhiññā, sukhā paṭipadā dandhābhiññā, sukhā paṭipadā khippābhiññā.

Imā kho bhikkhave catasso paṭipadā.

9. Etad aggam bhikkhave imāsaṃ catunnam paṭipadānam, yad idam sukhā paṭipadā khippābhiññā. Evampaṭipannā pi kho bhikkhave santi sattā. Evampaṭipannānam pi kho<sup>4</sup> bhikkhave sattānam atth' eva aññathattam<sup>5</sup>, atthi vipariṇāmo. Evaṃ passam bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim nibbindanto<sup>6</sup> agge virajjati, pageva hīnasmim.

10. Catasso imā bhikkhave saññā. Katamā catasso?

Parittam eko sañjānāti, mahaggatam eko sañjānāti, appamānam eko sañjānāti, 'natthi kiñci' ti ākiñcaññāyatanam eko sañjānāti.

Imā kho bhikkhave catasso saññā.

11. Etad aggam bhikkhave imāsaṃ catunnam saññānam, yad idam 'natthi kiñci' ti ākiñcaññāyatanam eko sañjānāti. Evaṃsaññino<sup>7</sup> pi kho bhikkhave santi sattā. Evaṃsaññīnam pi kho bhikkhave sattānam atth' eva aññathattam<sup>8</sup>, atthi vipariṇāmo. Evaṃ passam bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim nibbindanto agge virajjati, pageva hīnasmim.

12. Etad aggam bhikkhave bāhirakānam dīṭṭhigatānam, yad idam 'no c'assam<sup>9</sup>, no ca me siyā, na bhavissāmi, na me bhavissati' ti. Evaṃdīṭṭhino bhikkhave etam<sup>10</sup> paṭikaṅkham<sup>11</sup>: yā cāyam<sup>12</sup> bhavē appaṭikulyatā, sā<sup>13</sup> c'assa

<sup>1</sup> M. °tattham; Ph. °tattam. <sup>2</sup> T. M<sub>7</sub> °nde.

<sup>3</sup> M<sub>6</sub> has only khippābhiññā, omitting all the rest.

<sup>4</sup> omitted by M<sub>6</sub>. <sup>5</sup> M. °tattam; Ph. °tattham.

<sup>6</sup> T. pi °nde; M<sub>7</sub> pi °ndo. <sup>7</sup> T. °samñi.

<sup>8</sup> Ph. °tattham. <sup>9</sup> T. M<sub>7</sub> c'assa. <sup>10</sup> T. evam.

<sup>11</sup> T. M<sub>6</sub> M<sub>7</sub> °khā. <sup>12</sup> T. M<sub>6</sub> M<sub>7</sub> 'va 'yam; S. adds tassa.

<sup>13</sup> omitted by T.; M<sub>6</sub> M<sub>7</sub> yā v'assa.

na bhavissati<sup>1</sup>, yā cāyaṃ<sup>2</sup> bhavanirodhe paṭikulyatā<sup>3</sup>, sā c'assa na bhavissati<sup>4</sup> ti<sup>5</sup>. Evamdiṭṭhino pi kho bhikkhave santi sattā. Evamdiṭṭhinam pi kho bhikkhave sattānaṃ atth' eva aññathattam<sup>6</sup>, atthi vipariṇāmo. Evaṃ passam bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim nibbindanto agge virajjati, pageva hinasmim.

13. Santi bhikkhave eke samaṇabrāhmaṇā . . . paramatthavisuddhim<sup>7</sup> paññāpentī<sup>8</sup>.

14. Etad aggaṃ bhikkhave paramatthavisuddhim<sup>7</sup> paññāpentānaṃ<sup>8</sup>, yad idaṃ sabbaso ākiñcaññāyatanam samatikkamma nevasaññānāsaññāyatanam upasampajja viharati. Te tad abhiññāya tassa sacchikiriyaṃ dhammam desenti. Evaṃvādino pi kho bhikkhave santi sattā. Evaṃvadinam pi kho bhikkhave sattānaṃ atth' eva aññathattam<sup>9</sup>, atthi vipariṇāmo. Evaṃ passam bhikkhave sutavā ariyasāvako tasmim pi nibbindati, tasmim nibbindanto<sup>10</sup> agge virajjati, pageva hinasmim.

15. Santi bhikkhave eke samaṇabrāhmaṇā . . .<sup>11</sup> paramadiṭṭhadhammanibbānaṃ paññāpentī<sup>12</sup>.

16. Etad aggaṃ bhikkhave paramadiṭṭhadhammanibbānaṃ paññāpentānaṃ<sup>12</sup>, yad idaṃ channaṃ phassāyatanānaṃ samudayaṃ ca atthaṅgamaṃ<sup>13</sup> ca assādaṃ ca ādinavaṃ ca nissaraṇaṃ ca yathābhūtaṃ veditvā anupāda - vimokho. Evaṃvādim<sup>14</sup> kho maṃ bhikkhave evamakkhāyim<sup>15</sup> eke samaṇabrāhmaṇā asatā tucchā musā abhūtena<sup>16</sup> abbhācikkhanti 'na<sup>17</sup> samaṇo Gotamo kāmānaṃ pariññaṃ paññāpeti<sup>12</sup>, na rūpānaṃ pariññaṃ paññāpeti<sup>12</sup>, na vedanānaṃ pariññaṃ paññāpeti<sup>12</sup> ti<sup>18</sup>.

<sup>1</sup> Ph. bhavissa. <sup>2</sup> M<sub>7</sub> vāham; S. adds tassa.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> °tāya; S. paṭi° <sup>4</sup> M. Ph. bhavissa.

<sup>5</sup> omitted by M. Ph. T. M<sub>6</sub>. M<sub>7</sub>. <sup>6</sup> M. °tatam; Ph. °tattham.

<sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. paramayakkhavi° <sup>8</sup> M. M<sub>6</sub>. S. pañña°

<sup>9</sup> Ph. °tatam. <sup>10</sup> T. M<sub>7</sub> °ndo.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> diṭṭhadhammanibbānavādā te.

<sup>12</sup> M. S. pañña°; Ph. pañña° and pañña°

<sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub> atthag° <sup>14</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> °di.

<sup>15</sup> M. M<sub>6</sub> °yi. <sup>16</sup> M. Ph. °tā.

<sup>17</sup> Ph. puts na before kāmānaṃ. <sup>18</sup> omitted by Ph.

17. Kāmānañ cāhaṃ<sup>1</sup> bhikkhave pariññaṃ paññāpemi<sup>2</sup>, rūpānañ<sup>3</sup> ca pariññaṃ paññāpemi<sup>2</sup>, vedānañ ca pariññaṃ paññāpemi<sup>2</sup>, diṭṭh' eva dhamme nicchāto nibbuto sītibhūto anupādā-parinibbānaṃ paññāpemi<sup>2</sup> ti.

## XXX.

1. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena rājā Pasenadi<sup>4</sup> Kosalo uyyodhikāya<sup>5</sup> nivatto hoti vijita-saṅgāmo<sup>6</sup> laddhādhippāyo. Atha kho rājā Pasenadi Kosalo yenārāmo tena pāyāsi. Yāvatikā yānassa bhūmi, yānena<sup>7</sup> gantvā<sup>7</sup> yānā paccorohitvā pattiko 'va ārāmaṃ pāvisi.

2. Tena kho pana samayena sambahulā bhikkhū abbhokāse caṅkamanti. Atha kho rājā Pasenadi Kosalo yena te bhikkhū ten' upasaṅkami, upasaṅkamitvā te bhikkhū etad avoca 'kaṃhaṃ<sup>8</sup> nu kho bhante Bhagavā etarahi viharati araham sammāsambuddho, dassanakāmā hi mayaṃ bhante taṃ<sup>9</sup> Bhagavantam arahantaṃ sammāsambuddhan' ti. 'Eso mahārāja vihāro<sup>10</sup> samvutadvāro. Tena appasaddo upasaṅkamitvā ataramāno ālindaṃ<sup>11</sup> pavisitvā ukkāsitvā aggaḷaṃ<sup>12</sup> ākoṭehi. Vivarissati te Bhagavā dvāraṃ' ti.

3. Atha kho rājā Pasenadi<sup>13</sup> Kosalo yena so vihāro samvutadvāro tena appasaddo upasaṅkamitvā ataramāno ālindaṃ<sup>11</sup> pavisitvā ukkāsitvā aggaḷaṃ ākotesi<sup>14</sup>. Vivari Bhagavā dvāraṃ. Atha kho rājā Pasenadi Kosalo vihāraṃ<sup>15</sup> pavisitvā Bhagavato pādesu sirasā nipatitvā Bhagavato pādāni mukhena ca paricumbati pāṇihi ca parisambāhati nāmañ ca sāveti 'rājāhaṃ bhante Pasenadi Kosalo, rājāhaṃ

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> kho 'haṃ.

<sup>2</sup> M. S. pañña°; Ph. paññā° and pañña°

<sup>3</sup> M<sub>6</sub> omits all from rūpānañ to diṭṭh' eva.

<sup>4</sup> M. Ph. °di throughout. <sup>5</sup> M. °kā. <sup>6</sup> S. jita°

<sup>7</sup> Ph. yānenāg° <sup>8</sup> T. kathan.

<sup>9</sup> T. M<sub>7</sub> te; omitted by M. Ph. S. <sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> anto-vihāro. <sup>11</sup> M. S. āl°; Ph. āl° and āl°

<sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub> aggaḷaṃ always. <sup>13</sup> T. Pasenādi repeatedly.

<sup>14</sup> M. °ti. <sup>15</sup> omitted by M. Ph.



bhante Pasenadi Kosalo' ti. 'Kam pana tvam mahārāja atthavasam sampassamāno<sup>1</sup> imasmim sarīre evarūpaṃ paramanipaccākāraṃ<sup>2</sup> karosi, mettupahāraṃ<sup>3</sup> upadaṃsesi' ti?

4. Kataññutaṃ kho ahaṃ bhante kataveditaṃ sampassamāno Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi. Bhagavā hi<sup>4</sup> bhante bahujanahitāya paṭipanno bahujanasukhāya bahuno<sup>5</sup> janassa<sup>5</sup> ariye<sup>6</sup> nāye<sup>7</sup> paṭiṭṭhāpitā, yad idaṃ kalyāṇadhammatāya kusaladhammatāya. Yam pi bhante Bhagavā bahujanahitāya paṭipanno bahujanasukhāya bahuno<sup>8</sup> janassa<sup>8</sup> ariye<sup>6</sup> nāye<sup>9</sup> paṭiṭṭhāpitā, yad idaṃ kalyāṇadhammatāya kusaladhammatāya: imam<sup>10</sup> pi kho ahaṃ bhante atthavasam sampassamāno<sup>11</sup> Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

5. Puna ca paraṃ bhante Bhagavā sīlavā buddhasīlo ariyasīlo kusalasīlo<sup>12</sup> kusalasīlena<sup>13</sup> samannāgato<sup>13</sup>. Yam pi bhante Bhagavā sīlavā buddhasīlo ariyasīlo kusalasīlo<sup>12</sup> kusalasīlena<sup>13</sup> samannāgato<sup>13</sup>: imam<sup>14</sup> pi kho ahaṃ bhante atthavasam sampassamāno Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

6. Puna ca paraṃ bhante Bhagavā dīgharattaṃ ārañña-ko<sup>15</sup> araññavanapatthāni<sup>16</sup> pantāni senāsānāni paṭisevati. Yam pi bhante Bhagavā dīgharattaṃ ārañña-ko<sup>17</sup> arañña-

<sup>1</sup> T. sampho° *always*; M<sub>6</sub>. M<sub>7</sub> *nearly always*.

<sup>2</sup> M. Ph. S. °nipaccakāraṃ *always*.

<sup>3</sup> Ph. mittu° *throughout*. <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> *add me*.

<sup>5</sup> S. bahujanahitāya; T. bahujanano janatā (*sic*); M<sub>6</sub> bahu-jano janatā; M<sub>7</sub> bahuno janatā.

<sup>6</sup> S. ariya° <sup>7</sup> T. M<sub>7</sub> kāye.

<sup>8</sup> S. bahujanahitāya; T. bahujanatā; M<sub>6</sub> bahu-jano janatā; M<sub>7</sub> bahujanatā.

<sup>9</sup> T. M<sub>7</sub> kāye; *omitted by M*.

<sup>10</sup> M. Ph. M<sub>6</sub>. S. idam; T. yam. <sup>11</sup> M. sampho°

<sup>12</sup> Ph. °sīli; *omitted by M*. <sup>13</sup> *omitted by Ph*.

<sup>14</sup> M. M<sub>7</sub>. S. idam. <sup>15</sup> M. Ph. T. ar°; M<sub>6</sub> *adds* 'va.

<sup>16</sup> M. Ph. °pattāni; T. M<sub>6</sub>. M<sub>7</sub> āraññake (M<sub>6</sub> āraññe) vanapatthāni.

<sup>17</sup> M. Ph. M<sub>6</sub> ar°

vanapatthāni<sup>1</sup> pantāni senāsanāni paṭisevati: imam<sup>2</sup> pi kho ahaṃ bhante atthavasam sampassamāno Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

7. Puna ca paraṃ bhante Bhagavā santuṭṭho itaritaracivarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena. Yam pi bhante Bhagavā santuṭṭho itaritaracivarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārena: imam<sup>2</sup> pi kho ahaṃ bhante atthavasam sampassamāno Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

8. Puna ca paraṃ bhante Bhagavā āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaraṃ puññakkhettaṃ lokassa. Yam pi bhante Bhagavā āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaraṃ puññakkhettaṃ lokassa: imam<sup>3</sup> pi kho ahaṃ bhante atthavasam sampassamāno Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

9. Puna ca paraṃ bhante Bhagavā, yāyaṃ kathā abhisallekhikā<sup>4</sup> cetovivaraṇasappāyā, seyyathidaṃ appicchakathā santuṭṭhikathā pavivekakathā asaṃsaggakathā viriyārambhakathā silakathā samādhikathā paññākathā vimuttikathā vimuttiṇāpadassanakathā, evarūpiyā<sup>5</sup> kathāya nikāmalābhi akicchalābhi akasiralābhi. Yam pi bhante Bhagavā, yāyaṃ kathā abhisallekhikā<sup>4</sup> cetovivaraṇasappāyā, seyyathidaṃ appicchakathā . . . pe<sup>6</sup> . . . vimuttiṇāpadassanakathā, evarūpiyā kathāya nikāmalābhi akasiralābhi: imam<sup>2</sup> pi kho ahaṃ bhante atthavasam sampassamāno<sup>7</sup> Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

10. Puna ca paraṃ bhante Bhagavā catunnaṃ jhānaṇaṃ abhicetasikānaṃ<sup>8</sup> diṭṭhadhammasukhavihārānaṃ nikāma-

<sup>1</sup> M. Ph. °pattāni; T. M, ārañṇe (M<sub>6</sub> arañṇe) vanapatthāni (M<sub>6</sub>, M<sub>7</sub> °patthāni).

<sup>2</sup> M. S. idam. <sup>3</sup> M. T. S. idam.

<sup>4</sup> Ph. abhisamle° <sup>5</sup> M. S. °rūpāya.

<sup>6</sup> M. la; Ph. pa. <sup>7</sup> T. samph° <sup>8</sup> S. ābhi°

lābhi akicchālābhi akasiralābhi. Yam pi bhante Bhagavā catunnaṃ jhānaṃ abhicetasikānaṃ<sup>1</sup> diṭṭhadhammasukhavihāraṇaṃ nikāmalābhi akicchālābhi akasiralābhi: imam<sup>2</sup> pi kho ahaṃ bhante atthavaśaṃ sampassamāno<sup>3</sup> Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadāṃsemi.

11. Puna ca paraṃ bhante Bhagavā anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ 'ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa pi jātiyo viśaṃ<sup>4</sup> pi jātiyo timsaṃ pi jātiyo cattālisam<sup>5</sup> pi jātiyo paññāsaṃ pi jātiyo jāṭisaṭṭaṃ pi jāṭisaḥassaṃ pi jāṭisaṭṭasaḥassaṃ pi aneke pi samvattakappe aneke pi vivattakappe aneke pi samvattavivattakappe amutrāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyānto, so tato cuto amutra<sup>6</sup> upādīpī<sup>6</sup>, tatrāpāsīṃ evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyānto, so tato cuto idh' upaṇṇo<sup>7</sup> ti: iti sākāraṃ sa-uddesaṃ<sup>7</sup> anekavihiṭṭaṃ pubbenivāsaṃ anussarati. Yam pi bhante Bhagavā anekavihiṭṭaṃ pubbenivāsaṃ anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo . . . pe<sup>8</sup> . . . iti sākāraṃ sa-uddesaṃ<sup>7</sup> anekavihiṭṭaṃ pubbenivāsaṃ anussarati: imam<sup>9</sup> pi kho ahaṃ bhante atthavaśaṃ sampassamāno<sup>3</sup> Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadāṃsemi.

12. Puna ca paraṃ bhante Bhagavā dibbena cakkhunā visuddhena atikkanta mānusaṇa<sup>10</sup> satte passati cava māne upapajjamaṇe<sup>11</sup> hīne paṇite suvaṇṇe dubbaṇṇe duggate yathākammupage satte pajānāti 'ime vata<sup>12</sup> bhonto satta kāyaduḥkaritena samannāgatā vacīduḥkaritena<sup>13</sup> samannāgatā maṇoduḥkaritena samannāgatā ariyānaṃ upavādaḥ

<sup>1</sup> S. abhi<sup>o</sup> .      <sup>2</sup> M. S. idam; Ph. idam *corr.* to imam.

<sup>3</sup> T. samph<sup>o</sup>      <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub>. viśaṭṭim.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub>. 'risam.      <sup>6</sup> T. amutrāsīṃ uppādīpī.

<sup>7</sup> T. vu<sup>o</sup>      <sup>8</sup> M. la: Ph. pa.      <sup>9</sup> M. M<sub>7</sub>. S. idam.

<sup>10</sup> M. Ph. mānussaṇa.      <sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub>. upapajj<sup>o</sup>

<sup>12</sup> T. vā pana.

<sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub>. vacī || pe || ariyānaṃ.

micchādītthikā micchādītthikammasamādānā, te kāyassa bhedā parammarañā apāyaṃ duggatīṃ vinipātaṃ nirayaṃ upapannā<sup>1</sup>; ime vā pana bhonto satta kāyasucaritena samannāgatā vacīsucaritena<sup>2</sup> samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādītthikā sammādītthikammasamādānā, te kāyassa bhedā parammarañā sugatīṃ saggaṃ lokaṃ upapannā<sup>3</sup> ti: iti dibbena cakkhunā visuddhena atikkantamānusakena<sup>4</sup> satte passati<sup>5</sup> cavamāne upapajjamāne<sup>6</sup> hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammupage satte pajānāti. Yam pi bhante Bhagavā dibbena cakkhunā visuddhena atikkantamānusakena<sup>7</sup> . . .<sup>8</sup> yathākammupage satte pajānāti: imam<sup>9</sup> pi kho ahaṃ bhante atthavaṣaṃ sampassamāno<sup>10</sup> Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

13. Puna ca paraṃ bhante Bhagavā āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dītth' eva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati. Yam pi bhante Bhagavā āsavānaṃ khayā<sup>9</sup> . . . pe<sup>10</sup> . . . sacchikatvā upasampajja viharati: imam<sup>7</sup> pi kho ahaṃ bhante atthavaṣaṃ sampassamāno<sup>11</sup> Bhagavati evarūpaṃ paramanipaccākāraṃ karomi, mettupahāraṃ upadaṃsemi.

14. 'Handa'<sup>12</sup> dāni mayā bhante gacchāma bahukiccā mayā bahukaraṇiyyā' ti. 'Yassa dāni tvāṃ mahārāja kālaṃ maññasi' ti.

Atha kho rājā Pasenadi Kosalo utthāyāsanaṃ Bhagavan-taṃ abhivādetvā padakkhiṇaṃ katvā pakkāmi ti.

Mahāvaggo tatiyo.

Tatr'<sup>13</sup> uddānaṃ:

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> uppannā.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> vacī | pe | mano | pe | ariyānaṃ.

<sup>3</sup> M. Ph. 'mānussakena. <sup>4</sup> M. *continues*: pa || yathā°

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> uppajj° <sup>6</sup> M. pa; S. pe.

<sup>7</sup> M. S. idam. <sup>8</sup> T. samph°

<sup>9</sup> M. Ph. S. *add* anāsavaṃ ceto°; S. *adds also* paññā°

<sup>10</sup> M. la; Ph. pa. <sup>11</sup> M. T. samph°

<sup>12</sup> M<sub>6</sub>. M<sub>7</sub> *add* ca. <sup>13</sup> S. tass'.

Sihādhimuttikāyena<sup>1</sup> Cundena<sup>2</sup> kasipena<sup>3</sup> ca  
Kālī<sup>4</sup> dve<sup>5</sup> mahāpañhā<sup>6</sup> Kosalehi<sup>7</sup> pare<sup>8</sup> duve<sup>9</sup> ti.

### XXXI.

1. Atha kho āyasmā Upāli yena Bhagavā ten' upasaṅkhami, upasaṅkhamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Upāli Bhagavantam etad avoca: —

2. Kati nu kho bhante atthavase paṭicca Tathāgatassa sāvakaṇaṃ sikkhāpadaṃ paññattaṃ, pātimokkhaṃ<sup>10</sup> uddiṭṭhaṃ ti? Dasa kho Upāli atthavase paṭicca Tathāgatena sāvakaṇaṃ sikkhāpadaṃ paññattaṃ, pātimokkhaṃ uddiṭṭhaṃ. Katame dasa?

3. Saṅghasutṭhutaṃ saṅghaphāsutāya<sup>11</sup> dummaṅkūnaṃ<sup>12</sup> puggalānaṃ niggahāya pesalānaṃ bhikkhūnaṃ phāsuvihārāya diṭṭhadhammikānaṃ āsavānaṃ saṃvarāya samparāyikānaṃ āsavānaṃ paṭighātāya appasannānaṃ pasādāya pasannānaṃ bhīyobhāvāya saddhammatṭhitiyā vinayānuggahāya.

Ime kho Upāli dasa atthavase paṭicca Tathāgatena sāvakaṇaṃ sikkhāpadaṃ paññattaṃ pātimokkhaṃ uddiṭṭhaṃ ti.

4. Kati nu kho bhante pātimokkhaṭṭhapanā<sup>13</sup> ti<sup>14</sup>? Dasa kho Upāli pātimokkhaṭṭhapanā<sup>15</sup>. Katame dasa?

5. Pārājiko tassam parisāyaṃ nisinno hoti. Pārājika-kathā vippakatā hoti. Anupasampanno tassam parisāyaṃ

<sup>1</sup> M<sub>6</sub>. M<sub>7</sub> Sihāvi<sup>o</sup>; T. Sihavi<sup>o</sup>

<sup>2</sup> S. Cundo; T. M<sub>6</sub> Puno (*sic*); M<sub>6</sub> Punne ca.

<sup>3</sup> T. na; M<sub>6</sub> na satte; M<sub>7</sub> na ca ta satte.

<sup>4</sup> T. M<sub>6</sub> Kāla; M<sub>7</sub> Kālam. <sup>5</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>6</sup> T. M<sub>7</sub> °paṃṇe; M<sub>6</sub> °paṃṇā. <sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> °lena.

<sup>8</sup> S. apare; T. M<sub>6</sub>. M<sub>7</sub> te. <sup>9</sup> S. dve; T. M<sub>6</sub>. M<sub>7</sub> dasā.

<sup>10</sup> Ph. pāṭi<sup>o</sup> throughout. <sup>11</sup> omitted by M<sub>6</sub>.

<sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub> dummaññūnaṃ. <sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub> °panāni.

<sup>14</sup> omitted by T. <sup>15</sup> T. M<sub>6</sub> °panāni.

nisinno hoti. Anupasampannakathā vippakatā hoti. Sikkham<sup>1</sup> paccakkhātako tassam parisāyam nisinno hoti. Sikkham<sup>1</sup> paccakkhātakathā vippakatā hoti. Paṇḍako tassam parisāyam nisinno hoti. Paṇḍakakathā vippakatā hoti. Bhikkhunīdūsako tassam parisāyam nisinno hoti. Bhikkhunīdūsakakathā vippakatā hoti.

Ime kho Upāli dasa pātimokkhatthapanā<sup>2</sup> ti.

### XXXII.

1. Katihi nu kho bhante dhammehi samannāgato bhikkhu ubbāhikāya<sup>3</sup> sammannitabbo ti<sup>4</sup>? Dasahi kho Upāli dhammehi samannāgato bhikkhu ubbāhikāya sammannitabbo.

Katamehi dasahi?

2. Idh' Upāli bhikkhu silavā hoti, pātimokkhasamvara-samvuto viharati ācāragocarasaṃpanno, anumattesu<sup>5</sup> vajjesu bhayadassāvi samādāya sikkhati sikkhāpadesu. Bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sāttham savyañjanam kevalaparipunnam parisuddham brahmacariyam abhivadanti, tathārūpāssa<sup>6</sup> dhammā bahussutā honti dhātā<sup>7</sup> vacasā paricitā<sup>8</sup> manasānupekkhitā diṭṭhiyā suppaṭividdhā. Ubhayāni<sup>9</sup> kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppavattini<sup>10</sup> suvinicchitāni suttaso anuvyañjanaso. Vinaye kho pana tthito hoti asaṃhiro<sup>11</sup>. Paṭibalo hoti ubho atthapaccatthike<sup>12</sup> saññāpetum<sup>13</sup> nijjhāpetum<sup>14</sup> pekkhetum<sup>15</sup> pasādetum<sup>15</sup>. Adhikaraṇasamuppāda-

<sup>1</sup> T. sikkhā. <sup>2</sup> M<sub>6</sub> °panāni.

<sup>3</sup> M<sub>7</sub> ubbohi°; M<sub>6</sub> uddhaggikāya. <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> hoti.

<sup>5</sup> M. S. añu° <sup>6</sup> Ph. M<sub>7</sub> °passa.

<sup>7</sup> M. Ph. dhātā *throughout*. <sup>8</sup> T. *adds* manasā paricitā.

<sup>9</sup> T. °yā. <sup>10</sup> M. °ttani; S. °ttāni. <sup>11</sup> T. M<sub>6</sub> °hiro.

<sup>12</sup> T. attham pacc°; M<sub>6</sub> atthike pacc°; M<sub>7</sub> atthakam pacc°

<sup>13</sup> T. M<sub>7</sub> aññāpetum; M. *adds* paññāpetum.

<sup>14</sup> T. nicchā°; M<sub>6</sub> nijjā°

<sup>15</sup> S. pekkhātum; T. pekkhatum; *omitted by* M<sub>6</sub>.

<sup>16</sup> T. M<sub>7</sub> pasīdatum pasādetum; M<sub>6</sub> pasīditum pasā°

vūpasamakusalo<sup>1</sup> hoti, adhikaraṇaṃ jānāti, adhikaraṇasa-mudayaṃ jānāti, adhikaraṇanirodhaṃ<sup>2</sup> jānāti<sup>3</sup>, adhikaraṇa-nirodhagāminim<sup>3</sup> paṭipadaṃ jānāti<sup>4</sup>.

Imehi kho Upāli dasahi dhammehi samannāgato bhikkhu ubbāhikāya sammannitabbo ti.

### XXXIII.

1. Katthi nu kho bhante dhammehi samannāgatena bhikkhunā upasampādetabban ti<sup>5</sup>? Dasahi kho Upāli dhammehi samannāgatena bhikkhunā upasampādetabbaṃ<sup>6</sup>. Katamehi dasahi?

2. Idh' Upāli bhikkhu sīlavā hoti, pātimokkhasaṃvara-saṃvuto viharati ācāragocarasampanno, anumattesu<sup>7</sup> vajjesu bhayadassāvi samādāya sikkhati sikkhāpadesu. Bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sātthaṃ<sup>8</sup> savyañjanaṃ<sup>9</sup> kevalaparipunṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa<sup>10</sup> dhammā bahussutā honti dhatā vacasā pa-ricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā. Pāti-mokkhaṃ kho pan' assa<sup>11</sup> vitthārena svāgatam<sup>12</sup> hoti suvibhattaṃ suppavattaṃ suvinicchitaṃ suttaso anuvyañ-janaso. Paṭibalo hoti gilānaṃ upatṭhātum vā upatṭhāpetum vā. Paṭibalo hoti anabhiratiṃ vūpakāsetum vā vūpakāsā-petum vā. Paṭibalo hoti uppannaṃ kukkuccaṃ dhammato vinodetum. Paṭibalo hoti uppannaṃ diṭṭhigataṃ dhammato vivecetum. Paṭibalo hoti adhisīle samādapetum. Paṭibalo hoti adhicitte samādapetum. Paṭibalo hoti adhipaññāya samādapetum.

Imehi kho Upāli dasahi dhammehi samannāgatena bhik-khunā upasampādetabban ti<sup>13</sup>.

<sup>1</sup> T. M<sub>6</sub> °samuppāda-upasama°    <sup>2</sup> omitted by M<sub>6</sub>.

<sup>3</sup> M. Ph. °ni; S. °nī.    <sup>4</sup> T. M<sub>6</sub> pajānāti.

<sup>5</sup> M. Ph. omit ti.    <sup>6</sup> M. Ph. °tabban ti.

<sup>7</sup> M. Ph. S. anu°    <sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> sātthā.

<sup>9</sup> T. M<sub>6</sub> °nā; M<sub>7</sub> °ṇa.    <sup>10</sup> M. Ph. M<sub>7</sub> °passa.

<sup>11</sup> M. Ph. pana.    <sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub> su-āg°

<sup>13</sup> omitted by Ph.

## XXXIV.

1. Katthi nu kho bhante dhammehi samannāgatena bhikkhunā nissayo<sup>1</sup> dātabbo<sup>2</sup> ti<sup>3</sup>? . . . pe<sup>3</sup> . . . sāmaṇero<sup>4</sup> upatthāpetabbo<sup>4</sup> ti<sup>5</sup>? Dasahi kho Upāli dhammehi samannāgatena bhikkhunā sāmaṇero<sup>6</sup> upatthāpetabbo<sup>7</sup>. Kātamehi dasahi?

2. Idh' Upāli bhikkhu silavā hoti . . . pe<sup>8</sup> . . . samādāya sikkhati sikkhāpadesu. Bahussuto<sup>9</sup> hoti<sup>9</sup> . . . pe . . .<sup>10</sup> ditthiyā suppaṭividdhā. Paṭimokkham kho pan' assa vitthārena svāgatam hoti suvibhattam suppavattam suvinicchitam suddasā anuvyañjanaso. Paṭibalo hoti gilānam upatthātum vā upatthāpetum vā. Paṭibalo hoti anabhiratim vūpakāsetum vā vūpakāsāpetum vā. Paṭibalo hoti uppannam kukkucam dhammato vinodetum. Paṭibalo hoti uppannam ditthigatam dhammato vivecetum. Paṭibalo hoti adhisīle<sup>11</sup> samādapetum. Paṭibalo hoti adhicitte samādapetum. Paṭibalo hoti adhipaññāya samādapetum.

Imehi kho Upāli dasahi dhammehi samannāgatena bhikkhunā sāmaṇero<sup>12</sup> upatthāpetabbo ti.

## XXXV.

1. 'Saṅghabhedo saṅghabhedo' ti bhante vuccati. Kittavatā nu kho bhante saṅgho bhinno hoti ti?

2. Idh' Upāli bhikkhū adhammam dhammo ti dipenti, dhammam<sup>13</sup> adhammo<sup>13</sup> ti<sup>13</sup> dipenti<sup>13</sup>, avinayam<sup>14</sup> vinayo

<sup>1</sup> omitted by Ph.    <sup>2</sup> omitted by Ph. S.

<sup>3</sup> omitted by M. Ph.    <sup>4</sup> omitted by M.

<sup>5</sup> omitted by M. Ph. T.    <sup>6</sup> M. nissayo.

<sup>7</sup> M. dātabbo.    <sup>8</sup> M. pa; omitted by Ph.

<sup>9</sup> omitted by M<sub>6</sub>.

<sup>10</sup> M. pa; omitted by Ph. T.

<sup>11</sup> M. continues: pa | adhicitte adhipaññāya.

<sup>12</sup> M. has nissayo dātabbo ti, then the same Sutta is repeated for sāmaṇero upatthā<sup>o</sup> and so on.

<sup>13</sup> omitted by T.

<sup>14</sup> T. M<sub>7</sub> transpose this passage.



ti dipenti, vinayaṃ<sup>1</sup> avinayo ti dipenti, abhāsitaṃ alapitaṃ Tathāgatena bhāsitaṃ lapitaṃ Tathāgatena ti dipenti, bhāsitaṃ lapitaṃ Tathāgatena abhāsitaṃ alapitaṃ Tathāgatena ti dipenti, anāciṇṇaṃ Tathāgatena āciṇṇaṃ Tathāgatena ti dipenti, āciṇṇaṃ Tathāgatena anāciṇṇaṃ Tathāgatena ti dipenti, appaṇṇattaṃ Tathāgatena paṇṇattaṃ Tathāgatena ti dipenti, paṇṇattaṃ Tathāgatena appaṇṇattaṃ Tathāgatena ti dipenti.

Te imehi dasahi vatthūhi avakassanti<sup>2</sup>, vavakassanti<sup>3</sup>, āvenikammāni<sup>4</sup> karonti, āvenipātimokkhaṃ<sup>4</sup> uddisanti<sup>5</sup>. Ettāvatā kho Upāli saṅgho bhinno hoti ti.

### XXXVI.

1. 'Saṅghasāmaggi saṅghasāmaggi' ti bhante vuccati. Kittāvatā nu kho bhante saṅgho samaggo hoti ti?

2. Idh' Upāli bhikkhū adhammaṃ adhammo ti dipenti, dhammaṃ dhammo ti dipenti, avinayaṃ avinayo ti dipenti, vinayaṃ vinayo ti dipenti, abhāsitaṃ alapitaṃ Tathāgatena abhāsitaṃ alapitaṃ Tathāgatena ti dipenti, bhāsitaṃ lapitaṃ Tathāgatena bhāsitaṃ lapitaṃ Tathāgatena ti dipenti, anāciṇṇaṃ Tathāgatena anāciṇṇaṃ Tathāgatena ti dipenti, āciṇṇaṃ Tathāgatena āciṇṇaṃ Tathāgatena ti dipenti, appaṇṇattaṃ Tathāgatena appaṇṇattaṃ Tathāgatena ti dipenti, paṇṇattaṃ Tathāgatena paṇṇattaṃ Tathāgatena ti dipenti.

Te imehi dasahi vatthūhi na avakassanti, na vavakassanti<sup>6</sup>, na āvenikammāni<sup>4</sup> karonti, na āvenipātimokkhaṃ<sup>4</sup> uddisanti<sup>7</sup>. Ettāvatā kho Upāli saṅgho samaggo hoti ti.

<sup>1</sup> T. M<sub>7</sub> transpose this passage.

<sup>2</sup> Ph. °kasanti.

<sup>3</sup> M. ava°; S. pava°; Ph. pavakasanti; omitted by T. M<sub>6</sub>. M<sub>7</sub>; only the Commentary has the right reading.

<sup>4</sup> S. āvenika°

<sup>5</sup> S. uddissanti; M<sub>7</sub> uddiṭṭhassanti.

<sup>6</sup> Ph. S. pava°; M. apa°; T. M<sub>6</sub> M<sub>7</sub> omit na vava°

<sup>7</sup> Ph. T. M<sub>6</sub> M<sub>7</sub> S. uddissanti.

## XXXVII.

1. Atha kho āyasmā Ānando yena Bhagavā ten' upa-saṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekam-antam nisīdi. Ekamantam nisinno kho āyasmā Ānando Bhagavantam etad avoca: —

2. 'Saṅghabhedo saṅghabhedo' ti bhante vuccati<sup>1</sup>. Kittāvatā nu kho bhante saṅgho bhinno hoti ti?

3. Idh' Ānanda bhikkhū adhammaṃ dhammo ti dīpenti, dhammaṃ<sup>2</sup> adhammo<sup>2</sup> ti<sup>2</sup> dīpenti<sup>2</sup>, avinayaṃ vinayo ti dīpenti<sup>3</sup>, vinayaṃ avinayo ti dīpenti, abhāsitaṃ alapitaṃ Tathāgatena bhāsitaṃ lapitaṃ Tathāgatena ti dīpenti, bhāsitaṃ<sup>4</sup> lapitaṃ Tathāgatena abhāsitaṃ alapitaṃ Tathāgatena ti dīpenti, anāciṇṇaṃ<sup>4</sup> Tathāgatena āciṇṇaṃ<sup>5</sup> Tathāgatena ti dīpenti, āciṇṇaṃ Tathāgatena anāciṇṇaṃ Tathāgatena ti dīpenti, appaṇṇattaṃ Tathāgatena paṇṇattaṃ Tathāgatena ti dīpenti, paṇṇattaṃ Tathāgatena appaṇṇattaṃ Tathāgatena ti dīpenti.

Te imehi dasahi vatthūhi avakassanti, vavakassanti<sup>6</sup>, āvenikammāni<sup>7</sup> karonti, āvenipātimokkhaṃ<sup>7</sup> uddisanti<sup>8</sup>. Ettāvatā kho Ānanda saṅgho bhinno hoti ti.

## XXXVIII.

1. Samaggaṃ pana bhante saṅghaṃ bhetvā<sup>9</sup> kiṃ so pasavati ti?

2. Kappaṭṭhiyaṃ<sup>10</sup> Ānanda kibbisam<sup>11</sup> pasavati ti.

3. Kiṃ pana bhante kappaṭṭhiyaṃ<sup>10</sup> kibbisam<sup>11</sup> ti?

4. Kappaṃ Ānanda nirayamhi paccati ti.

<sup>1</sup> T. uccati. <sup>2</sup> omitted by T. M<sub>7</sub>.

<sup>3</sup> M. continues: pa | paṇṇattaṃ and so on.

<sup>4</sup> T. omits this passage; M<sub>7</sub> only has abh° al° T° abh° al° T° dr°

<sup>5</sup> M<sub>7</sub> anā°

<sup>6</sup> Ph. S. pava°; M. apa°; T. M<sub>6</sub>. M<sub>7</sub> omit na vava°

<sup>7</sup> S. āvenika° <sup>8</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub>. S. uddissanti.

<sup>9</sup> T. M<sub>7</sub> chetvā; M. Ph. bhinditvā. <sup>10</sup> M. Ph. °kaṃ.

<sup>11</sup> Ph. kipp°

Āpāyiko nerayiko kappatṭho saṅghabhedako  
vaggarato adhammatṭho yogakkhemato<sup>1</sup> dhamṣati<sup>2</sup>  
saṅghaṃ<sup>3</sup> samaggaṃ bhetvāna<sup>4</sup> kappam nirayamhi paccati ti.

## XXXIX.

1. 'Saṅghasāmaggī saṅghasāmaggi' ti bhante vuccati.  
Kittavatā nu kho bhante saṅgho samaggo hoti ti<sup>6</sup>?

2. Idh' Ānanda bhikkhū adhammaṃ adhammo ti dīpenti,  
dhammaṃ dhammo ti dīpenti, avinayaṃ avinayo ti dīpenti,  
vinayaṃ vinayo ti dīpenti, abhāsitaṃ alapitaṃ Tathāga-  
tena abhāsitaṃ alapitaṃ Tathāgatenā ti dīpenti, bhāsitaṃ  
lapitaṃ Tathāgatenā bhāsitaṃ lapitaṃ Tathāgatenā ti dī-  
penti, anāciṇṇaṃ Tathāgatenā anāciṇṇaṃ Tathāgatenā ti dī-  
penti, āciṇṇaṃ Tathāgatenā āciṇṇaṃ Tathāgatenā ti dī-  
penti, appaṇṇattaṃ Tathāgatenā appaṇṇattaṃ Tathāgatenā  
ti dīpenti, paṇṇattaṃ Tathāgatenā paṇṇattaṃ Tathāgatenā  
ti dīpenti.

Te imehi dasahi vatthūhi na avakassanti, na vavakas-  
santi<sup>7</sup>, na āvenikammāni<sup>8</sup> karonti, na āvenipātīmokkhaṃ<sup>8</sup>  
uddisanti<sup>9</sup>. Ettavatā kho Ānanda saṅgho samaggo hoti ti.

## XL.

1. Bhinnaṃ pana bhante saṅghaṃ samaggaṃ katvā kiṃ  
so pasavati ti?

2. Brahmaṃ Ānanda puññaṃ pasavati ti<sup>10</sup>.

3. Kiṃ pana bhante brahmaṃ puññaṃ ti?

4. Kappaṃ Ānanda saggaṃ modati ti.

<sup>1</sup> M. Ph. °mā.

<sup>2</sup> M. Ph. padh°

<sup>3</sup> M. samgha°; T. samaggaṃ; M<sub>7</sub> samghamaggaṃ for  
s° samaggaṃ.

<sup>4</sup> M. bhi°; T. M<sub>7</sub> che°    <sup>5</sup> M. °ti ti.

<sup>6</sup> omitted by Ph.

<sup>7</sup> Ph. S. pava°; M. ava°; M<sub>7</sub> vakassanti; omitted by T. M<sub>6</sub>.

<sup>8</sup> S. āvenika°    <sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. uddissanti.

<sup>10</sup> omitted by S.

Sukhā saṅghassa sāmaggī samaggānañ ca<sup>1</sup> anuggaho  
samaggarato dhammaṭṭho yogakkhemā na dham sati  
saṅghaṃ<sup>2</sup> samaggaṃ katvāna kappam saggaṃhi modati ti.

Upālivaggo<sup>3</sup> catuttho.

Tatr'<sup>4</sup> uddānam<sup>5</sup>:

Upāli<sup>6</sup> tthapana<sup>6</sup> ubbāho upasampadanissayena<sup>7</sup> ca<sup>8</sup>  
Sāmaṇero<sup>9</sup> ca dve bheda ānandehi apare<sup>10</sup> dve<sup>11</sup> ti<sup>12</sup>.

## XLI.

1. Atha kho āyasmā Upāli yena Bhagavā ten' upasaṅkhami, upasaṅkhamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Upāli Bhagavantam etad avoca: —

2. Ko nu kho bhante hetu ko paccayo, yena saṅghe bhaṇḍanakalahaviggahavivādā uppajjanti, bhikkhū ca<sup>13</sup> na phāsu viharanti ti?

3. Idh' Upāli bhikkhū adhammaṃ dhammo ti dīpenti, dhammaṃ adhammo ti dīpenti, avinayaṃ vinayo ti dīpenti, vinayaṃ avinayo ti dīpenti, abhāsitaṃ alapitaṃ Tathāgatenā bhāsitaṃ lapitaṃ Tathāgatenā ti dīpenti, bhāsitaṃ lapitaṃ Tathāgatenā abhāsitaṃ alapitaṃ Tathāgatenā ti dīpenti, anāciṇṇaṃ Tathāgatenā āciṇṇaṃ Tathāgatenā ti dīpenti, āciṇṇaṃ Tathāgatenā anāciṇṇaṃ Tathāgatenā ti dīpenti, appaññattaṃ Tathāgatenā paññattaṃ Tathāgatenā

<sup>1</sup> M<sub>6</sub>. S. c.'

<sup>2</sup> T. samgha°; M<sub>7</sub> samghamaggaṃ for s° samaggaṃ.

<sup>3</sup> T. M<sub>7</sub> Vaggo. <sup>4</sup> S. tass'. <sup>5</sup> Ph. adds bhavati.

<sup>6</sup> T. M<sub>6</sub> Upāli vana; M<sub>7</sub> Upāli na; S. Upāli pana.

<sup>7</sup> M. °yo; T. M<sub>6</sub> M<sub>7</sub> upavadantassa yena.

<sup>8</sup> omitted by M. T. M<sub>6</sub> M<sub>7</sub>. <sup>9</sup> T. M<sub>6</sub> M<sub>7</sub> samgho.

<sup>10</sup> T. M<sub>6</sub> M<sub>7</sub> aparena; M. Ph. pare. <sup>11</sup> M. Ph. duve.

<sup>12</sup> omitted by Ph. S.; M<sub>7</sub> pi. <sup>13</sup> omitted by S.

ti dīpenti, paññattam Tathāgatena appaṇṇattam Tathāgatena ti dīpenti.

Ayam kho Upāli hetu ayam paccayo, yena saṅghe bhaṇḍanakalahaviggahavivādā uppajjanti, bhikkhū ca<sup>1</sup> na phāsu viharanti ti<sup>2</sup>.

### XLII.

1. Kati nu kho bhante vivādamulāni ti?

2. Dasa kho Upāli vivādamulāni. Katamāni dasa?

3. Idh' Upāli bhikkhū adhammaṃ dhammo ti dīpenti, dhammaṃ adhammo ti dīpenti, avinayaṃ vinayo ti dīpenti, vinayaṃ vinayo ti dīpenti, abhāsitaṃ alapitaṃ Tathāgatena bhāsitaṃ lapitaṃ Tathāgatena ti dīpenti, bhāsitaṃ lapitaṃ Tathāgatena abhāsitaṃ alapitaṃ Tathāgatena ti dīpenti, anāciṇṇaṃ Tathāgatena āciṇṇaṃ Tathāgatena ti dīpenti, āciṇṇaṃ Tathāgatena anāciṇṇaṃ Tathāgatena ti dīpenti, appaṇṇattam Tathāgatena paññattam Tathāgatena ti dīpenti, paññattam Tathāgatena appaṇṇattam Tathāgatena ti dīpenti.

Imāni kho Upāli dasa vivādamulāni ti.

### XLIII.

1. Kati nu kho bhante vivādamulāni ti?

2. Dasa kho Upāli vivādamulāni. Katamāni dasa?

3. Idh' Upāli bhikkhū anāpattiṃ<sup>3</sup> āpatti ti dīpenti, āpattiṃ<sup>3</sup> anāpatti ti dīpenti, lahukaṃ āpattiṃ garukāpatti<sup>4</sup> ti dīpenti, garukaṃ āpattiṃ lahukāpatti ti dīpenti, duṭṭhullaṃ āpattiṃ aduṭṭhullāpatti ti dīpenti, aduṭṭhullaṃ āpattiṃ duṭṭhullāpatti ti dīpenti, sāvasesaṃ āpattiṃ anavasesāpatti ti dīpenti, anavasesaṃ āpattiṃ sāvasesāpatti ti

<sup>1</sup> omitted by S.

<sup>2</sup> omitted by M. Ph.

<sup>3</sup> T. M., transpose these two passages.

<sup>4</sup> T. M., separate the two words, but the first one always terminates in °am.

dīpenti, sappatīkammaṃ āpattim appatīkammāpatti ti dīpenti, appatīkammaṃ āpattim sappatīkammāpatti ti dīpenti.

Imāni kho Upāli dasa vivādamūlāni ti.

#### XLIV.

1. Ekam samayaṃ Bhagavā Kusinārāyaṃ viharati bali-haraṇe<sup>1</sup> vanasaṇḍe<sup>1</sup>. Tatra kho Bhagavā bhikkhū āman-tesi: — Bhikkhavo ti. Bhadante<sup>2</sup> ti te bhikkhū Bhaga-vato paccassosum. Bhagavā etad avoca: —

2. Codakena bhikkhave bhikkhunā param codetukāmena pañca dhamme ajjhataṃ paccavekkhitvā pañca dhamme ajjhataṃ upatthapetvā<sup>3</sup> paro codetabbo. Katame pañca dhammā ajjhataṃ paccavekkhitabbā?

3. Codakena bhikkhave bhikkhunā param codetukāmena evaṃ paccavekkhitabbam: parisuddhakāyasamācāro nu kho 'mhi, parisuddhen' amhi kāyasamācārena samannāgato acchiddena appaṭimaṃsena, samvijjati nu kho me eso dhammo, udāhu no ti? No ce bhikkhave bhikkhu pari-suddhakāyasamācāro hoti<sup>4</sup> parisuddhena kāyasamācārena samannāgato acchiddena appaṭimaṃsena, tassa bhavanti vattāro: iṅha tāva āyasmā kāyikaṃ sikkhassū ti. Iti 'ssa bhavanti vattāro.

4. Puna ca param bhikkhave codakena bhikkhunā param codetukāmena evaṃ paccavekkhitabbam: parisuddhavaci-samācāro nu kho 'mhi, parisuddhen' amhi vacisamācārena samannāgato acchiddena appaṭimaṃsena, samvijjati nu kho me<sup>5</sup> eso dhammo, udāhu no ti? No ce<sup>6</sup> bhikkhave bhikkhu parisuddhavacisamācāro hoti parisuddhena vacisamācārena samannāgato acchiddena appaṭimaṃsena, tassa bhavanti vattāro: iṅha tāva āyasmā vācasikaṃ sikkhassū ti. Iti 'ssa bhavanti vattāro.

<sup>1</sup> Ph. °ṇa°      <sup>2</sup> M. Ph. bhaddante.

<sup>3</sup> M. S. upatthā°

<sup>4</sup> S. omits hoti . . . acchiddena.

<sup>5</sup> Ph. m'eso.      <sup>6</sup> Ph. ca.

5. Puna ca param bhikkhave codakena bhikkhunā param codetukāmena evaṃ paccavekkhitabbaṃ: mettaṃ nu kho me<sup>1</sup> cittaṃ paccupaṭṭhitam sabrahmacārisu anāghātaṃ<sup>2</sup>, samvijjati nu kho me eso dhammo, udāhu no ti? No ce bhikkhave bhikkhuno mettaṃ<sup>3</sup> cittaṃ<sup>3</sup> paccupaṭṭhitam hoti<sup>4</sup> sabrahmacārisu anāghātaṃ<sup>2</sup>, tassa bhavanti vattāro: iṅgha tāva āyasmā sabrahmacārisu mettaṃ<sup>3</sup> cittaṃ<sup>3</sup> upaṭṭhāpehi<sup>5</sup> ti. Iti 'ssa bhavanti vattāro.

6. Puna ca param bhikkhave codakena bhikkhunā param codetukāmena evaṃ paccavekkhitabbaṃ: bahussuto nu kho 'mhi sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sātthaṃ savyañjanam kevalaparipuṇṇam parisuddham brahmacariyaṃ abhivadanti, tathārūpā<sup>6</sup> me dhammā bahussutā honti<sup>7</sup> dhātā<sup>8</sup> vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā, samvijjati nu kho me eso dhammo, udāhu no ti? No ce bhikkhave bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sātthaṃ savyañjanam kevalaparipuṇṇam parisuddham brahmacariyaṃ abhivadanti, tathārūpāssa<sup>9</sup> dhammā bahussutā honti dhātā<sup>10</sup> vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā<sup>11</sup>, tassa bhavanti vattāro: iṅgha tāva āyasmā āgamaṃ pariyāpuṇassū ti. Iti 'ssa bhavanti vattāro.

7. Puna ca param bhikkhave codakena bhikkhunā param codetukāmena evaṃ paccavekkhitabbaṃ: ubhayāni nu<sup>12</sup> kho<sup>13</sup> me<sup>14</sup> pātimokkhāni vitthārena svāgatāni<sup>15</sup> honti<sup>14</sup> suvibhattāni suppavattini<sup>16</sup> suvinicchitāni suttaso anuvyañjanaso, samvijjati nu kho me eso dhammo, udāhu no ti? No ce bhikkhave bhikkhuno ubhayāni pātimokkhāni

<sup>1</sup> omitted by S. <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub>, °ti.

<sup>3</sup> M. Ph. S. mettacittaṃ. <sup>4</sup> omitted by T.

<sup>5</sup> M. upaṭṭhā°; T. M<sub>6</sub>. M<sub>7</sub>, paccupaṭṭhāpehi.

<sup>6</sup> S. °pāssa. <sup>7</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>8</sup> Ph. dhātā; M. tathā. <sup>9</sup> M<sub>6</sub> °rūpassa.

<sup>10</sup> M. Ph. dhātā. <sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub>, appa°

<sup>12</sup> omitted by M. Ph. M<sub>6</sub>. S. <sup>13</sup> M. adds pana.

<sup>14</sup> T. M<sub>7</sub>, te. <sup>15</sup> M<sub>6</sub>. M<sub>7</sub>, sāgatāni; T. sahaḡatāni.

<sup>16</sup> S. °ttāni.

vitthārena svāgatāni<sup>1</sup> honti suvibhattāni suppvattini<sup>2</sup> suvinicchitāni suttaso anuvyañjanaso, 'idam panāyasmā kattha vuttaṃ Bhagavatā' ti iti puṭṭho na sampāyati<sup>3</sup>, tassa bhavanti vattāro: ingha tāva āyasmā vinayaṃ sikkhassū ti<sup>4</sup>. Iti 'ssa bhavanti vattāro.

Ime pañca dhammā ajjhattaṃ paccavekkhitabbā.

8. Katame pañca dhammā ajjhattaṃ upaṭṭhāpetabbā?

9. Kālena vakkhāmi no akālena, bhūtena vakkhāmi no abhūtena, saṃhena vakkhāmi no pharusena, atthasaṃhitena vakkhāmi no anattasaṃhitena, mettacitto<sup>5</sup> vakkhāmi no dosantaro<sup>6</sup> ti<sup>7</sup>.

Ime pañca dhammā ajjhattaṃ upaṭṭhāpetabbā<sup>8</sup>.

Codakena bhikkhave bhikkhunā paraṃ codetukāmena ime pañca dhamme ajjhattaṃ paccavekkhitvā ime pañca dhamme ajjhattaṃ upaṭṭhapetvā<sup>9</sup> paro codetabbo ti.

## XLV.

1. Dasa yime<sup>10</sup> bhikkhave ādīnavā rājantepurappavesane. Katame dasa?

2. Idha bhikkhave rājā mahesiyā saddhim nisinno hoti, tatra bhikkhu pavisati, mahesī vā<sup>11</sup> bhikkhuṃ disvā sitaṃ pātukaroti, bhikkhu vā mahesiṃ disvā sitaṃ pātukaroti. Tattha rañño evaṃ hoti: addhā imesaṃ kataṃ vā karisanti vā ti. Ayaṃ bhikkhave paṭhamo ādīnavo rājantepurappavesane.

3. Puna ca paraṃ bhikkhave rājā bahukicco bahukaraṇiyo aññataraṃ itthiṃ gantvā na<sup>12</sup> sarati<sup>13</sup>. Sā tena gabbhaṃ gaṇhāti. Tattha rañño evaṃ hoti: na kho idha

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> sāgatāni. <sup>2</sup> S. 'ttāni.

<sup>3</sup> T. 'yāti; M. Ph. 'yissati.

<sup>4</sup> M<sub>6</sub> has after 'ssu: pañca dhammā ajjhattaṃ paccavekkhitabbā ti, then iti 'ssa bh<sup>o</sup> vattāro, then Katame.

<sup>5</sup> Ph. 'cittena. <sup>6</sup> Ph. 'tarena. <sup>7</sup> omitted by M. Ph.

<sup>8</sup> T. M<sub>7</sub> upaṭṭhāpekkhitabbā. <sup>9</sup> M. T. M<sub>7</sub>. S. upaṭṭhā<sup>o</sup>

<sup>10</sup> T. ime.

<sup>11</sup> T. M<sub>7</sub> ca; omitted by Ph. S.; M. Ph. S. add tam.

<sup>12</sup> omitted by T. <sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub> ssarati.



añño koci pavisati aññatra pabbajitena, siyā nu kho pabbajitassa kamman ti. Ayaṃ bhikkhave dutiyo ādinavo rājantepurappavesane.

4. Puna ca paraṃ bhikkhave rañño antepure aññataram ratanaṃ nassati. Tattha rañño evaṃ hoti: na kho idha añño koci pavisati aññatra pabbajitena, siyā nu kho pabbajitassa kamman ti. Ayaṃ bhikkhave tatiyo ādinavo rājantepurappavesane.

5. Puna ca paraṃ bhikkhave rañño antepure abbhantarā gūyhamantā<sup>1</sup> bahiddhā sambhedam<sup>2</sup> gacchanti. Tattha rañño evaṃ hoti: na kho idha añño koci pavisati aññatra pabbajitena, siyā nu kho pabbajitassa kamman ti. Ayaṃ bhikkhave catuttho ādinavo rājantepurappavesane.

6. Puna ca paraṃ bhikkhave rañño antepure pitā vā puttam pattheti putto vā pitaram pattheti. Tesam evaṃ hoti: na kho idha añño koci pavisati aññatra pabbajitena, siyā nu kho pabbajitassa kamman ti. Ayaṃ kho bhikkhave pañcama ādinavo rājantepurappavesane.

7. Puna ca paraṃ bhikkhave rājā nīcathānīyam<sup>3</sup> ucce thāne thapeti<sup>4</sup>. Yesan taṃ amanāpam, tesam evaṃ hoti: rājā kho pabbajitena samsattho, siyā nu kho pabbajitassa kamman ti. Ayaṃ bhikkhave chaṭṭho ādinavo rājantepurappavesane.

8. Puna ca paraṃ bhikkhave rājā uccathānīyam<sup>5</sup> nīce<sup>6</sup> thāne thapeti<sup>4</sup>. Yesan taṃ amanāpam, tesam evaṃ hoti: rājā kho pabbajitena samsattho, siyā nu kho pabbajitassa kamman ti. Ayaṃ kho bhikkhave sattama ādinavo rājantepurappavesane.

9. Puna ca paraṃ bhikkhave rājā akāle senam uyyojeti. Yesan taṃ amanāpam, tesam evaṃ hoti: rājā kho pabbajitena samsattho, siyā nu kho pabbajitassa kamman ti. Ayaṃ bhikkhave atthama ādinavo rājantepurappavesane.

10. Puna ca paraṃ bhikkhave rājā kāle senam uyyojetvā antarāmaggaṃ nivattāpeti<sup>7</sup>. Yesan taṃ amanāpam, tesam

<sup>1</sup> T. gayhamantā. <sup>2</sup> T. M<sub>7</sub> sammodam.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> °kam. <sup>4</sup> M. Ph. °si. <sup>5</sup> T. M<sub>7</sub> uccattho.

<sup>6</sup> M<sub>7</sub> nisattive or nisantive. <sup>7</sup> M. Ph. S. °si.

evaṃ hoti: rājā kho pabbajitena saṃsaṭṭho, siyā nu kho pabbajitassa kamman ti. Ayaṃ bhikkhave navamo ādinavo rājantepurappavesane.

11. Puna ca paraṃ bhikkhave rañño antepuraṃ<sup>1</sup> hatthisammadaṃ<sup>2</sup> assasammadaṃ rathasammadaṃ, rajaniyāni<sup>3</sup> rūpasaddagandharasaphoṭṭhabbāni, yāni na<sup>4</sup> pabbajitasāruppāni<sup>5</sup>. Ayaṃ bhikkhave dasamo ādinavo rājantepurappavesane.

Ime kho bhikkhave dasa ādinavā rājantepurappavesane ti.

## XLVI.

1. Ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapilavattusmiṃ<sup>6</sup> Nigrodhārāme. Atha kho sambahulā Sakkā<sup>7</sup> upāsakā tadah' uposathe yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinne kho Sakke upāsake Bhagavā etad avoca: —

2. Api nu kho<sup>8</sup> tumhe Sakkā<sup>9</sup> aṭṭhaṅgasamannāgataṃ uposathaṃ upavasathā ti? App ekadā mayaṃ<sup>4</sup> bhante aṭṭhaṅgasamannāgataṃ uposathaṃ upavasāma<sup>10</sup>, app ekadā na upavasāma ti<sup>11</sup>. Tesā vo<sup>12</sup> Sakkā alābhā tesā dulladdhaṃ, ye tumhe evaṃ sokasabhaye<sup>13</sup> jivite maraṇasabhaye<sup>14</sup> jivite app ekadā aṭṭhaṅgasamannāgataṃ uposathaṃ upavasatha, app ekadā na upavasatha. Taṃ kiṃ maññatha Sakkā? Idha puriso yena kenaci<sup>15</sup> kammaṭṭhānena anāpajja<sup>16</sup> akusalaṃ divasaṃ aḍḍhakahāpanaṃ nibbiseyya,

<sup>1</sup> Ph. °re.

<sup>2</sup> Ph. °sammaddaṃ; S. °sambādhāṃ *throughout*; M. °sammaddaṃ, *but* rathasammaddaṃ; M<sub>6</sub> *only* hatthisammaddaṃ, *else* °sammaddaṃ.

<sup>3</sup> Ph. T. M<sub>6</sub> rā° <sup>4</sup> *omitted by Ph.*

<sup>5</sup> T. °tāsā°; Ph. °tassa sā°; M<sub>6</sub> °tāni sā°

<sup>6</sup> M. Ph. Kappi° <sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> Sakya.

<sup>8</sup> *omitted by M. Ph. S.* <sup>9</sup> *omitted by T. M<sub>6</sub>. M<sub>7</sub>.*

<sup>10</sup> T. M<sub>7</sub> °sitvā. <sup>11</sup> T. *adds* me sāmā.

<sup>12</sup> Ph. kho; *omitted by T.*

<sup>13</sup> T. sokabhaye; Ph. °sarāye; M<sub>6</sub> sokassayo.

<sup>14</sup> T. M<sub>6</sub>. M<sub>7</sub> maraṇabhaye; Ph. °sarāye.

<sup>15</sup> *only in M. M<sub>9</sub> (Com.):* <sup>16</sup> T. M<sub>6</sub>. M<sub>7</sub> °jjaṃ.

‘dakkho puriso utthānasampanno’ ti alam vacanāyā<sup>1</sup> ti? Evaṃ bhante. Taṃ kiṃ maññatha Sakkā? Idha puriso yena kenaci<sup>2</sup> kammaṭṭhānena anāpajja akusalam divasaṃ<sup>3</sup> kahāpanaṃ nibbiseyya, ‘dakkho puriso utthānasampanno’ ti alam vacanāyā ti? Evaṃ bhante. Taṃ kiṃ maññatha Sakkā? Idha puriso yena kenaci<sup>2</sup> kammaṭṭhānena anāpajja<sup>4</sup> akusalam divasaṃ dve kahāpane nibbiseyya . . . pe<sup>5</sup> . . . tayo kahāpane nibbiseyya . . . cattāro kahāpane nibbiseyya . . . pañca kahāpane nibbiseyya . . . cha kahāpane nibbiseyya . . . satta kahāpane nibbiseyya . . . aṭṭha kahāpane nibbiseyya . . . nava kahāpane nibbiseyya . . . dasa kahāpane nibbiseyya . . . vīsa<sup>6</sup> kahāpane nibbiseyya . . . timsa<sup>7</sup> kahāpane nibbiseyya . . . cattārisaṃ<sup>8</sup> kahāpane nibbiseyya . . . paññāsaṃ kahāpane nibbiseyya<sup>9</sup>, ‘dakkho puriso utthānasampanno’ ti alam vacanāyā ti? Evaṃ bhante. Taṃ kiṃ maññatha Sakkā? Api nu<sup>10</sup> so puriso divase<sup>11</sup> divase<sup>11</sup> kahāpanasataṃ kahāpanasahassaṃ nibbisamāno laddhaṃ laddhaṃ nikkhipanto vassatāyuko<sup>12</sup> vassasatajivi mahantaṃ bhogakkhandhaṃ adhigaccheyyā ti? Evaṃ bhante. Taṃ kiṃ maññatha Sakkā? Api nu<sup>10</sup> so puriso bhogahetu<sup>13</sup> bhoganidānaṃ<sup>14</sup> bhogādhikaraṇaṃ ekaṃ vā rattim ekaṃ vā divasaṃ upaḍḍhaṃ vā rattim<sup>12</sup> upaḍḍhaṃ<sup>12</sup> vā<sup>12</sup> divasaṃ ekantasukhapaṭisaṃvedī vihareyyā ti? No h’ etaṃ bhante. Taṃ kissa hetu? Kāmā hi bhante aniccā<sup>15</sup> tucchā musā mosadhammā ti.

3. Idha kho<sup>5</sup> pana vo Sakkā mama sāvako dasa vassāni appamatto ātāpi pahitatto viharanto yathā mayānusiṭṭhaṃ tathā paṭipajjamāno, satam pi vassāni satam pi vassasatāni

<sup>1</sup> T. M<sub>7</sub> vacanā. <sup>2</sup> omitted by all MSS. exc. M.

<sup>3</sup> Ph. continues: dve kahāpane as below.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> ‘jjam. <sup>5</sup> omitted by M. Ph. S.

<sup>6</sup> S. vīsaṃ; T. M<sub>6</sub>. M<sub>7</sub> vīsati. <sup>7</sup> S. timsaṃ; M<sub>6</sub> timsati.

<sup>8</sup> S. cattālīsaṃ; T. M<sub>6</sub>. M<sub>7</sub> add pi.

<sup>9</sup> M. Ph. S. insert kahāpanasataṃ nibbiseyya.

<sup>10</sup> S. adds kho.

<sup>11</sup> M. divasadvase; T. M<sub>7</sub>. S. divase; omitted by M<sub>6</sub>.

<sup>12</sup> omitted by S. <sup>13</sup> S. ‘hetukam; omitted by M<sub>6</sub>.

<sup>14</sup> T. M<sub>7</sub> ‘nidhānaṃ. <sup>15</sup> T. accā; M<sub>7</sub> accā.

satam pi vassasahassāni satam<sup>1</sup> pi<sup>1</sup> vassasatasahassāni<sup>1</sup> ekantasukhapāṭisaṃvedi vihareyya. So ca khvassa<sup>2</sup> sakadāgāmi<sup>2</sup> vā anāgāmi<sup>2</sup> vā apaṇṇakaṃ vā sotāpanno. Tiṭṭhantu Sakkā dasa vassāni. Idha mama sāvako nava vassāni aṭṭha vassāni satta vassāni cha vassāni pañca vassāni cattāri vassāni tīpi vassāni dve vassāni ekam vassam appamatto ātāpi pahitatto viharanto yathā mayānusiṭṭham tathā paṭipajjamāno, satam pi vassāni satam pi vassasatāni satam pi vassasahassāni satam<sup>1</sup> pi<sup>1</sup> vassasatasahassāni<sup>1</sup> ekantasukhapāṭisaṃvedi<sup>3</sup> vihareyya. So ca khvassa<sup>4</sup> sakadāgāmi<sup>4</sup> vā anāgāmi<sup>4</sup> vā apaṇṇakaṃ vā sotāpanno. Tiṭṭhantu Sakkā dasa vassāni. Idha mama sāvako dasa māsē appamatto ātāpi pahitatto viharanto yathā mayānusiṭṭham tathā paṭipajjamāno, satam pi vassāni satam<sup>5</sup> pi<sup>5</sup> vassasatāni<sup>5</sup> satam pi vassasahassāni satam<sup>6</sup> pi<sup>6</sup> vassasatasahassāni<sup>6</sup> ekantasukhapāṭisaṃvedi vihareyya. So ca khvassa<sup>7</sup> sakadāgāmi<sup>7</sup> vā anāgāmi<sup>7</sup> vā apaṇṇakaṃ vā sotāpanno. Tiṭṭhantu Sakkā dasa māsā. Idha mama sāvako nava māsē aṭṭha māsē satta māsē cha māsē pañca māsē cattāro māsē tayo māsē dve māsē ekam<sup>8</sup> māsam aḍḍhamāsam appamatto ātāpi pahitatto viharanto yathā mayānusiṭṭham tathā paṭipajjamāno, satam pi vassāni satam pi vassasatāni satam pi vassasahassāni satam<sup>1</sup> pi<sup>1</sup> vassasatasahassāni<sup>1</sup> ekantasukhapāṭisaṃvedi<sup>3</sup> vihareyya. So ca khvassa<sup>7</sup> sakadāgāmi<sup>7</sup> vā anāgāmi<sup>7</sup> vā apaṇṇakaṃ vā sotāpanno. Tiṭṭhantu Sakkā aḍḍhamāso. Idha mama sāvako dasa rattindive appamatto ātāpi pahitatto viharanto yathā mayānusiṭṭham tathā paṭipajjamāno satam pi vassāni satam pi vassasatāni satam pi vassasahassāni satam<sup>9</sup> pi<sup>9</sup> vassasatasahassāni<sup>9</sup> ekantasukhapāṭisaṃvedi vihareyya. So ca khvassa<sup>7</sup> sakadāgāmi<sup>7</sup> vā anāgāmi<sup>5</sup> vā<sup>5</sup> apaṇṇakaṃ vā sotāpanno. Tiṭṭhantu Sakkā dasa rattindivā. Idha mama sāvako nava rattindive aṭṭha rattindive satta rattindive

<sup>1</sup> omitted by M. Ph. S.    <sup>2</sup> T. M<sub>6</sub> kho 'sa; M<sub>7</sub> kho 'ssa.

<sup>3</sup> T. ekantaṃ sukha°    <sup>4</sup> T. M<sub>7</sub> kho 'ssa; M<sub>6</sub> kho.

<sup>5</sup> omitted by T. M<sub>7</sub>.

<sup>6</sup> omitted by M. Ph. T. M<sub>7</sub>. S.

<sup>7</sup> T. M<sub>7</sub> kho 'ssa; M<sub>6</sub> c'assa.

<sup>8</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>9</sup> omitted by M. Ph. M<sub>7</sub>. S.

cha rattindive pañca rattindive cattāro rattindive tayo rattindive dve rattindive ekam rattindivam appamatto ātāpi pahitatto viharanto yathā mayānusiṭṭham tathā paṭipajjamāno, satam pi vassāni satam pi vassasatāni satam pi vassasahassāni satam<sup>1</sup> pi<sup>2</sup> vassasatasahassāni<sup>3</sup> ekantasukha-  
paṭisaṃvedī vihareyya. So ca khvassa<sup>2</sup> sakadāgāmi vā anāgāmi vā apanṇakam vā sotāpanno<sup>3</sup>.

Tesam vo Sakkā alābhā tesam dulladdham, ye tumhe evam sokasabhaye<sup>4</sup> jivite maraṇasabhaye<sup>4</sup> jivite app ekadā aṭṭhaṅgasamannāgatam uposatham upavasatha, app ekadā na upavasathā ti

Ete mayam bhante ajja-t-agge aṭṭhaṅgasamannāgatam uposatham upavasissāmā ti.

## XLVII.

1. Ekam samayam Bhagavā Vesāliyam viharati Mahāvane Kūṭāgārasālāyam. Atha kho Mahāli<sup>5</sup> Licchavi<sup>6</sup> yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho Mahāli<sup>5</sup> Licchavi<sup>6</sup> Bhagavantam etad avoca: —

2. Ko nu kho bhante hetu ko paccayo pāpassa kammassa kiriyāya<sup>7</sup> pāpassa kammassa pavattiyā ti?

Lobho<sup>8</sup> kho Mahāli hetu lobho paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, doso kho Mahāli hetu doso paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, moho kho Mahāli hetu moho paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, ayonisomanasikāro kho Mahāli hetu ayonisomanasikāro

<sup>1</sup> omitted by M. Ph. S.    <sup>2</sup> T. M<sub>7</sub> kho 'ssa; M<sub>6</sub> c'assa.

<sup>3</sup> T. adds vā.

<sup>4</sup> Ph. °sarāye; T. M<sub>6</sub> °bhaye; M<sub>7</sub> sokam abhaye, but maraṇasabhaye.    <sup>5</sup> M. M<sub>7</sub> °li.

<sup>6</sup> M. Ph. S. °vi; T. M<sub>6</sub> unites Ma° and Li° to Mahālicchavi, and so everywhere where this word recurs, T. (M<sub>7</sub> sometimes) also, where Ma° stands alone.

<sup>7</sup> M. kriyāya throughout.

<sup>8</sup> T. omits all from lobho down to ayonisomanasikāro.

paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā, micchāpaṇihitaṃ kho Mahāli cittaṃ hetu micchāpaṇihitaṃ cittaṃ paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā. Ayāṃ kho Mahāli hetu ayāṃ paccayo pāpassa kammassa kiriyāya pāpassa kammassa pavattiyā ti<sup>1</sup>.

3. Ko pana bhante hetu ko paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā ti?

Alobho kho Mahāli hetu alobho paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā, adoso kho Mahāli hetu<sup>2</sup> adoso paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā, amoho kho Mahāli hetu amoho paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā, yonisomanasikāro kho Mahāli hetu yonisomanasikāro paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā, sammāpaṇihitaṃ kho Mahāli cittaṃ hetu sammāpaṇihitaṃ cittaṃ paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā<sup>3</sup>. Ayāṃ kho Mahāli hetu ayāṃ paccayo kalyāṇassa kammassa kiriyāya kalyāṇassa kammassa pavattiyā.

Ime ca<sup>4</sup> Mahāli dasa dhammā loke na saṃvijjeyyūṃ, na yidha<sup>5</sup> paññāyetha: adhammacariyā visamacariyā ti vā dhammacariyā samacariyā ti vā. Yasmā ca kho Mahāli ime dasa dhammā loke saṃvijjanti, tasmā paññāyati<sup>6</sup> adhammacariyā visamacariyā ti<sup>7</sup> vā dhammacariyā samacariyā ti<sup>7</sup> vā<sup>7</sup> ti<sup>8</sup>.

### XLVIII.

1. Dasa yime bhikkhave dhammā pabbajitena abhiñhaṃ paccavekkhitabbā. Katame dasa?

2. Vevanñiyamhi ajjhūpagato ti pabbajitena abhiñhaṃ paccavekkhitabbāṃ. Parapaṭibaddhā me jīvika ti pabba-

<sup>1</sup> omitted by S.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> continue: pe || amoho.

<sup>3</sup> Ph. adds ti.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. kho.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> idha.

<sup>6</sup> M. °yanti.

<sup>7</sup> omitted by T.

<sup>8</sup> omitted by Ph.

jītena abhiñhaṃ paccavekkhitabbam. Añño me ākappo karaṇiyo ti pabbajitena abhiñhaṃ paccavekkhitabbam. Kacci nu kho<sup>1</sup> me attā<sup>2</sup> silato na upavadati<sup>3</sup> ti pabbajitena abhiñhaṃ<sup>4</sup> paccavekkhitabbam<sup>4</sup>. Kacci nu kho maṃ anuvicca viññū sabrahmacārī silato na upavadanti<sup>5</sup> ti pabbajitena abhiñhaṃ paccavekkhitabbam. Sabbhehi me piyehi manāpehi nānābhāvo vinābhāvo ti pabbajitena abhiñhaṃ paccavekkhitabbam. Kammassako 'mhi kammadāyādo kammayoni kammabandhu kammapaṭisaraṇo, yaṃ kammaṃ karissāmi kalyāṇaṃ vā pāpakam vā, tassa dāyādo bhavissāmi ti pabbajitena abhiñhaṃ paccavekkhitabbam. Kathambhūtassa me rattindivā vitipatanti<sup>6</sup> ti pabbajitena abhiñhaṃ paccavekkhitabbam. Kacci no kho 'haṃ<sup>7</sup> suññāgāre abhiramāmi ti pabbajitena abhiñhaṃ paccavekkhitabbam. Atthi nu kho me uttarimanussadhammā<sup>8</sup> alama-riyānānadassanaviseso adhigato, so<sup>9</sup> 'haṃ pacchime kāle sabrahmacārīhi puṭṭho na maṅku bhavissāmi ti pabbajitena abhiñhaṃ paccavekkhitabbam.

Ime kho bhikkhave dasa dhammā pabbajitena abhiñhaṃ paccavekkhitabbā ti.

### XLIX.

1. Dasa yime<sup>10</sup> bhikkhave dhammā sarīraṭṭhā. Katame dasa?

2. Sitaṃ uṇhaṃ jighacchā<sup>11</sup> pipāsā uccāro passāvo kāyasamvaro vacisamvaro ājivasamvaro ponobhaviko bhavasāṅkhāro.

Ime kho bhikkhave dasa dhammā sarīraṭṭhā ti.

### L.

1. Ekaṃ samayaṃ Bhagavā Sāvatthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena

<sup>1</sup> omitted by M. Ph.

<sup>2</sup> Ph. adds ca.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> vupa°

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> pe.

<sup>5</sup> T. M<sub>7</sub> vupa°

<sup>6</sup> M. Ph. vitivattanti.

<sup>7</sup> M. Ph. ahaṃ.

<sup>8</sup> M. Ph. °dhammo.

<sup>9</sup> M. Ph. yo.

<sup>10</sup> T. ime.

<sup>11</sup> M<sub>7</sub> di°

sambahulā bhikkhū pacchābhattam piṇḍapātapatikkantā upatthānasālāyaṃ sannisinnā sannipatitā bhaṇḍanaajātā kalahajātā<sup>1</sup> vivādāpannā aññamaññaṃ mukhasattihi vitudantā<sup>2</sup> viharanti<sup>3</sup>. Atha kho Bhagavā sāyaṇhasamayam paṭisallānā vutthito yen'<sup>4</sup> upatthānasālā ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā bhikkhū āmantesi: —

2. Kāya nu'ttha bhikkhave etarahi kathāya sannisinnā<sup>5</sup>, kā ca pana vo antarākathā vippakatā<sup>6</sup> ti? Idha mayam bhante pacchābhattam piṇḍapātapatikkantā upatthānasālāyaṃ sannisinnā sannipatitā bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattihi vitudantā viharāma<sup>7</sup> ti. Na kho pan' etaṃ<sup>8</sup> bhikkhave tumhākaṃ patirūpaṃ kulaputtānaṃ saddhā<sup>9</sup> agārasmā anagāriyaṃ pabbajitānaṃ, yaṃ tumhe bhaṇḍanaajātā kalahajātā vivādāpannā aññamaññaṃ mukhasattihi vitudantā vihareyyātha<sup>10</sup>. Dasa yime<sup>11</sup> bhikkhave dhammā sārāṇiyā<sup>12</sup> piyakaraṇaṃ garukaraṇaṃ saṅgahāya<sup>13</sup> avivādāya sāmaggīyā ekibhāvāya saṃvattanti. Katame dasa?

3. Idha bhikkhave bhikkhu silavā hoti, pātimokkhasamvarasampvuto viharati ācāragocarasampanno, anumattesu<sup>14</sup> vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu. Yaṃ pi bhikkhave bhikkhu silavā hoti . . . pe<sup>15</sup> . . . samādāya sikkhati sikkhāpadesu: ayaṃ pi dhammo sārāṇīyo piyakaraṇo garukaraṇo saṅgahāya<sup>16</sup> avivādāya sāmaggīyā ekibhāvāya saṃvattati.

4. Puna ca param bhikkhave bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyoṣānakalyāṇā sāttham savyañjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa<sup>17</sup> dhammā bahussutā honti dhatā<sup>18</sup> vacasā

<sup>1</sup> omitted by T. S.      <sup>2</sup> S. oti.      <sup>3</sup> omitted by S.

<sup>4</sup> M. Ph. S. yena.      <sup>5</sup> M. Ph. add sannipatitā.

<sup>6</sup> omitted by M<sub>6</sub>.      <sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> tam instead of pan' etaṃ.

<sup>8</sup> M. Ph. saddhāya.      <sup>9</sup> T. oyyatha.      <sup>10</sup> T. ime.

<sup>11</sup> M. Ph. sārā<sup>o</sup> throughout.      <sup>12</sup> T. M<sub>6</sub> saṅgāya.

<sup>13</sup> S. aṇu<sup>o</sup>      <sup>14</sup> M. la; Ph. pa.      <sup>15</sup> M<sub>6</sub> saṅgāya.

<sup>16</sup> Ph. M<sub>6</sub>. M. S. opassa.      <sup>17</sup> M. Ph. dhātā.



paricitā manasānupekkhitā dīṭṭhiyā suppaṭividdhā. Yam pi bhikkhave bhikkhu bahussuto hoti . . .<sup>1</sup> dīṭṭhiyā suppaṭividdhā: ayam pi dhammo sārāṇiyo piyakaraṇo garukaraṇo saṅgahāya avivādāya sāmaggīyā ekibhāvāya saṁvattati.

5. Puna ca paraṃ bhikkhave bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko. Yam pi bhikkhave bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko: ayam pi dhammo sārāṇiyo piyakaraṇo garukaraṇo<sup>2</sup> saṅgahāya<sup>2</sup> avivādāya<sup>2</sup> sāmaggīyā<sup>2</sup> ekibhāvāya saṁvattati.

6. Puna ca paraṃ bhikkhave bhikkhu suvaco hoti sova-cassakaraṇehi dhammehi samannāgato khamo padakkhinaggāhi anusāsaniṃ. Yam pi bhikkhave bhikkhu suvaco hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhinaggāhi anusāsaniṃ: ayam pi dhammo sārāṇiyo piyakaraṇo garukaraṇo<sup>2</sup> saṅgahāya<sup>2</sup> avivādāya<sup>2</sup> sāmaggīyā<sup>2</sup> ekibhāvāya saṁvattati.

7. Puna ca paraṃ bhikkhave bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kimkaraṇi yāni, tattha dakkho hoti analaso tatrūpāyāya vimamsāya samannāgato alaṃ kātum alaṃ saṃvidhātum. Yam pi bhikkhave bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacāni kimkaraṇi yāni tattha dakkho hoti analaso tatrūpāyāya vimamsāya samannāgato alaṃ kātum alaṃ saṃvidhātum: ayam pi dhammo sārāṇiyo piyakaraṇo garukaraṇo<sup>2</sup> saṅgahāya<sup>2</sup> avivādāya<sup>2</sup> sāmaggīyā<sup>2</sup> ekibhāvāya saṁvattati.

8. Puna ca paraṃ bhikkhave bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye ulārapāmuḍḍo. Yam pi bhikkhave bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye ulārapāmuḍḍo: ayam pi dhammo sārāṇiyo piyakaraṇo garukaraṇo<sup>2</sup> saṅgahāya<sup>2</sup> avivādāya<sup>2</sup> sāmaggīyā<sup>2</sup> ekibhāvāya saṁvattati.

9. Puna ca paraṃ bhikkhave bhikkhu āradhaviṇiyo viharati akusalānāṃ dhammānaṃ pahānāya kusalanāṃ dhammānaṃ upasampādāya thāmaṃva dāḥaparakkamo anikkhittadhuro kusalesu dhammesu. Yam pi bhikkhave bhikkhu āradhaviṇiyo viharati akusalānaṃ dhammānaṃ

<sup>1</sup> M. la; Ph. pa; S. pe.      <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> pe.

pahānāya kusalānaṃ dhammānaṃ upasampadāya thāmaṃ  
dalhaparakkamo anikkhattadhuro kusalesu dhammesu: ayam  
pi dhammo sārāṇiyo piyakaraṇo garukaraṇo<sup>1</sup> saṅghāya<sup>1</sup>  
avivādāya<sup>1</sup> sāmaggīyā<sup>1</sup> ekibhāvāya samvattati.

10. Puna ca paraṃ bhikkhave bhikkhu santuṭṭho hoti  
itaritaracivarapiṇḍapātasenāsanagilānapaccayabhesajjapa-  
rikkhārena. Yam pi bhikkhave bhikkhu santuṭṭho hoti  
itaritaracivarapiṇḍapātasenāsanagilānapaccayabhesajjapa-  
rikkhārena: ayam pi dhammo sārāṇiyo<sup>2</sup> piyakaraṇo garu-  
karaṇo<sup>1</sup> saṅghāya<sup>1</sup> avivādāya<sup>1</sup> sāmaggīyā<sup>1</sup> ekibhāvāya  
samvattati.

11. Puna ca paraṃ bhikkhave bhikkhu satimā hoti  
paramena satinepakkena samannāgato cirakatam pi cira-  
bhāsitaṃ pi saritā<sup>3</sup> anusaritā<sup>3</sup>. Yam pi bhikkhave bhikkhu  
satimā hoti paramena satinepakkena samannāgato cirakatam  
pi cirabhāsitaṃ pi saritā<sup>3</sup> anussaritā<sup>3</sup>: ayam pi dhammo  
sārāṇiyo<sup>2</sup> piyakaraṇo garukaraṇo<sup>1</sup> saṅghāya<sup>1</sup> avivādāya<sup>1</sup>  
sāmaggīyā<sup>1</sup> ekibhāvāya samvattati.

12. Puna ca paraṃ bhikkhave bhikkhu pañṇavā hoti  
udayatthagāminiyā pañṇāya samannāgato ariyāya nibbedhi-  
kāya sammādukkhakkhayagāminiyā. Yam pi bhikkhave  
bhikkhu pañṇavā hoti udayatthagāminiyā pañṇāya samannā-  
gato ariyāya nibbedhikāya sammādukkhakkhayagāminiyā:  
ayam pi dhammo sārāṇiyo<sup>2</sup> piyakaraṇo garukaraṇo saṅ-  
ghāya avivādāya sāmaggīyā ekibhāvāya samvattati.

Ime kho bhikkhave dasa dhammā sārāṇiṃ piyakaraṇā  
garukaraṇā saṅghāya avivādāya sāmaggīyā ekibhāvāya  
samvattanti ti.

Akkosavaggo<sup>4</sup> pañcama<sup>5</sup>.

Tatr'<sup>6</sup> uddānaṃ:

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> pe.

<sup>2</sup> M. has then pa | samvattati.

<sup>3</sup> T. saritānu<sup>o</sup>; M<sub>7</sub> saritānu<sup>o</sup> and saritā anu<sup>o</sup>

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> Vaggo.

<sup>5</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> put here Anisamsapannāsako paṭhamo.

<sup>6</sup> S. tass'; in T. M<sub>6</sub>. M<sub>7</sub> the udd<sup>o</sup> is missing.

Vivādā<sup>1</sup> dve ca<sup>2</sup> mūlāni Kusinārā pavesane  
Sakkā<sup>2</sup> Mahāli dhammā<sup>3</sup> ca sariraṭṭhā ca<sup>4</sup> bhaṇḍanā ti.  
Ānisaṃsapaṇṇāsako paṭhamo.

## LI.

1. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jeta-  
vane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū  
āmantesi: — Bhikkhavo ti. Bhadante<sup>5</sup> ti te bhikkhū  
Bhagavato paccassosum. Bhagavā etad avoca: —

2. No ce<sup>6</sup> bhikkhave bhikkhu paracittapariyāyakusalo  
hoti, atha 'sacittapariyāyakusalo<sup>7</sup> bhavissāmi'<sup>8</sup> ti. Evaṃ hi  
vo bhikkhave sikkhitabbam. Kathañ ca bhikkhave bhikkhu  
sacittapariyāyakusalo<sup>9</sup> hoti?

3. Seyyathā pi bhikkhave itthi vā puriso vā daharo<sup>10</sup>  
yuvā<sup>11</sup> maṇḍanakajātiyo<sup>12</sup> ādāse vā parisuddhe pariyodāte  
acche vā udapatte<sup>13</sup> sakam mukhanimittam paccavekkha-  
māno, sace tattha<sup>14</sup> passati rajam vā aṅgaṇam<sup>15</sup> vā, tass'  
eva rajjassa<sup>14</sup> vā<sup>14</sup> aṅgaṇassa<sup>16</sup> vā pahānāya vāyamati, no  
ce tattha passati rajam vā aṅgaṇam<sup>17</sup> vā, ten' ev' attamano  
hoti paripuṇṇasaṅkappo 'lābhā vata me, parisuddham<sup>18</sup>  
vata me' ti: evam eva kho bhikkhave bhikkhuno<sup>19</sup> pacca-  
vekkhanā<sup>20</sup> bahukārā<sup>21</sup> hoti<sup>22</sup> kusalesu dhammesu: abhijjhālu

<sup>1</sup> omitted by Ph. S.    <sup>2</sup> M. Sakko.

<sup>3</sup> M. dhammo; Ph. dhamme.    <sup>4</sup> Ph. 'va.

<sup>5</sup> M. Ph. bhaddante.    <sup>6</sup> Ph. T. ca.

<sup>7</sup> M., S. 'lā; T. sacittam pariyāyakusalāya; M<sub>6</sub> pariyāya-  
kusalā.    <sup>8</sup> M<sub>6</sub>. M., S. 'mā; Ph. omits bhavissāmi ti.

<sup>9</sup> T. sacittam pa<sup>o</sup>    <sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> insert vā.

<sup>11</sup> T. yuvā thā (sic).    <sup>12</sup> M. S. 'ko; Ph. 'najātiko; M<sub>6</sub> 'jāte.

<sup>13</sup> all MSS. have here udakapatte.    <sup>14</sup> omitted by M<sub>6</sub>.

<sup>15</sup> M<sub>6</sub> aṅgaṇam.    <sup>16</sup> T. M<sub>6</sub> aṅgaṇassa.    <sup>17</sup> T. M<sub>6</sub> aṅgaṇam.

<sup>18</sup> M<sub>6</sub> omits pari<sup>o</sup> till [e]va.    <sup>19</sup> M. Ph. bhikkhu.

<sup>20</sup> M., S. 'nā; M. Ph. 'māno.

<sup>21</sup> M. Ph. 'ro; M<sub>6</sub> 'kāranā.    <sup>22</sup> T. honti.

nu<sup>1</sup> kho bahulaṃ<sup>2</sup> viharāmi, anabhijjhālu nu kho bahulaṃ viharāmi; vyāpannacitto<sup>3</sup> nu kho bahulaṃ viharāmi<sup>4</sup>, avyāpannacitto<sup>5</sup> nu kho bahulaṃ viharāmi; thīnamiddhapariyutṭhito nu kho bahulaṃ viharāmi, vigatathīnamiddho nu kho bahulaṃ viharāmi; uddhato nu kho bahulaṃ viharāmi, anuddhato<sup>2</sup> nu<sup>2</sup> kho<sup>2</sup> bahulaṃ<sup>2</sup> viharāmi<sup>2</sup>; vicikiccho<sup>6</sup> nu kho bahulaṃ viharāmi, tinnavicikiccho nu kho bahulaṃ viharāmi; kodhano nu kho bahulaṃ viharāmi, akkodhano<sup>7</sup> nu kho bahulaṃ viharāmi; saṃkiliṭṭhacitto nu kho bahulaṃ viharāmi, asaṃkiliṭṭhacitto nu kho bahulaṃ viharāmi; sāraddhakāyo nu kho bahulaṃ viharāmi, asāraddhakāyo nu kho bahulaṃ viharāmi; kusito nu kho bahulaṃ viharāmi, āraddhaviriyo nu kho bahulaṃ viharāmi; asamāhito nu kho bahulaṃ viharāmi, samāhito nu kho bahulaṃ viharāmi ti.

4. Sace bhikkhave bhikkhu paccavekkhamāno evaṃ jānāti: abhijjhālu bahulaṃ viharāmi, vyāpannacitto<sup>3</sup> bahulaṃ viharāmi, thīnamiddhapariyutṭhito bahulaṃ viharāmi, uddhato bahulaṃ viharāmi, vicikiccho<sup>6</sup> bahulaṃ viharāmi, kodhano bahulaṃ viharāmi, saṃkiliṭṭhacitto bahulaṃ viharāmi, sāraddhakāyo bahulaṃ viharāmi, kusito bahulaṃ viharāmi, asamāhito bahulaṃ viharāmi ti, tena bhikkhave bhikkhunā tesam<sup>8</sup> yeva<sup>8</sup> pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññaṇ ca karaṇīyaṃ. Seyyathā pi bhikkhave ādittacelo vā ādittasiso vā tass' eva celassa vā sisassa vā nibbāpanāya adhimattaṃ chandaṇ ca vāyāmaṇ ca ussāhaṇ ca ussoḷhiṇ ca appaṭivāniṇ ca satīṇ ca sampajaññaṇ ca kareyya: evam eva kho bhikkhave tena<sup>9</sup> bhikkhunā tesam yeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññaṇ ca karaṇīyaṃ.

<sup>1</sup> omitted by M<sub>6</sub>.      <sup>2</sup> omitted by T.

<sup>3</sup> T. vya°      <sup>4</sup> M<sub>6</sub> adds saṃkiliṭṭha.

<sup>5</sup> T. avya°      <sup>6</sup> S. ve°

<sup>7</sup> M. Ph. ako°      <sup>8</sup> omitted by T. M<sub>7</sub>.

<sup>9</sup> M. Ph. put tena before bhikkhave.

5. Sace pana bhikkhave bhikkhu paccavekkhamāno evaṃ jānāti: anabhijjhālu bahulaṃ viharāmi, avyāpannacitto<sup>1</sup> bahulaṃ viharāmi, vigatathānamiddho bahulaṃ viharāmi, anuddhato bahulaṃ viharāmi, tiṇṇavicikiccho bahulaṃ viharāmi, akkodhano<sup>2</sup> bahulaṃ viharāmi, asaṃkiliṭṭhacitto bahulaṃ viharāmi, asāradhakāyo bahulaṃ viharāmi, āradhaviriyo bahulaṃ viharāmi, samāhito bahulaṃ viharāmi ti, tena bhikkhave bhikkhunā tesu yeva kusalesu dhammesu patitṭhāya uttarim<sup>3</sup> āsavānaṃ khayāya yogo karaṇiyo ti.

## LII.

1. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: — Āvuso bhikkhavo ti. Āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā Sāriputto etad avoca: —

2. No ce āvuso bhikkhu paracittapariyāyakusalo hoti, atha<sup>4</sup> ‘sacittapariyāyakusalo<sup>5</sup> bhavissāmi’<sup>6</sup> ti. Evaṃ hi vo āvuso sikkhitabbam. Kathaṃ cāvuso bhikkhu sacittapariyāyakusalo hoti?

3. Seyyathā pi āvuso itthi vā puriso vā daharo<sup>7</sup> yuvā maṇḍanakajātiyo<sup>8</sup> ādāse vā parisuddhe pariyodāte acche vā udapatte<sup>9</sup> sakam mukhanimittam paccavekkhamāno, sace tattha passati rajam vā aṅgaṇam<sup>10</sup> vā, tass’ eva rajassa vā aṅgaṇassa<sup>11</sup> vā pahānāya vāyamati, no ce tattha passati rajam vā aṅgaṇam<sup>12</sup> vā, ten’ ev’ attamano hoti paripuṇṇasaṅkappo ‘lābhā vata me, parisuddham vata me’ ti: evam eva kho āvuso bhikkhuno<sup>13</sup> paccavekkhanā<sup>14</sup> bahukārā<sup>15</sup> hoti kusalesu dhammesu: abhijjhālu nu kho

<sup>1</sup> T. avya°    <sup>2</sup> M. Ph. ako°

<sup>3</sup> M. Ph. °ri.    <sup>4</sup> T. only a; omitted by M<sub>6</sub>. M<sub>7</sub>.

<sup>5</sup> S. °lā.    <sup>6</sup> S. °mā.

<sup>7</sup> M<sub>7</sub> adds vā.    <sup>8</sup> M. S. °ko; Ph. °najātiko.

<sup>9</sup> Ph. S. udakapatte.    <sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> aṅgaṇam.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> aṅgaṇassa.    <sup>12</sup> M<sub>6</sub> aṅgaṇam.

<sup>13</sup> M<sub>6</sub> °nā; M. Ph. bhikkhu.

<sup>14</sup> M<sub>7</sub>. S. °ṇā; M. Ph. °māno.

<sup>15</sup> T. °karā; M. Ph. °kāro.

bahulaṃ viharāmi, anabhijjhālu nu kho bahulaṃ viharāmi; vyāpannacitto<sup>1</sup> nu kho bahulaṃ viharāmi, avyāpannacitto<sup>2</sup> nu kho bahulaṃ viharāmi; thinamiddhapariyutṭhito nu kho bahulaṃ viharāmi, vigatathinamiddho nu kho bahulaṃ viharāmi; uddhato nu kho bahulaṃ viharāmi, anuddhato nu kho bahulaṃ viharāmi; vicikiccho<sup>3</sup> nu kho bahulaṃ viharāmi, tiṇṇavicikiccho nu kho bahulaṃ viharāmi; kodhano nu kho bahulaṃ viharāmi, akkodhano<sup>3</sup> nu kho bahulaṃ viharāmi; saṃkiliṭṭhacitto nu kho bahulaṃ viharāmi, asaṃkiliṭṭhacitto nu kho bahulaṃ viharāmi; sāraddhakāyo nu kho bahulaṃ viharāmi; asāraddhakāyo nu kho bahulaṃ viharāmi; kusito nu kho bahulaṃ viharāmi, āradhaviṛiyo nu kho bahulaṃ viharāmi; asamāhito nu kho bahulaṃ viharāmi, samāhito nu kho bahulaṃ viharāmi ti.

4. Sace āvuso bhikkhu paccavekkhamāno evaṃ jānāti: abhijjhālu bahulaṃ viharāmi . . . pe<sup>4</sup> . . . asamāhito bahulaṃ viharāmi ti, tenāvuso bhikkhunā tesam yeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussolhi ca appaṭivāni ca sati ca sampajaññaṇ ca karaṇiyam. Seyyathā pi āvuso ādittacelo vā ādittasiso vā tass' eva celassa vā sisassa vā nibbāpanāya adhimattaṃ chandaṇ ca vāyamaṇ ca ussāhaṇ ca ussolhiṇ ca appaṭivāniṇ ca satīṇ ca sampajaññaṇ ca kareyya: evam eva kho āvuso tena bhikkhunā tesam yeva pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussolhi ca appaṭivāni ca sati ca sampajaññaṇ ca karaṇiyam.

5. Sace panāvuso bhikkhu paccavekkhamāno evaṃ jānāti: anabhijjhālu bahulaṃ viharāmi . . . pe<sup>4</sup> . . . samāhito bahulaṃ viharāmi ti, tenāvuso bhikkhunā tesu yeva kusalessu dhammesu paṭiṭṭhāya uttarim<sup>5</sup> āsavānaṃ khayāya yogo karaṇiyo ti.

<sup>1</sup> T. vya°

<sup>2</sup> S. ve°

<sup>3</sup> M. Ph. ako°

<sup>4</sup> M. la; Ph. pa.

<sup>5</sup> M. Ph. °ri.

## LIII.

1. T̥hitim p'aham<sup>1</sup> bhikkhave na vaṇṇayāmi<sup>2</sup> kusalesu dhammesu pageva pārihāṇim. Vuddhiṃ<sup>3</sup> ca kho 'ham<sup>4</sup> bhikkhave vaṇṇayāmi<sup>2</sup> kusalesu dhammesu, no t̥hitim no hāṇim<sup>5</sup>. Kathaṇ ca bhikkhave hāni hoti kusalesu dhammesu, no t̥hiti no vuddhi?

2. Idha bhikkhave bhikkhu yattako hoti saddhāya silena sutena cāgena paññāya paṭibhānena<sup>6</sup>. Tassa te dhammā neva tiṭṭhanti no vaḍḍhanti. Hānim etaṃ bhikkhave vadāmi kusalesu dhammesu, no t̥hitim no vuddhim. Evaṃ kho bhikkhave hāni hoti kusalesu dhammesu, no t̥hiti no vuddhi. Kathaṇ ca bhikkhave t̥hiti hoti kusalesu dhammesu, no hāni no vuddhi?

3. Idha bhikkhave bhikkhu<sup>7</sup> yattako hoti saddhāya silena sutena cāgena paññāya paṭibhānena<sup>6</sup>. Tassa te dhammā neva<sup>8</sup> hāyanti no vaḍḍhanti. T̥hitim etaṃ bhikkhave vadāmi kusalesu dhammesu, no hānim no vuddhim. Evaṃ kho bhikkhave t̥hiti hoti kusalesu dhammesu, no hāni no vuddhi. Kathaṇ ca bhikkhave vuddhi hoti kusalesu dhammesu, no t̥hiti no hāni?

4. Idha bhikkhave bhikkhu yattako hoti saddhāya silena sutena cāgena paññāya paṭibhānena<sup>6</sup>. Tassa te dhammā neva tiṭṭhanti no hāyanti. Vuddhim etaṃ bhikkhave vadāmi kusalesu dhammesu, no t̥hitim no hānim. Evaṃ kho bhikkhave vuddhi hoti kusalesu dhammesu, no t̥hiti no hāni.

5. No ce bhikkhave bhikkhu paricittapariyāyakusalo hoti, atha<sup>9</sup> 'sacittapariyāyakusalo'<sup>10</sup> bhavissāmi<sup>11</sup> ti. Evaṃ hi vo bhikkhave sikkhitabbam. Kathaṇ ca bhikkhave bhikkhu sacittapariyāyakusalo hoti?

<sup>1</sup> M. Ph. pāham.      <sup>2</sup> S. vaṇṇemi.

<sup>3</sup> in M. S. *always written with ḍḍh*, in Ph. *mostly*.

<sup>4</sup> M. Ph. S. aham.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> parihāṇim.      <sup>6</sup> Ph. S. °bhānena.

<sup>7</sup> M<sub>6</sub> *continues*: na t̥hiti no hāni. Idha *and so on*, as in § 4.      <sup>8</sup> T. no.      <sup>9</sup> T. *adds* sa bhikkhu.

<sup>10</sup> M<sub>6</sub>. M<sub>7</sub>. S. °lā.

<sup>11</sup> Ph. M<sub>6</sub>. M<sub>7</sub>. S. °mā; T. *shows here some disorder*.

6. Seyyathā pi bhikkhave itthi vā puriso vā daharo yuvā maṇḍanakajātiyo<sup>1</sup> ādāse vā parisuddhe pariyodāte acche vā udapatte<sup>2</sup> sakam mukhanimittam paccavekkhamāno, sace tattha passati rajam vā aṅgaṇam<sup>3</sup> vā, tass' eva rajassa vā aṅgaṇassa<sup>4</sup> vā pahānāya vāyamati, no ce tattha passati rajam vā aṅgaṇam<sup>3</sup> vā, ten' ev' attamano hoti paripuṇṇa-saṅkappo 'lābhā vata me, parisuddham vata me' ti: evam eva kho bhikkhave bhikkhuno<sup>5</sup> paccavekkhanā<sup>6</sup> bahukārā<sup>7</sup> hoti kusalesu dhammesu: abhijjhālu nu kho bahulam viharāmi, anabhijjhālu nu kho bahulam viharāmi; vyāpanna-citto<sup>8</sup> nu kho bahulam viharāmi, avyāpannacitto<sup>9</sup> nu kho bahulam viharāmi; thīnamiddhapariyutthito nu kho bahulam viharāmi, vigatathīnamiddho nu kho bahulam viharāmi; uddhato nu kho bahulam viharāmi, anuddhato nu kho bahulam viharāmi; vicikiccho<sup>10</sup> nu kho bahulam viharāmi, tiṇṇavicikiccho nu kho bahulam viharāmi; kodhano nu kho bahulam viharāmi, akkodhano<sup>11</sup> nu kho bahulam viharāmi; saṃkiliṭṭhacitto nu kho bahulam viharāmi, asaṃkiliṭṭhacitto nu kho bahulam viharāmi; sāraddhakāyo nu kho bahulam viharāmi, asāraddhakāyo nu kho bahulam viharāmi; kusito nu kho bahulam viharāmi, āraddhavariyo nu kho bahulam viharāmi; asamāhito nu kho bahulam viharāmi, samāhito nu kho bahulam viharāmi ti.

7. Sace bhikkhave bhikkhu paccavekkhamāno evam jānāti: abhijjhālu bahulam viharāmi, vyāpannacitto<sup>9</sup> bahulam viharāmi, thīnamiddhapariyutthito bahulam viharāmi, uddhato bahulam viharāmi, vicikiccho<sup>10</sup> bahulam viharāmi, kodhano bahulam viharāmi, saṃkiliṭṭhacitto bahulam viharāmi, sāraddhakāyo bahulam viharāmi, kusito bahulam viharāmi, asamāhito bahulam viharāmi ti, tena bhikkhave bhikkhunā tesam yeva pāpakāṇaṃ akusalāṇaṃ dhammāṇaṃ

<sup>1</sup> M. Ph. S. °ko.    <sup>2</sup> Ph. S. udakapatte; T. upadatte.

<sup>3</sup> T. M<sub>6</sub>. M. aṅgaṇaṃ.    <sup>4</sup> T. M<sub>6</sub>. M. aṅgaṇassa.

<sup>5</sup> M. bhikkhu.    <sup>6</sup> S. °ṇā; M. Ph. T. °māno.

<sup>7</sup> M. Ph. T. °ro.    <sup>8</sup> M<sub>7</sub>. vyāpanno; T. vyāpanno.

<sup>9</sup> M<sub>7</sub>. vyā°; T. vyāpannacitto.    <sup>10</sup> S. ve°.

<sup>11</sup> M. Ph. ako°



pahānāya adhimatto chando ca vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññaṇ ca karaṇi-  
yam. Seyyathā pi bhikkhave ādittacelo vā ādittasiso vā  
tass' eva celassa vā sisassa vā nibbāpanāya adhimattam  
chandaṇ ca vāyamaṇ ca ussāhaṇ ca ussoḷhiṇ ca appaṭi-  
vāniṇ ca satiṇ ca sampajaññaṇ ca kareyya: evam eva kho  
bhikkhave tena bhikkhunā tesam yeva pāpakānam akusa-  
lānam dhammānam pahānāya adhimatto chando ca vāyāmo  
ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññaṇ  
ca karaṇiyam.

8. Sace pana bhikkhave bhikkhu paccavekkhamāno evam  
jānāti: nabhihālu bahulam viharāmi, avyāpannacitto<sup>1</sup>  
bahulam viharāmi, vigatathīnamiddho bahulam viharāmi,  
tippavicikiccho bahulam viharāmi, akkodhano bahulam  
viharāmi, asaṃkiliṭṭhacitto bahulam viharāmi, asāraddha-  
kāyo bahulam viharāmi, āradhaviṇṇaṇ bahulam viharāmi,  
samāhito bahulam viharāmi ti, tena bhikkhave bhikkhunā  
tesu yeva kusalesu dhammesu patitṭhāya uttarim<sup>2</sup> āsavānam  
khayāya yogo karaṇiyo ti.

#### LIV.

1. No ce bhikkhave bhikkhu paricittapariyāyakusalo<sup>3</sup>  
hoti, atha<sup>4</sup> 'sacittapariyāyakusalo<sup>5</sup> bhavissāmī'<sup>6</sup> ti. Evam  
hi vo bhikkhave sikkhitabbam. Kathaṇ ca bhikkhave  
bhikkhu sacittapariyāyakusalo hoti?

2. Seyyathā pi bhikkhave itthi vā puriso vā daharo  
yuvā<sup>7</sup> maṇḍanakajātiyo<sup>8</sup> ādāse vā parisuddhe pariyodāte  
acche vā udapatte<sup>9</sup> sakam mukhanimittam paccavekkha-  
māno, sace tattha passati rajam vā aṅgaṇam<sup>10</sup> vā tass'  
eva rajassa vā aṅgaṇassa<sup>11</sup> vā pahānāya vāyamati, no ce  
tattha passati rajam vā aṅgaṇam<sup>10</sup> vā, ten' ev' attamano

<sup>1</sup> M<sub>7</sub> vyā°; T. vya°      <sup>2</sup> M. Ph. T. °ri.

<sup>3</sup> M<sub>6</sub> °kusalā bhavissāmā ti, *omitting all the rest.*

<sup>4</sup> T. *has only* a.      <sup>5</sup> Ph. T. M<sub>7</sub>. S. °lā.      <sup>6</sup> Ph. T. S. °mā.

<sup>7</sup> M<sub>6</sub> *only* vā.      <sup>8</sup> M. S. °ko; Ph. maṇḍanakajātiko.

<sup>9</sup> Ph. udakapatte.      <sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> aṅgaṇam.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> aṅgaṇassa.

hoti paripunnasāṅkappo 'lābhā vata me, parisuddham vata me' ti: evam eva kho bhikkhave bhikkhuno<sup>1</sup> paccavekkhanā<sup>2</sup> bahukārā<sup>3</sup> hoti kusalesu dhammesu: lābhi<sup>4</sup> nu kho 'mhi ajjhattam cetosamathassa, nanu<sup>4</sup> kho 'mhi lābhi<sup>4</sup> ajjhattam cetosamathassa, lābhi<sup>4</sup> nu kho 'mhi adhipaññādharmavipassanāya, nanu kho 'mhi lābhi<sup>4</sup> adhipaññādharmavipassanāyā<sup>5</sup> ti.

3. Sace<sup>5</sup> bhikkhave bhikkhu paccavekkhamāno evam jānāti: lābhi<sup>6</sup> 'mhi ajjhattam cetosamathassa, na lābhi<sup>6</sup> adhipaññādharmavipassanāyā<sup>7</sup> ti, tena bhikkhave bhikkhunā ajjhattam cetosamathe patitthāya adhipaññādharmavipassanāya yogo karaṇīyo. So aparena samayena lābhi<sup>6</sup> c'eva hoti ajjhattam cetosamathassa lābhi<sup>6</sup> ca<sup>7</sup> adhipaññādharmavipassanāya.

4. Sace pana bhikkhave bhikkhu paccavekkhamāno evam jānāti: lābhi<sup>8</sup> 'mhi adhipaññādharmavipassanāya, na<sup>8</sup> lābhi<sup>8</sup> ajjhattam cetosamathassa<sup>8</sup> ti, tena bhikkhave bhikkhunā adhipaññādharmavipassanāya patitthāya ajjhattam cetosamathe yogo karaṇīyo. So aparena samayena lābhi<sup>8</sup> c'eva<sup>9</sup> hoti adhipaññādharmavipassanāya lābhi<sup>8</sup> ca<sup>7</sup> ajjhattam cetosamathassa.

5. Sace pana bhikkhave bhikkhu paccavekkhamāno evam jānāti: na lābhi<sup>10</sup> ajjhattam cetosamathassa, na lābhi<sup>10</sup> adhipaññādharmavipassanāyā<sup>10</sup> ti, tena bhikkhave bhikkhunā tesam yeva kusalanam dhammanam paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussolhi ca appaṭivāni ca sati ca sampajaññaṇ ca karaṇīyam. Seyyathā pi bhikkhave ādittacelo vā ādittasīso vā tass' eva celassa vā sisassa vā nibbāpanāya adhimattam chandaṇ ca vāyamaṇ ca ussāhaṇ ussolhiṇ ca appaṭivāniṇ ca satiṇ ca sampajaññaṇ ca kareyya: evam eva kho bhikkhave tena bhikkhunā tesam yeva kusalanam dhammanam paṭilābhāya adhimatto chando ca

<sup>1</sup> M. Ph. bhikkhu.    <sup>2</sup> S. 'nā; M. Ph. 'māno.

<sup>3</sup> M. Ph. M<sub>6</sub> 'ro.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> nānu; M<sub>6</sub> so also the next time.

<sup>5</sup> T. adds kho.    <sup>6</sup> T. na lābhi.

<sup>7</sup> omitted by M. Ph. T. M<sub>6</sub>. M<sub>7</sub>.    <sup>8</sup> omitted by T. M<sub>7</sub>.

<sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> ca.    <sup>10</sup> M<sub>6</sub> alābhi.

vāyāmo ca ussāho ca ussoḷhi ca appaṭivāni ca sati ca sampajaññaṇ ca karaṇīyaṃ. So aparena samayena lābhi c'eva hoti ajjhataṃ cetosamathassa lābhi ca<sup>1</sup> adhipaññā-dhammavipassanāya.

6. Sace pana bhikkhave bhikkhu paccavekkhamāno evaṃ jānāti: lābhi 'mhi ajjhataṃ cetosamathassa, lābhi adhipaññā-dhammavipassanāyā ti, tena bhikkhave bhikkhunā tesu yeva kusalesu dhammesu patitṭhāya uttarim<sup>2</sup> āsavānaṃ khayāya yogo karaṇīyo.

7. Cīvaram p'ahaṃ<sup>3</sup> bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi. Piṇḍapātaṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi. Senāsanaṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi. Gāmanigamaṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi. Janapadapadesaṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi. Puggalaṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi.

8. Cīvaram p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi ti iti kho paṇ'etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Tattha yaṃ jaññā cīvaraṃ 'idaṃ kho me cīvaraṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti' ti: evarūpaṃ cīvaraṃ na sevitabbam. Tattha yaṃ jaññā cīvaraṃ 'idaṃ kho me cīvaraṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti' ti: evarūpaṃ cīvaraṃ sevitabbam.

Cīvaram p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi ti iti yaṃ tam vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

9. Piṇḍapātaṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi ti iti kho paṇ'etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Tattha yaṃ jaññā piṇḍapātaṃ 'imaṃ<sup>4</sup> kho me piṇḍapātaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā

<sup>1</sup> omitted by M. Ph. T. M<sub>6</sub>. M<sub>7</sub>. <sup>2</sup> M. Ph. °ri.

<sup>3</sup> M. Ph. pāhaṃ throughout. <sup>4</sup> S. idam.

dhammā parihāyanti' ti: evarūpo piṇḍapāto na sevitabbo. Tattha yaṃ jaññā piṇḍapātaṃ 'imaṃ' kho me piṇḍapātaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti' ti: evarūpo piṇḍapāto sevitabbo.

Piṇḍapātaṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi ti iti yaṃ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

10. Senāsanam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi ti iti kho paṇ'etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Tattha yaṃ jaññā senāsanam 'idaṃ' kho me senāsanam sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti' ti: evarūpaṃ senāsanam na sevitabbam. Tattha yaṃ jaññā senāsanam 'idaṃ' kho me senāsanam sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti' ti: evarūpaṃ senāsanam sevitabbam.

Senāsanam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi ti iti yaṃ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

11. Gāmanigamam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi ti iti kho paṇ'etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Tattha yaṃ jaññā gāmanigamaṃ 'imaṃ'² kho me gāmanigamaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti' ti: evarūpo gāmanigamo na sevitabbo. Tattha yaṃ jaññā gāmanigamaṃ 'imaṃ'¹ kho me gāmanigamaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti' ti: evarūpo gāmanigamo sevitabbo.

Gāmanigamam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi ti iti yaṃ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttaṃ.

12. Janapadapadesam p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi ti iti kho paṇ'etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Tattha yaṃ jaññā janapadapadesam 'imaṃ'¹ kho me janapadapadesam sevato akusalā dhammā abhivaḍḍhanti,

¹ S. idaṃ.      ² M., S. idaṃ.

kusalā dhammā parihāyanti' ti: evarūpo janapadapadeso na sevitabbo. Tattha yaṃ jaññā janapadapadesaṃ 'imaṃ<sup>1</sup> kho me janapadapadesaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti' ti: evarūpo janapadapadeso sevitabbo.

Janapadapadesaṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi ti iti yaṃ taṃ vuttaṃ, idam etaṃ paṭicca vuttaṃ.

13. Puggalaṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi ti iti kho paṇ'etaṃ vuttaṃ, kiṃ c'etaṃ paṭicca vuttaṃ?

Tattha yaṃ jaññā puggalaṃ 'imaṃ<sup>1</sup> kho me puggalaṃ sevato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti ti: evarūpo puggalo na sevitabbo. Tattha yaṃ jaññā puggalaṃ 'imaṃ<sup>1</sup> kho me puggalaṃ sevato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti' ti: evarūpo puggalo sevitabbo.

Puggalaṃ p'ahaṃ bhikkhave duvidhena vadāmi sevitabbam pi asevitabbam pi ti iti yaṃ taṃ vuttaṃ, idam etaṃ paṭicca vuttan ti.

## LV.

1. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: — Āvuso bhikkhavo<sup>2</sup> ti. Āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā Sāriputto etad avoca: —

2. 'Parihānadhammo puggalo parihānadhammo puggalo' ti āvuso vuccati<sup>3</sup>. Kittāvatā nu kho āvuso parihānadhammo puggalo vutto Bhagavatā, kittāvatā ca<sup>4</sup> pana aparihānadhammo puggalo vutto Bhagavatā ti? 'Dūrato pi kho mayāṃ āvuso āgaccheyyāma<sup>5</sup> āyasmato Sāriputtassa santikaṃ<sup>6</sup> etassa bhāsitaṃ attham aññātum, sādhu vatāyasmantaṃ<sup>7</sup> yeva Sāriputtaṃ paṭibhātu etassa bhāsitaṃ

<sup>1</sup> S. idam. <sup>2</sup> M. °ve.

<sup>3</sup> M. Ph. *add* aparihānadhammo puggalo apari° puggalo ti āvuso vuccati.

<sup>4</sup> *omitted by* T. M<sub>6</sub>. M<sub>7</sub>. <sup>5</sup> Ph. āgacchāma.

<sup>6</sup> M. Ph. S. °ke. <sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> panāy°

attho, āyasmato Sāriputtassa sutvā bhikkhū dhāressanti' ti. Tena h'āvuso<sup>1</sup> supātha sādhuḥkaṃ manasikarotha, bhāssissāmi ti. 'Evam āvuso' ti kho te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā Sāriputto etad avoca: Kittāvatā nu kho āvuso parihānadhammo puggalo vutto Bhagavatā?

3. Idhāvuso bhikkhu assutañ<sup>2</sup> c'eva dhammaṃ na supāti, sutā<sup>3</sup> c'assa<sup>3</sup> dhammā sammosaṃ<sup>4</sup> gacchanti, ye c'assa dhammā pubbe<sup>5</sup> cetaso samphuṭṭhapubbā<sup>6</sup>, te ca<sup>7</sup> na samudācaranti, aviññātāñ ca na vijānāti. Ettāvatā kho āvuso parihānadhammo puggalo vutto Bhagavatā. Kittāvatā ca<sup>8</sup> panāvuso<sup>9</sup> aparihānadhammo puggalo vutto Bhagavatā?

4. Idhāvuso bhikkhu assutañ c'eva dhammaṃ supāti, sutā c'assa dhammā na sammosaṃ<sup>10</sup> gacchanti, ye c'assa dhammā pubbe cetaso samphuṭṭhapubbā<sup>6</sup>, te ca<sup>11</sup> samudācaranti, aviññātāñ ca<sup>12</sup> vijānāti. Ettāvatā kho āvuso<sup>13</sup> aparihānadhammo puggalo vutto Bhagavatā.

5. No ce āvuso bhikkhu paracittapariyāyakusalo hoti, atha 'sacittapariyāyakusalo<sup>14</sup> bhavissāmi'<sup>15</sup> ti. Evaṃ hi vo āvuso sikkhitabbam. Kathanā cāvuso bhikkhu sacittapariyāyakusalo hoti?

6. Seyyathā pi āvuso itthi vā puriso vā daharo yuvā maṇḍanakajātiyo<sup>16</sup> ādāse vā parisuddhe pariyodāte acche vā udapatte<sup>17</sup> sakam mukhanimittam paccavekkhamāno, sace tattha passati rajaṃ vā aṅgaṇaṃ<sup>18</sup> vā, tass' eva rajassa vā aṅgaṇassa<sup>19</sup> vā pahānāya vāyamati, no ce tattha passati rajaṃ vā aṅgaṇaṃ<sup>18</sup> vā, ten' ev' attamano<sup>20</sup> hoti

<sup>1</sup> T. M, tenāvuso.    <sup>2</sup> M. Ph. asu° *always*.

<sup>3</sup> T. sutāssa.    <sup>4</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub>. S. °ham.

<sup>5</sup> M<sub>6</sub> pubb' eva.    <sup>6</sup> Ph. asaṃmutṭha°

<sup>7</sup> M. S. c'assa.    <sup>8</sup> M. nu.    <sup>9</sup> M. kho; *omitted by Ph.*

<sup>10</sup> M<sub>7</sub>. S. °ham.    <sup>11</sup> M. Ph. S. c'assa.

<sup>12</sup> M. Ph. c'eva; M<sub>7</sub> ce.

<sup>13</sup> Ph. *continues*: sacittapariyāyakusalo hoti? Seyyathā pi *and so on*.

<sup>14</sup> Ph. S. °lā.    <sup>15</sup> Ph. M<sub>6</sub>. S. °mā.

<sup>16</sup> M. Ph. S. °ko.    <sup>17</sup> S. udaka°    <sup>18</sup> T. M<sub>6</sub>. M<sub>7</sub> aṅgaṇaṃ.

<sup>19</sup> T. M<sub>6</sub>. M<sub>7</sub> aṅgaṇassa.    <sup>20</sup> Ph. tena c'att°

paripunnasāṅkappo 'lābhā vata me, parisuddham vata me' ti: evam eva kho āvuso bhikkhuno<sup>1</sup> paccavekkhanā<sup>2</sup> bahu-kārā<sup>3</sup> hoti kusalesu dhammesu: anabhijjhālu nu kho bahulam viharāmi, samvijjati nu kho me eso dhammo, udāhu no<sup>4</sup>; avyāpannacitto<sup>5</sup> nu kho bahulam viharāmi, samvijjati nu kho me eso dhammo, udāhu no; vigatathīnamiddho nu kho bahulam viharāmi, samvijjati nu kho me eso dhammo, udāhu no; anuddhato nu kho bahulam viharāmi, samvijjati nu kho me eso dhammo, udāhu no; tiṇṇavicikiccho nu kho bahulam viharāmi, samvijjati nu kho me eso dhammo, udāhu no; akkodhano<sup>6</sup> nu kho bahulam viharāmi, samvijjati nu kho me eso dhammo, udāhu no; asaṅkiliṭṭhacitto nu kho bahulam viharāmi, samvijjati nu kho me eso dhammo, udāhu no; lābhi nu kho 'mhi ajjhataṃ dhammapāmujjassa, samvijjati nu kho me eso dhammo, udāhu no; lābhi nu kho 'mhi ajjhataṃ cetosamathassa, samvijjati nu kho me eso dhammo, udāhu no; lābhi nu kho 'mhi adhipaññādharmavipassanāya, samvijjati nu kho me eso dhammo, udāhu no ti?

7. Sace āvuso<sup>7</sup> bhikkhu paccavekkhamāno sabbe pi 'me kusale<sup>8</sup> dhamme<sup>9</sup> attani na samanupassati, tenāvuso bhikkhunā sabbesaṃ yeva imesaṃ kusalānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussolhi ca appaṭivāni ca sati ca sampajaññaṃ ca karaṇīyaṃ. Seyyathā pi āvuso ādittacelo vā ādittasiso vā tass' eva celassa vā sisassa vā nibbāpanāya adhimattaṃ chandaṃ ca vāyamaṇ ca ussāhaṇ ca ussolhiṇ ca appaṭivāniṇ ca satīṇ ca sampajaññaṇ ca kareyya: evam eva kho āvuso tena bhikkhunā sabbesaṃ yeva imesaṃ kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussolhi ca appaṭivāni ca sati ca sampajaññaṇ ca karaṇīyaṃ.

8. Sace panāvuso bhikkhu paccavekkhamāno ekacce kusale dhamme attani samanupassati, ekacce kusale dhamme

<sup>1</sup> M. Ph. bhikkhu. <sup>2</sup> S. °nā; M. Ph. °māno.

<sup>3</sup> M. Ph. °ro. <sup>4</sup> M<sub>6</sub>. S. add ti, and so throughout after no.

<sup>5</sup> T. avya° <sup>6</sup> M. Ph. ako°

<sup>7</sup> M. pana āv°; Ph. S. panāvuso. <sup>8</sup> T. M<sub>7</sub> °lesu.

<sup>9</sup> T. M<sub>7</sub> dhammesu.

attani na samanupassati, tenāvuso bhikkhunā ye kusale dhamme attani samanupassati, tesu kusalesu dhammesu paṭiṭṭhāya, ye kusale dhamme attani na samanupassati, tesam kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussolhi ca appaṭivāni ca sati ca sampajaññaṃ ca karaṇiyaṃ. Seyyathā pi āvuso ādittacelo vā ādittasīso vā tass' eva celassa vā sisassa vā nibbāpanāya adhimattaṃ chandaṃ ca vāyamaṃ ca ussāhaṃ ca ussolhiṃ ca appaṭivāniṃ ca satīṃ ca sampajaññaṃ ca kareyya: evam eva kho āvuso tena bhikkhunā ye kusale dhamme attani samanupassati, tesu kusalesu dhammesu paṭiṭṭhāya, ye kusale dhamme attani na samanupassati, tesam kusalānaṃ dhammānaṃ paṭilābhāya adhimatto chando ca vāyāmo ca ussāho ca ussolhi ca appaṭivāni ca sati ca sampajaññaṃ ca karaṇiyaṃ.

9. Sace paṇāvuso bhikkhu paccavekkhamāno sabbe<sup>1</sup> pi 'me' kusale dhamme attani samanupassati, tenāvuso bhikkhunā sabbesu<sup>2</sup> yeva<sup>2</sup> imesu kusalesu dhammesu paṭiṭṭhāya uttarim<sup>3</sup> āsavānaṃ khayāya yogo karaṇiyo ti.

## LVI.

1. Dasa yimā<sup>4</sup> bhikkhave saññā bhāvitā bahulikātā mahapphalā honti mahānisamsā amatogadhā amatapariyosānā<sup>5</sup>. Katamā dasa?

2. Asubhasaññā, maraṇasaññā, āhāre patikkulasaññā<sup>6</sup>, sabbaloke anabhiratasaññā, aniccasaññā, anicce dukkhasaññā, dukkhe anattasaññā, pahānasaññā, virāgasaññā, nirodhasaññā.

Imā kho bhikkhave dasa saññā bhāvitā bahulikātā mahapphalā honti mahānisamsā amatogadhā amatapariyosānā ti.

<sup>1</sup> T. sabbena.      <sup>2</sup> M. Ph. S. sabbesveva.

<sup>3</sup> M. Ph. 'ri.      <sup>4</sup> T. imā.

<sup>5</sup> M<sub>6</sub> adds ti, then it repeats the same phrase, after which immediately follows No. LVIII.

<sup>6</sup> M. Ph. paṭikula°



## LVII.

1. Dasa yimā bhikkhave saññā bhāvitā bahulikatā mahapphalā honti mahānisamsā amatogadhā amatapariyosānā. Katamā dasa?

2. Aniccasaññā, anattasaññā, maraṇasaññā, āhāre paṭikkulasaññā<sup>1</sup>, sabbaloke anabhiratasaññā, aṭṭhikasaññā, puḷavakasaññā<sup>2</sup>, vinīlakasaññā, vicchiddakasaññā, uddhumātakasaññā.

Imā kho bhikkhave dasa saññā bhāvitā bahulikatā mahapphalā honti mahānisamsā amatogadhā amatapariyosānā ti.

## LVIII.

1. Sace bhikkhave aññatitthiyā paribbajakā evaṃ puccheyyūṃ 'kimmūlaka āvuso sabbe dhammā, kimsambhavā sabbe dhammā, kimsamudayā sabbe dhammā, kimsamosaraṇā sabbe dhammā, kimpamukhā sabbe dhammā, kiṃādhipateyyā<sup>3</sup> sabbe dhammā, kiṃ-uttarā sabbe dhammā, kimsārā sabbe dhammā, kiṃ-ogadhā<sup>4</sup> sabbe<sup>4</sup> dhammā<sup>4</sup>, kimpariyosānā sabbe dhammā' ti: evaṃ puṭṭhā tumhe bhikkhave tesam aññatitthiyānam paribbajakānam kinti vyākareyyāthā<sup>5</sup> ti? 'Bhagavaṃmūlakā no bhante dhammā Bhagavaṃnettikā Bhagavampaṭisaraṇā. Sādhū vata bhante Bhagavantam yeva paṭibhātu etassa bhāsitassa attho, Bhagavato sutvā bhikkhū dhāressanti' ti. Tena hi bhikkhave suṇātha sādhukam manasikarotha, bhāsissāmi ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: —

2. Sace bhikkhave aññatitthiyā paribbajakā evaṃ puccheyyūṃ 'kimmūlakā āvuso sabbe dhammā, kimsambhavā sabbe dhammā, kimsamudayā sabbe dhammā, kimsamosaraṇā

<sup>1</sup> M. Ph. paṭikula°

<sup>2</sup> T. pulavaka°; M. Ph. S. puluvaka°

<sup>3</sup> M. Ph. S. adhi° <sup>4</sup> omitted by T.

<sup>5</sup> M. °yyathā; T. vyākareyyathā.

sabbe dhammā, kimpamukhā sabbe dhammā, kimp-adhi-pateyyā<sup>1</sup> sabbe dhammā, kimp-uttarā sabbe dhammā, kimsārā sabbe dhammā, kimp-ogadhā sabbe dhammā, kimpariyosānā sabbe dhammā<sup>2</sup> ti: evaṃ puṭṭhā tumhe bhikkhave tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ vyākareyyātha<sup>3</sup>: 'chandaṃulakā āvuso sabbe dhammā, manasikārasambhavā sabbe dhammā, phassasamudayā sabbe dhammā, vedanā-samosaraṇā sabbe dhammā, samādhipamukhā sabbe dhammā, satādhipateyyā<sup>4</sup> sabbe dhammā, paññuttarā sabbe dhammā, vimuttisārā<sup>5</sup> sabbe<sup>6</sup> dhammā<sup>7</sup>, amatogadhā sabbe dhammā, nibbānapariyosānā sabbe dhammā ti.

Evaṃ puṭṭhā tumhe bhikkhave tesam aññatitthiyānaṃ paribbājakānaṃ evaṃ vyākareyyātha<sup>8</sup> ti.

### LIX.

1. Tasmā ti ha bhikkhave evaṃ sikkhitabbaṃ: —

2. Yathāpabbajjāparicitaṇ<sup>6</sup> ca no cittaṃ bhavissati, na c'<sup>7</sup> uppannā pāpakā akusalā dhammā cittaṃ pariyādāya ṭhassanti, aniccasaññāparicitaṇ ca no cittaṃ bhavissati, anattasaññāparicitaṇ<sup>8</sup> ca<sup>8</sup> no cittaṃ bhavissati, asubhasaññāparicitaṇ ca no cittaṃ bhavissati, ādinavaśāññāparicitaṇ ca no cittaṃ bhavissati, lokassa<sup>9</sup> samaṇ<sup>9</sup> ca visamaṇ ca ñatvā taṃ saññāparicitaṇ ca no cittaṃ bhavissati, lokassa sambhavaṇ ca vibhavaṇ ca ñatvā taṃ saññāparicitaṇ ca no cittaṃ bhavissati, lokassa samudayaṇ ca aṭṭhaṅgaṃ<sup>10</sup> ca ñatvā taṃ<sup>11</sup> saññāparicitaṇ ca no cittaṃ bhavissati, pahānasaññāparicitaṇ ca no cittaṃ bhavissati, virāgasaññāparicitaṇ<sup>11</sup> ca<sup>11</sup> no<sup>11</sup> cittaṃ<sup>11</sup> bhavissati<sup>11</sup>, nirodhasaññāparicitaṇ ca no cittaṃ bhavissati<sup>12</sup> ti.

<sup>1</sup> M. Ph. T. M<sub>7</sub>. S. adhi°      <sup>2</sup> T. vyākareyyatha.

<sup>3</sup> T. samādhi°; M<sub>7</sub> samanādhi°      <sup>4</sup> omitted by T. M<sub>7</sub>.

<sup>5</sup> M<sub>6</sub>. M<sub>7</sub>. °yyathā; T. vyākareyyathā.      <sup>6</sup> T. °tā.

<sup>7</sup> S. ca; omitted by M<sub>6</sub>.      <sup>8</sup> T. °taṃ; omits ca.

<sup>9</sup> T. lokañcassamaṇ (sic).

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub>. atthag° throughout.      <sup>11</sup> omitted by T.

<sup>12</sup> M<sub>7</sub> bhavissati, then anattasaññā° and so on, as before, repeating the whole sentence.

Evam hi vo bhikkhave sikkhitabbam.

3. Yato kho bhikkhave bhikkhuno yathāpabbajjāparicitañ<sup>1</sup> ca<sup>2</sup> cittaṃ<sup>3</sup> hoti, na c'<sup>3</sup> uppannā pāpakā akusalā dhammā cittaṃ pariyādāya tiṭṭhanti, anicca-saññāparicitañ ca cittaṃ hoti, anatta-saññāparicitañ ca cittaṃ hoti, asu-bhasa-saññāparicitañ<sup>4</sup> ca<sup>4</sup> cittaṃ<sup>4</sup> hoti<sup>4</sup>, ādinava-saññāparicitañ ca cittaṃ hoti, lokassa samañ ca visamañ ca ñatvā taṃ saññāparicitañ ca cittaṃ hoti, lokassa sambhavañ<sup>5</sup> ca vibhavañ ca natvā<sup>6</sup> taṃ saññāparicitañ ca cittaṃ hoti, lokassa samudayañ ca aṭṭhaṅgamañ ca ñatvā taṃ saññāparicitañ ca cittaṃ hoti, pahāna-saññāparicitañ<sup>4</sup> ca<sup>4</sup> cittaṃ<sup>4</sup> hoti<sup>4</sup>, virāga-saññāparicitañ ca cittaṃ hoti, nirodha-saññāparicitañ ca cittaṃ hoti.

Tassa dvinnam phalaṇam aññataram phalaṃ paṭikaṅkham<sup>7</sup>: diṭṭh' eva dhamme aññā, sati vā upādisese anāgāmitā ti.

## LX.

1. Ekam samayaṃ Bhagavā Sāvattiyaṃ viharati Jeta-vane Anāthapiṇḍikassa ārāme. Tena kho pana samayena āyasmā Girimānando<sup>8</sup> ābādhiko hoti dukkhito bāḥagilāno. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ<sup>4</sup> nisīdi<sup>4</sup>. Ekamantaṃ nisinnō kho āyasmā Ānando Bhagavantam etad avoca: —

2. Āyasmā bhante Girimānando ābādhiko hoti dukkhito bāḥagilāno, sādhu bhante Bhagavā yenāyasmā Girimānando ten' upasaṅkamatū anukampaṃ upādāyā ti.

Sace kho tvam Ānanda Girimānandassa bhikkhuno upasaṅkamitvā<sup>2</sup> dasa saññā bhāseyyāsi<sup>9</sup>, tñānaṃ kho pan' etaṃ vijjati, yaṃ Girimānandassa bhikkhuno dasa saññā sutvā so ābādhō tñānaso paṭipassambheyya. Katamā dasa?

<sup>1</sup> T. M<sub>6</sub> pabbajjā<sup>o</sup>    <sup>2</sup> omitted by M.

<sup>3</sup> S. ca; omitted by M<sub>6</sub>.    <sup>4</sup> omitted by T.

<sup>5</sup> T. bhavañ.    <sup>6</sup> omitted by S.    <sup>7</sup> M<sub>6</sub> °khā.

<sup>8</sup> Ph. Giri<sup>o</sup> and Giri<sup>o</sup>    <sup>9</sup> T. °yyasi.

3. Aniccasaññā, anattasaññā, asubhasaññā, ādinavaññā, pahānasaññā, virāgasaññā, nirodhasaññā, sabbaloke anabhīratasaññā, sabbasaṅkhāresu aniccasaññā<sup>1</sup>, ānāpānasati<sup>2</sup>. Katamā c' Ānanda aniccasaññā?

4. Idh' Ānanda bhikkhu araṇṇagato vā rukkhamaḷagato vā suññāgāragato vā iti paṭisaṅcikkhati 'rūpaṃ aniccaṃ, vedanā aniccā, saññā<sup>3</sup> aniccā<sup>3</sup>, saṅkhārā aniccā, viññāṇaṃ aniccaṃ' ti. Iti imesu pañcasu<sup>4</sup> upādānakkhandhesu aniccānupassī viharati. Ayam vuccat' Ānanda aniccasaññā. Katamā c' Ānanda anattasaññā?

5. Idh' Ānanda bhikkhu araṇṇagato vā rukkhamaḷagato vā suññāgāragato vā iti paṭisaṅcikkhati 'cakkhum<sup>6</sup> anattā, rūpaṃ<sup>7</sup> anattā, soṭaṃ anattā, saddā anattā<sup>3</sup>, ghāṇaṃ anattā, gandhā anattā, jivhā anattā, rasā anattā, kāyo anattā, phoṭṭhabbā anattā, mano anattā, dhammā anattā<sup>8</sup> ti. Iti<sup>3</sup> imesu chasu ajjhattikabāhiresu āyatanesu anattānupassī viharati. Ayam vuccat' Ānanda anattasaññā. Katamā c' Ānanda asubhasaññā?

6. Idh' Ānanda bhikkhu ima eva kāyaṃ uddhaṃ pādātālā<sup>9</sup> adho kesamatthakā tacapariyantam pūraṃ nānappakārassa asucino paccavekkhati 'atthi imasmim kāye kesā lomā nakhā dantā taco maṃsaṃ nhārū<sup>9</sup> atthi<sup>10</sup> atthimiñjaṃ<sup>11</sup> vakkam hadayaṃ yakanam kilomakam pihakam papphāsam<sup>12</sup> antam antagaṇaṃ udariyaṃ karisaṃ<sup>13</sup> pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā khelo<sup>14</sup> siṃghāṇikā lasikā muttan' ti. Iti imasmim kāye asubhānupassī viharati. Ayam vuccat' Ānanda asubhasaññā. Katamā c' Ānanda ādinavaññā?

7. Idh' Ānanda bhikkhu araṇṇagato vā rukkhamaḷagato vā suññāgāragato vā iti paṭisaṅcikkhati 'bahudukkho kho

<sup>1</sup> Ph. aniccā°; M. anicchā°      <sup>2</sup> Ph. ānāpāna°

<sup>3</sup> omitted by T.      <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> pañcas°.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> pe 'iti paṭi°      <sup>6</sup> M. Ph. cakkhu.

<sup>7</sup> M. rūpā.      <sup>8</sup> M. °lānaṃ.

<sup>9</sup> M. Ph. T. M<sub>6</sub> ru.      <sup>10</sup> M. Ph. T. M<sub>6</sub> atthi.

<sup>11</sup> M<sub>7</sub> °ñjā; M<sub>6</sub> atthimiñjā; T. atthimijjā.

<sup>12</sup> M. Ph. pabbāsam.      <sup>13</sup> Ph. T. M<sub>6</sub> kari°

<sup>14</sup> T. M<sub>6</sub>. M<sub>7</sub> khelo.

ayam kāyo bahu-ādinavo' ti<sup>1</sup>. Iti imasmim kāye vividhā ābādhā uppajjanti, seyyathidaṃ cakkhurogo sotarogo ghānarogo jivhārogo kāyaro go sīsarogo kaṇṇaro go mukharogo dantarogo<sup>2</sup> kāso sāso<sup>3</sup> pināso dāho<sup>4</sup> jaro kucchirogo mucchā pakkhandikā<sup>5</sup> sūlā<sup>6</sup> visūcikā<sup>7</sup> kuṭṭham gaṇḍo kilāso soso apamāro daddu kaṇḍu kacchu rakhasā<sup>8</sup> vitacchikā<sup>9</sup> lohitapittam<sup>10</sup> madhumeho amsā pilakā<sup>11</sup> bhagandalā pitta-samutṭhānā ābādhā semhasamutṭhānā ābādhā vātasamutṭhānā ābādhā sannipātikā ābādhā utupariṇāmaja<sup>12</sup> ābādhā visamaparihārajā ābādhā opakkamikā<sup>13</sup> ābādhā<sup>13</sup> kamma-vipākajā ābādhā sītam uṇham jighacchā pipāsā uccāro passāvo ti. Iti<sup>14</sup> imasmim kāye ādinavānupassī viharati. Ayam vuccat' Ānanda ādinavasaññā. Katamā c' Ānanda pahānasaññā?

8. Idh' Ānanda bhikkhu uppannam kāmavitakkam nādhivāseti pajahati vinodeti vyantīkaroti<sup>15</sup> anabhāvaṃ gameti, uppannam vyāpādavittakkam...<sup>16</sup> uppannam vihiṃsāvittakkam...<sup>16</sup> uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti vyantīkaroti anabhāvaṃ gameti. Ayam vuccat' Ānanda pahānasaññā. Katamā c' Ānanda virāgasaññā?

9. Idh' Ānanda bhikkhu araṇṇagato vā rukkhamaḷagato vā suñṇāgāragato vā iti paṭisañcikkhati 'etaṃ sātāṃ, etaṃ paṇītaṃ, yad idaṃ sabbasaṅkhārasamatho sabbupa-dhipaṭinissaggo taṇhakkhaya virāgo nibbāna' ti. Ayam vuccat' Ānanda virāgasaññā. Katamā c' Ānanda nirodhasaññā?

10. Idh' Ānanda bhikkhu araṇṇagato vā rukkhamaḷagato<sup>17</sup> vā suñṇāgāragato vā iti paṭisañcikkhati 'etaṃ sātāṃ,

<sup>1</sup> omitted by T.      <sup>2</sup> Ph. adds ottharogo.      <sup>3</sup> T. kāso.

<sup>4</sup> M. Ph. dāho.      <sup>5</sup> T. M<sub>7</sub> pakka°

<sup>6</sup> M. Ph. M<sub>6</sub>. S. sulā.      <sup>7</sup> M. Ph. M<sub>6</sub> visu°

<sup>8</sup> Ph. rakhassā; M. nakhasā.      <sup>9</sup> T. vikacchikā.

<sup>10</sup> M. Ph. S. lohitam pittam.      <sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> pilakā.

<sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub> °parināmajā.      <sup>13</sup> omitted by M<sub>6</sub>.

<sup>14</sup> omitted by Ph.

<sup>15</sup> M<sub>7</sub> vyanti°; T. M<sub>6</sub> byanti°; M. byantim ka°; Ph. byanti° throughout.      <sup>16</sup> M. Ph. S. in full.      <sup>17</sup> Ph. pa || iti.

etaṃ paṇitaṃ, yad idaṃ sabbasaṅkhārasamatho sabbu-padhipaṭṭhiṇissaggo taṇhakkhayo nirodho nibbāna' ti. Ayaṃ vuccat' Ānanda nirodhasaṅṇā. Katamā c' Ānanda sabba-loke anabhiratasaṅṇā<sup>1</sup>?

11. Idh' Ānanda bhikkhu ye loke upāyupādānā<sup>2</sup> cetaso adhiṭṭhānābhinivesānusayā, te pajahanto viramati<sup>3</sup> na upā-diyanto<sup>4</sup>. Ayaṃ vuccat' Ānanda sabbaloke anabhīrata-saṅṇā<sup>5</sup>. Katamā c' Ānanda sabbasaṅkhāresu aniccasaṅṇā<sup>6</sup>?

12. Idh' Ānanda bhikkhu sabbasaṅkhārehi<sup>6</sup> aṭṭiyati ha-rāyati jigucchati. Ayaṃ vuccat' Ānanda sabbasaṅkhāresu aniccasaṅṇā. Katamā c' Ānanda ānāpānasati<sup>7</sup>?

13. Idh' Ānanda bhikkhu araṇṇagato vā rukkhamaḷagato vā suṇṇāgāragato vā nisīdati pallaṅkaṃ ābhujitvā<sup>8</sup> ujum kāyaṃ paṇidhāya parimukhaṃ satim upaṭṭhapetvā. So sato<sup>9</sup> assasati, sato<sup>10</sup> passasati, diḡhaṃ vā assasanto 'diḡhaṃ assasāmi' ti pajānāti, diḡhaṃ vā passasanto<sup>11</sup> 'diḡhaṃ passasāmi' ti pajānāti, rassam vā assasanto 'rassam assa-sāmi' ti pajānāti, rassam vā passasanto 'rassam passasāmi' ti pajānāti, 'sabbakāyapaṭisaṃvedī assasissāmi' ti sikkhati<sup>12</sup>, 'sabbakāyapaṭisaṃvedī passasissāmi' ti sikkhati, 'passam-bhayaṃ kāyasaṅkhāraṃ assasissāmi' ti sikkhati, 'passam-bhayaṃ kāyasaṅkhāraṃ passasissāmi' ti sikkhati, 'pītipaṭi-saṃvedī assasissāmi' ti sikkhati, 'pītipaṭi-saṃvedī passa-sissāmi' ti sikkhati, 'sukhapāṭisaṃvedī assasissāmi' ti sik-khati, 'sukhapāṭisaṃvedī passasissāmi' ti sikkhati, 'citta-saṅkhārapaṭisaṃvedī assasissāmi' ti sikkhati, 'cittasaṅkhāra-paṭisaṃvedī passasissāmi' ti sikkhati, 'passambhayaṃ cittasaṅkhāraṃ assasissāmi' ti sikkhati, 'passambhayaṃ cittasaṅkhāraṃ passasissāmi' ti sikkhati, 'cittapaṭisaṃvedī assasissāmi' ti sikkhati, 'cittapaṭisaṃvedī passasissāmi' ti

<sup>1</sup> M. Ph. anabhirati°    <sup>2</sup> M. upāyu°; Ph. upādāyu°

<sup>3</sup> Ph. viharati.    <sup>4</sup> T. M<sub>6</sub> vupā°; M. anupā° for na upā°

<sup>5</sup> M. anicchā° throughout; Ph. aniccā°    <sup>6</sup> M. Ph. °resu.

<sup>7</sup> Ph. ānāpāna° always.    <sup>8</sup> M. ābhujitvā.

<sup>9</sup> omitted by M<sub>6</sub>.    <sup>10</sup> M. Ph. add 'va.

<sup>11</sup> T. continues: pe || rassam vā.

<sup>12</sup> T. continues: passambhayaṃ.

sikkhati, 'abhippamodayaṃ cittaṃ<sup>1</sup> assasissāmi' ti sikkhati 'abhippamodayaṃ cittaṃ passasissāmi' ti sikkhati, 'samādahaṃ<sup>2</sup> cittaṃ<sup>2</sup> . . . pe<sup>3</sup> . . . vimocayaṃ cittaṃ . . . pe<sup>4</sup> . . . aniccānupassī . . . pe<sup>4</sup> . . . virāgānupassī<sup>5</sup> . . . pe<sup>4</sup> . . . nirodhānupassī . . . pe<sup>4</sup> . . . paṭinissaggānupassī assasissāmi' ti sikkhati, 'paṭinissaggānupassī passasissāmi' ti sikkhati. Ayaṃ vuccat' Ānanda ānāpānasati.

14. Sace kho tvam Ānanda Girimānandassa bhikkhuno upasaṅkamitvā<sup>6</sup> imā dasa saṇṇā bhāseyyāsi<sup>7</sup>, tṇaṃ kho pan' etaṃ vijjati, yaṃ Girimānandassa bhikkhuno imā dasa saṇṇā sutvā so ābādho tṇāso paṭipassambheyyā<sup>8</sup> ti<sup>8</sup>.

15. Atha kho āyasmā Ānando Bhagavato santike imā dasa saṇṇā uggahetvā yenāyasmā Girimānando ten' upasaṅkami, upasaṅkamitvā āyasmato Girimānandassa imā dasa saṇṇā abhāsi. Atha kho āyasmato Girimānandassa imā<sup>9</sup> dasa saṇṇā sutvā so ābādho tṇāso paṭipassambhi, utṭhahi<sup>10</sup> cāyasmā<sup>11</sup> Girimānando tamhā ābādhā, tathā pahīno ca panāyasmato Girimānandassa so ābādho ahosi ti.

Sacittavaggo<sup>12</sup> chaṭṭho<sup>13</sup>.

Tass'<sup>14</sup> uddānaṃ:

Sacitta<sup>15</sup>-Sāriputtā<sup>16</sup> ca<sup>17</sup> tṇiti<sup>18</sup> ca samathena<sup>19</sup> ca Parihānā<sup>20</sup> ca<sup>21</sup> dve saṇṇā mūlā<sup>22</sup> pabbajitā<sup>23</sup> Giri<sup>24</sup> ti<sup>25</sup>.

<sup>1</sup> Ph. S. *continue*: samādahaṃ cittaṃ; M. *has* la, *then* samādahaṃ cittaṃ; M<sub>6</sub> *has* asamādahaṃ cittaṃ assasissāmi ti *instead of* abhippamodayaṃ cittaṃ passasissāmi ti.

<sup>2</sup> *omitted by* T. M<sub>7</sub>.

<sup>3</sup> M. la; *omitted by* Ph. T. S.; M<sub>6</sub> passasissāmi ti sikkhati.

<sup>4</sup> M. la; *omitted by* Ph. S. <sup>5</sup> *omitted by* M<sub>6</sub>.

<sup>6</sup> *omitted by* M. <sup>7</sup> T. 'yyasi. <sup>8</sup> T. 'yyati.

<sup>9</sup> *omitted by* M. Ph. <sup>10</sup> M. Ph. M<sub>7</sub>. S. vu<sup>o</sup>

<sup>11</sup> T. ca āy<sup>o</sup>; S. āy<sup>o</sup> <sup>12</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> vaggo.

<sup>13</sup> M. Ph. S. paṭhamo. <sup>14</sup> M. tassa.

<sup>15</sup> M<sub>6</sub> 'ttam; M. Ph. 'ttañ ca; T. M<sub>7</sub> citta.

<sup>16</sup> M. 'putta; Ph. 'puttam. <sup>17</sup> *only in* S.

<sup>18</sup> Ph. tṇiti; M. dhiti. <sup>19</sup> T. sacetana; M<sub>7</sub> sathena.

<sup>20</sup> M. Ph. 'no; T. 'nam; M<sub>6</sub> 'na. <sup>21</sup> *omitted by* T. M<sub>6</sub>. M<sub>7</sub>. S.

<sup>22</sup> T. M<sub>7</sub> samulā; M<sub>6</sub> samula. <sup>23</sup> M. Ph. M<sub>7</sub> 'tam.

<sup>24</sup> T. M<sub>6</sub>. M<sub>7</sub> Giro; S. pabbajitābhādho. <sup>25</sup> *omitted by* S.

## LXI.

1. Purimā bhikkhave koṭi na paññāyati avijjāya 'ito pubbe avijjā nāhosi<sup>1</sup>, atha pacchā sambhavi'<sup>2</sup> ti, evaṃ<sup>3</sup> c'etam<sup>3</sup> bhikkhave vuccati<sup>4</sup>. Atha ca pana paññāyati 'idappaccayā avijjā' ti. Avijjam p'aham<sup>5</sup> bhikkhave sāhāram vadāmi, no anāhāram. Ko cāhāro avijjāya? Pañca nīvaranā ti 'ssa vacaniyam. Panca p'aham bhikkhave nīvarane sāhāre vadāmi, no anāhāre. Ko cāhāro pañcannam nīvaranānam? Tīpi duccharitāni ti 'ssa vacaniyam. Tīpi p'aham bhikkhave duccharitāni sāhārāni<sup>6</sup> vadāmi, no anāhārāni. Ko cāhāro tiṇṇam duccharitānam? Indriyāsamvarō<sup>7</sup> ti 'ssa vacaniyam. Indriyāsamvaram p'aham bhikkhave sāhāram vadāmi, no anāhāram. Ko cāhāro indriyāsamvarassa? Asatāsampajaññan<sup>8</sup> ti 'ssa vacaniyam. Asatāsampajaññam<sup>9</sup> p'aham bhikkhave sāhāram vadāmi, no anāhāram. Ko cāhāro asatāsampajaññassa? Ayonisomanasikāro ti 'ssa vacaniyam. Ayonisomanasikāram p'aham bhikkhave sāhāram vadāmi, no anāhāram. Ko cāhāro ayonisomanasikārassa? Assaddhiyan<sup>10</sup> ti 'ssa vacaniyam. Assaddhiyam p'aham bhikkhave sāhāram vadāmi, no anāhāram. Ko cāhāro assaddhiyassa? Asaddhammasavanam<sup>11</sup> ti 'ssa vacaniyam. Asaddhammasavanam p'aham bhikkhave sāhāram vadāmi, no anāhāram. Ko cāhāro asaddhammasavanassa? Asappurisasamsevo ti 'ssa vacaniyam.

2. Iti kho bhikkhave asappurisasamsevo paripūro asaddhammasavanam paripūreti, asaddhammasavanam paripūram assaddhiyam paripūreti, assaddhiyam paripūram ayonisomanasikāram paripūreti, ayonisomanasikāro paripūro asatāsampajaññam paripūreti, asatāsampajaññam paripūram

<sup>1</sup> T. M<sub>7</sub> na hosi; M<sub>6</sub> hoti. <sup>2</sup> M. Ph. samabho

<sup>3</sup> T. evam eva kho tam. <sup>4</sup> Ph. na hoti.

<sup>5</sup> M. Ph. pāham throughout. <sup>6</sup> T. M<sub>7</sub> insert evam.

<sup>7</sup> M. M<sub>6</sub>. indriya-asam<sup>o</sup>; T. M<sub>7</sub> indriyasamv<sup>o</sup> throughout.

<sup>8</sup> T. assatā<sup>o</sup> <sup>9</sup> T. āsatā<sup>o</sup> <sup>10</sup> M. Ph. asa<sup>o</sup> throughout.

<sup>11</sup> S. 'ossavanam throughout.



indriyāsamvaram paripūreti, indriyāsamvaro paripūro tīṇi duccaritāni paripūreti, tīṇi duccaritāni paripūrāni pañca nīvaraṇe paripūrenti, pañca nīvaraṇā paripūrā avijjam paripūrenti.

Evam etissā avijjāya āhāro hoti, evaṇ ca pāripūri.

3. Seyyathā pi bhikkhave upari pabbate thullaphusitake deve vassante deve<sup>1</sup> galagalāyante<sup>2</sup> tam udakam yathā-ninnaṃ pavattamānaṃ pabbatakandarapadarasākhā<sup>3</sup> paripūreti, pabbatakandarapadarasākhā paripūrā kussubbhe<sup>4</sup> paripūrenti, kussubbhā<sup>4</sup> paripūrā mahāsobbhe<sup>5</sup> paripūrenti, mahāsobbhā<sup>6</sup> paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddam<sup>7</sup> sāgaram paripūrenti; evam etassa mahāsamuddassa<sup>8</sup> sāgarassa āhāro hoti, evaṇ ca pāripūri: evam eva kho bhikkhave asappurisasamsevo paripūro asaddhammasavanam paripūreti, asaddhammasavanam paripūram assaddhiyam paripūreti, assaddhiyam paripūram ayonisomanasikāram paripūreti, ayonisomanasikāro paripūro asatā-sampajaññaṃ paripūreti, asatā-sampajaññaṃ paripūram indriyāsamvaram paripūreti, indriyāsamvaro paripūro tīṇi duccaritāni paripūreti, tīṇi duccaritāni paripūrāni pañca nīvaraṇe paripūrenti, pañca nīvaraṇā paripūrā avijjam paripūrenti.

Evam etissā avijjāya āhāro hoti, evaṇ ca pāripūri.

4. Vijjāvimuttim<sup>9</sup> p'aham bhikkhave sāhāram vadāmi, no anāhāram. Ko cāhāro vijjāvimuttiyā? Satta bojjhaṅgā ti 'ssa vacaniyam. Satta p'aham bhikkhave bojjhaṅge sāhāre vadāmi, no anāhāre. Ko cāhāro sattannaṃ bojjhaṅgānam? Cattāro satipaṭṭhānā ti 'ssa vacaniyam. Cattāro p'aham bhikkhave satipaṭṭhāne sāhāre vadāmi, no anāhāre. Ko cāhāro catunnaṃ satipaṭṭhānānam? Tīṇi sucaritāni

<sup>1</sup> omitted by M. Ph.; S. gala°; M<sub>7</sub> galaga°

<sup>2</sup> Ph. °sākham.

<sup>3</sup> M<sub>6</sub> kusumbhe; S. kussubbhe; M. Ph. kusumbhe.

<sup>4</sup> M<sub>6</sub> kusumbhā; S. kusubbhā; M. Ph. kusumbhā.

<sup>5</sup> M. Ph. °sumbhe. <sup>6</sup> M. Ph. °sumbhā.

<sup>7</sup> M. T. M<sub>7</sub> samuddam; Ph. samudda.

<sup>8</sup> Ph. °samudda; omitted by T. M<sub>6</sub> M<sub>7</sub>.

<sup>9</sup> T. °ttam.

ti 'ssa vacaniyam. Tīṇi p'aham bhikkhave sucaritāni sāhārāni vadāmi, no anāhārāni. Ko cāhāro tiṇṇaṃ sucaritānam? Indriyasamvaro ti 'ssa vacaniyam. Indriyasamvaram p'aham bhikkhave sāhāram vadāmi, no anāhāram. Ko cāhāro indriyasamvarassa? Satisampajaññaṃ ti 'ssa vacaniyam. Satisampajaññaṃ p'aham bhikkhave sāhāram vadāmi, no anāhāram. Ko cāhāro satisampajañṇassa? Yonisomanasikāro ti 'ssa vacaniyam. Yonisomanasikāram p'aham bhikkhave sāhāram vadāmi, no anāhāram. Ko cāhāro yonisomanasikārassa? Saddhā ti 'ssa vacaniyam. Saddham p'aham bhikkhave sāhāram vadāmi, no anāhāram. Ko cāhāro saddhāya? Saddhammasavanam ti 'ssa vacaniyam. Saddhammasavanam p'aham bhikkhave sāhāram vadāmi, no anāhāram. Ko cāhāro saddhammasavanassa? Sappurisasamsevo ti 'ssa vacaniyam.

5. Iti kho bhikkhave sappurisasamsevo paripūro saddhammasavanam paripūreti, saddhammasavanam paripūram saddham paripūreti, saddhā paripūrā yonisomanasikāram paripūreti, yonisomanasikāro paripūro satisampajaññaṃ paripūreti, satisampajaññaṃ paripūram indriyasamvaram paripūreti, indriyasamvaro paripūro tīṇi sucaritāni paripūreti, tīṇi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūrenti, cattāro satipaṭṭhānā paripūrā satta bojjhaṅge paripūrenti, satta bojjhaṅgā paripūrā vijjāvimuttiṃ paripūrenti.

Evam etissā vijjāvimuttiyā āhāro hoti, evaṃ ca paripūri.

6. Seyyathā pi bhikkhave upari pabbate thullaphusitake deve vassante deve galagalāyante<sup>1</sup> tam<sup>2</sup> udakam yathāninnam pavattamānam pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kussubbhe<sup>3</sup> paripūrenti, kussubbhā<sup>4</sup> paripūrā mahāsobbhe<sup>5</sup> paripūrenti, mahāsobbhā<sup>6</sup> paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā

<sup>1</sup> omitted by M. Ph.; S. gala°; M., galaga° and so always.

<sup>2</sup> omitted by T. M<sub>7</sub>.

<sup>3</sup> M. Ph. kusumbhe; T. kassubbhe; S. kusubbhe.

<sup>4</sup> M. Ph. kusumbhā; T. kassubbhā; S. kusubbhā.

<sup>5</sup> M. Ph. °sumbhe.

<sup>6</sup> M. Ph. °sumbhā.

mahāsamuddaṃ<sup>1</sup> sāgaram paripūrenti; evaṃ etassa mahāsamuddassa<sup>2</sup> sāgarassa<sup>3</sup> āhāro hoti, evañ ca pāripūri: evaṃ eva kho bhikkhave sappurisasamsevo paripūro sadhammasavanam paripūreti, saddhammasavanam paripūram saddham paripūreti, saddhā paripūrā yonisomanasikāram paripūreti, yonisomanasikāro paripūro satisampajaññam paripūreti, satisampajaññam paripūram indriyasamvaram paripūreti, indriyasamvaro paripūro tīṇi sucaritāni paripūreti, tīṇi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūrenti, cattāro satipaṭṭhānā paripūrā satta bojjhaṅge paripūrenti, satta bojjhaṅgā paripūrā vijjāvimuttiṃ paripūrenti.

Evaṃ etissā vijjāvimuttiyā āhāro hoti, evañ ca pāripūri ti.

## LXII.

1. Purimā bhikkhave koṭi na paññāyati bhavataṇhāya 'ito pubbe bhavataṇhā nāhosi<sup>4</sup>, atha pacchā sambhavi'<sup>5</sup> ti, evañ c'etaṃ bhikkhave vuccati. Atha ca pana paññāyati 'idappaccayā bhavataṇhā' ti. Bhavataṇham p'ahaṃ bhikkhave sāhāram vadāmi, no anāhāram. Ko cāhāro bhavataṇhāya? Avijjā ti 'ssa vacaniyam. Avijjam p'ahaṃ bhikkhave sāhāram vadāmi, no anāhāram. Ko cāhāro avijjāya? Pañca nivaranaṃ ti 'ssa vacaniyam. Pañca p'ahaṃ bhikkhave nivarane<sup>6</sup> sāhāre vadāmi, no anāhāre. Ko cāhāro pañcannaṃ nivaranaṇam? Tīṇi duccharitāni ti 'ssa vacaniyam. Tīṇi p'ahaṃ bhikkhave duccharitāni sāhārāni vadāmi, no anāhārāni. Ko cāhāro tīṇaṃ duccharitānaṃ? Indriyāsamvaro ti 'ssa vacaniyam. Indriyāsamvaram p'ahaṃ bhikkhave sāhāram vadāmi, no anāhāram. Ko cāhāro indriyāsamvarassa? Asatāsampajaññan ti 'ssa vacaniyam. Asatāsampajaññam p'ahaṃ bhikkhave sāhāram vadāmi, no

<sup>1</sup> M. T. M<sub>7</sub> samuddaṃ; Ph. M<sub>6</sub> samudda.

<sup>2</sup> Ph. mahāsamudda. <sup>3</sup> omitted by M<sub>7</sub>.

<sup>4</sup> T. na hoti; M<sub>7</sub> na hosi. <sup>5</sup> M. Ph. samabho

<sup>6</sup> M. Ph. S. put nī° after pañca.

anāhāram. Ko cāhāro asatāsampajañña<sup>1</sup>ssa? Ayonisomanasikāro ti 'ssa vacaniyam. Ayonisomanasikāram p'aham bhikkhave sāhāram vadāmi, no anāhāram. Ko cāhāro ayonisomanasikārassa? Assaddhiyam ti 'ssa vacaniyam. Assaddhiyam p'aham bhikkhave sāhāram vadāmi, no anāhāram. Ko cāhāro assaddhiyassa? Asaddhammasavanam ti 'ssa vacaniyam. Asaddhammasavanam p'aham bhikkhave sāhāram vadāmi, no anāhāram. Ko cāhāro asaddhammasavanassa? Asappurisasamsevo ti 'ssa vacaniyam.

2. Iti kho bhikkhave asappurisasamsevo paripūro asaddhammasavanam paripūreti, asaddhammasavanam paripūram assaddhiyam paripūreti, assaddhiyam paripūram ayonisomanasikāram paripūreti, ayonisomanasikāro paripūro asatāsampajañnam paripūreti, asatāsampajañnam paripūram indriyāsamvaram paripūreti, indriyāsamvaro paripūro tīni duccharitāni paripūreti, tīni duccharitāni paripūrāni pañca nīvaraṇe paripūrenti, pañca nīvaraṇā paripūrā avijjam paripūrenti, avijjā paripūrā bhavataṇham paripūreti.

Evam etissā<sup>1</sup> bhavataṇhāya āhāro hoti, evaṇ ca pāripūri.

3. Seyyathā pi bhikkhave upari pabbate thullaphusitake deve vassante deve galagalāyante tam udakam yathāninnam pavattamānam pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kussubbhe<sup>2</sup> paripūrenti, kussubbhā<sup>3</sup> paripūrā mahāsobbhe<sup>4</sup> paripūrenti, mahāsobbhā<sup>5</sup> paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddam<sup>6</sup> sāgaram paripūrenti; evam etassa mahāsamuddassa<sup>7</sup> sāgarassa āhāro hoti, evaṇ ca pāripūri: evam eva kko bhikkhave asappurisasamsevo paripūro asaddhammasavanam paripūreti, asaddhammasavanam paripūram

<sup>1</sup> M<sub>6</sub> etissāya; Ph. etassā; T. M<sub>7</sub> etassa.

<sup>2</sup> M. Ph. kusumbhe; S. kusubbhe.

<sup>3</sup> M. Ph. kusumbhā; S. kusubbhā.

<sup>4</sup> M. Ph. °sumbhe; S. °kusubbhe.

<sup>5</sup> M. Ph. °sumbhā; S. °kusubbhā.

<sup>6</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> samuddam.

<sup>7</sup> Ph. °samudda.

assaddhiyaṃ paripūreti, assaddhiyaṃ paripūraṃ ayoniso-manasikāraṃ paripūreti, ayonisomanasikāro paripūro asatāsampajaññaṃ paripūreti, asatāsampajaññaṃ paripūraṃ indriyaśaṃvaram paripūreti, indriyaśaṃvaro paripūro tiṇi duccaritāni paripūreti, tiṇi duccaritāni paripūrāni pañca nīvarane paripūrenti, pañca nīvaranā paripūrā avijjaṃ paripūrenti, avijjā paripūrā bhavataṇhaṃ paripūreti.

Evam etissā bhavataṇhāya āhāro hoti, evaṇ ca pāripūri.

4. Vijjāvimuttim p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro vijjāvimuttiyā? Satta bojjhaṅgā ti 'ssa vacaniyaṃ. Satta p'ahaṃ bhikkhave bojjhaṅge sāhāre vadāmi, no anāhāre. Ko cāhāro sattannaṃ bojjhaṅgānaṃ? Cattāro satipaṭṭhānā ti 'ssa vacaniyaṃ. Cattāro p'ahaṃ bhikkhave satipaṭṭhāne sāhāre vadāmi, no anāhāre. Ko cāhāro catunnaṃ satipaṭṭhānānaṃ? Tiṇi sucaritāni ti 'ssa vacaniyaṃ. Tiṇi p'ahaṃ bhikkhave sucaritāni sāhārāni vadāmi, no anāhārāni. Ko cāhāro tiṇṇaṃ sucaritānaṃ? Indriyaśaṃvaro ti 'ssa vacaniyaṃ. Indriyaśaṃvaram p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro indriyaśaṃvarassa? Satisampajaññaṃ ti 'ssa vacaniyaṃ. Satisampajaññaṃ p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro satisampajaññaṃssa? Yonisomanasikāro ti 'ssa vacaniyaṃ. Yonisomanasikāraṃ p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro yonisomanasikāraṃssa? Saddhā ti 'ssa vacaniyaṃ. Saddham p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro saddhāya? Saddhammasavanam ti 'ssa vacaniyaṃ. Saddhammasavanam p'ahaṃ bhikkhave sāhāraṃ vadāmi, no anāhāraṃ. Ko cāhāro saddhammasavanassa? Sappurisasamsevo ti 'ssa vacaniyaṃ.

5. Iti kho bhikkhave sappurisasamsevo paripūro sad-dhammasavanam paripūreti, saddhammasavanam paripūraṃ saddham paripūreti, saddhā paripūrā yonisomanasikāraṃ paripūreti, yonisomanasikāro paripūro satisampajaññaṃ paripūreti, satisampajaññaṃ paripūraṃ indriyaśaṃvaram paripūreti, indriyaśaṃvaro paripūro tiṇi sucaritāni paripūreti, tiṇi sucaritāni paripūrāni cattāro satipaṭṭhāne paripūrenti, cattāro satipaṭṭhānā paripūrā satta bojjhaṅge

paripūrenti, satta bojjaṅgā paripūrā vijjāvimuttiṃ paripūrenti.

Evam etissā vijjāvimuttiyā āhāro hoti, evañ ca pāripūri.

6. Seyyathā pi bhikkhave upari pabbate thullaphusitake deve vassante deve galagalāyante tam udakam yathāninnam pavattamānam<sup>1</sup> pabbatakandarapadarasākhā paripūreti, pabbatakandarapadarasākhā paripūrā kussubbhe<sup>2</sup> paripūrenti, kussubbhā<sup>3</sup> paripūrā mahāsobbhe<sup>4</sup> paripūrenti, mahāsobbhā<sup>5</sup> paripūrā kunnadiyo paripūrenti, kunnadiyo paripūrā mahānadiyo paripūrenti, mahānadiyo paripūrā mahāsamuddam<sup>6</sup> sāgaram paripūrenti; evam etassa mahāsamuddassa sāgarassa āhāro hoti, evañ ca pāripūri: evam eva kho bhikkhave sappurisasamsevo paripūro saddhammasavanam paripūreti<sup>7</sup>, saddhammasavanam paripūram saddham paripūreti, saddhā paripūrā yonisomanasikāram paripūreti, yonisomanasikāro paripūro satisampajaññam paripūreti, satisampajaññam paripūram indriyasamvaram paripūreti, indriyasamvaro paripūro tiṇi sucariṭāni paripūreti, tiṇi sucariṭāni paripūrāni cattāro satipaṭṭhāne paripūreti, cattāro satipaṭṭhānā paripūrā satta bojjaṅge paripūrenti, satta bojjaṅgā paripūrā vijjāvimuttiṃ paripūrenti.

Evam etissā vijjāvimuttiyā āhāro hoti, evañ ca pāripūri ti.

### LXIII.

1. Ye keci bhikkhave mayi niṭṭhaṅgatā<sup>8</sup>, sabbe te diṭṭhisampannā. Tesam<sup>9</sup> diṭṭhisampannānam<sup>9</sup> pañcannam<sup>10</sup> idha niṭṭhā, pañcannam idha vihāya niṭṭhā. Katamesam pañcannam idha niṭṭhā?

<sup>1</sup> M. *continues*: pa || evam etassa mahāsamuddassa.

<sup>2</sup> Ph. kusumbhe; S. kusubbhe.

<sup>3</sup> Ph. kusumbhā; S. kusubbhā.

<sup>4</sup> Ph. °sumbhe; S. °kusubbhe.

<sup>5</sup> Ph. °sumbhā; S. °kusubbhā. <sup>6</sup> Ph. T. samuddam.

<sup>7</sup> M. *continues*: pa || Evam etissā.

<sup>8</sup> S. niṭṭham gatā; T. M<sub>6</sub>. M<sub>7</sub>, niṭṭhagatā throughout.

<sup>9</sup> omitted by S.

<sup>10</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>; M<sub>6</sub> omits also idha niṭṭhā.

2. Sattakkhattuparamassa<sup>1</sup>, kolamkolassa, ekabijissa, sakadāgāmissa, yo ca diṭṭh' eva dhamme arahā: imesaṃ pañcannaṃ idha niṭṭhā. Katamesaṃ pañcannaṃ idha vihāya niṭṭhā?

3. Antarāparinibbāyissa, upahaccaparinibbāyissa, asaṅkhāraparinibbāyissa<sup>2</sup>, sasaṅkhāraparinibbāyissa, uddham-sotassa akanīṭṭhagāmino: imesaṃ pañcannaṃ idha vihāya niṭṭhā.

Ye keci bhikkhave mayi niṭṭhaṅgatā, sabbe te diṭṭhi-sampannā. Tesāṃ diṭṭhisampannānaṃ imesaṃ pañcannaṃ idha niṭṭhā, imesaṃ pañcannaṃ idha vihāya niṭṭhā ti.

### LXIV<sup>3</sup>.

1. Ye keci bhikkhave mayi aveccappasannā, sabbe te sotāpannā. Tesāṃ sotāpannānaṃ pañcannaṃ idha niṭṭhā, pañcannaṃ idha<sup>4</sup> vihāya<sup>4</sup> niṭṭhā<sup>4</sup>. Katamesaṃ<sup>4</sup> pañcannaṃ<sup>4</sup> idha niṭṭhā?

2. Sattakkhattuparamassa, kolamkolassa, ekabijissa, sakadāgāmissa, yo ca diṭṭh' eva dhamme arahā: imesaṃ pañcannaṃ idha<sup>5</sup> niṭṭhā<sup>5</sup>. Katamesaṃ<sup>5</sup> pañcannaṃ<sup>5</sup> idha vihāya niṭṭhā?

3. Antarāparinibbāyissa, upahaccaparinibbāyissa, asaṅkhāraparinibbāyissa, sasaṅkhāraparinibbāyissa<sup>6</sup>, uddham-sotassa akanīṭṭhagāmino<sup>7</sup>: imesaṃ pañcannaṃ idha vihāya niṭṭhā.

Ye keci bhikkhave mayi aveccappasannā, sabbe te sotāpannā. Tesāṃ sotāpannānaṃ imesaṃ pañcannaṃ idha niṭṭhā, imesaṃ pañcannaṃ idha vihāya niṭṭhā ti.

### LXV.

1. Ekam samayaṃ āyasmā Śāriputto Magadhesu viharati Nālakagāmake<sup>8</sup>. Atha kho Sāmaṇḍakāni<sup>9</sup> paribbājako

<sup>1</sup> S. 'ottum para° always. <sup>2</sup> T. samkh°

<sup>3</sup> is wanting in Ph. <sup>4</sup> omitted by M<sub>6</sub>.

<sup>5</sup> omitted by M<sub>7</sub>. <sup>6</sup> omitted by T. <sup>7</sup> T. aganiṭṭhā°

<sup>8</sup> T. M<sub>7</sub> Nālagāmake; M<sub>6</sub> nāma gāmake. <sup>9</sup> Ph. Sāmaṇḍako.

yenāyasmā Sāriputto ten' upasaṅkami, upasaṅkamitvā āyasmatā Sāriputtena saddhiṃ sammodi<sup>1</sup>, sammodaniyaṃ kathaṃ sārāṇiyaṃ<sup>2</sup> vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Sāmaṇḍakāni<sup>3</sup> paribbājako āyasmantaṃ Sāriputtaṃ etad avoca 'kin nu kho āvuso Sāriputta sukhaṃ kiṃ<sup>4</sup> dukkhaṃ' ti?

2. Abhinibbatti kho āvuso dukkhā, anabhinibbatti sukhā.

Abhinibbattiya āvuso sati idaṃ dukkhaṃ paṭikaṅkhaṃ: sitaṃ uṇhaṃ jighacchā pipāsā uccāro passāvo aggisamphasso daṇḍasamphasso satthasamphasso<sup>5</sup> ñāti pi naṃ<sup>6</sup> mittā pi<sup>7</sup> saṅgama samāgama rosentī<sup>8</sup>.

Abhinibbattiya āvuso sati idaṃ dukkhaṃ paṭikaṅkhaṃ.

3. Anabhinibbattiya<sup>9</sup> āvuso sati idaṃ sukhaṃ<sup>10</sup> paṭikaṅkhaṃ: na sitaṃ na uṇhaṃ na jighacchā na pipāsā na uccāro na passāvo na aggisamphasso na daṇḍasamphasso na<sup>11</sup> satthasamphasso<sup>5</sup> ñāti pi naṃ<sup>6</sup> mittā pi<sup>7</sup> saṅgama samāgama na rosentī.

Anabhinibbattiya<sup>12</sup> āvuso sati idaṃ sukhaṃ<sup>13</sup> paṭikaṅkhaṃ ti.

## LXVI.

1. Ekaṃ samayaṃ āyasmā Sāriputto Magadhesu viharati Nālakagāmake<sup>14</sup>. Atha kho Sāmaṇḍakāni paribbājako yenāyasmā Sāriputto ten' upasaṅkami, upasaṅkamitvā āyasmatā Sāriputtena saddhiṃ sammodi . . . pe<sup>15</sup> . . . Ekamantaṃ nisinno kho Sāmaṇḍakāni<sup>16</sup> paribbājako āyas-

<sup>1</sup> omitted by T. M<sub>7</sub>.

<sup>2</sup> M. Ph. sārā° throughout.

<sup>3</sup> Ph. Sāmaṇḍako.

<sup>4</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>5</sup> M. T. M<sub>6</sub> satta°

<sup>6</sup> omitted by M. Ph.

<sup>7</sup> M<sub>6</sub> adds naṃ.

<sup>8</sup> T. dukkhenti rosemaṅgarāyenti na, and it omits the following phrase; M<sub>6</sub>. M<sub>7</sub> have dukkhaṃ ti rosentī.

<sup>9</sup> M<sub>6</sub> abhi° <sup>10</sup> T. M<sub>7</sub> dukkhaṃ.

<sup>11</sup> omitted by M<sub>6</sub>; M. T. satta°

<sup>12</sup> M<sub>6</sub>. M<sub>7</sub> na anabhi°; T. na danabhi° (sic).

<sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub> dukkhaṃ.

<sup>14</sup> T. M<sub>6</sub>. M<sub>7</sub> Nālakagāmake.

<sup>15</sup> M. Ph. S. in full.

<sup>16</sup> Ph. °kā.



mantam Sāriputtam etad avoca 'kin nu kho āvuso Sāriputta imasmim dhammavinaye sukham kim dukkhan' ti?

2. Anabhirati kho āvuso imasmim dhammavinaye<sup>1</sup> dukkhā, akhirati sukkhā.

Anabhiratiyā āvuso sati idam dukkham pāṭikaṅkham: gacchanto pi sukham sātā nādhigacchati, t̥hito pi . . . nisinno pi . . . sayāno<sup>2</sup> pi . . . gāmagato pi . . . araṇṇa-gato<sup>3</sup> pi<sup>3</sup> . . . rukkhamaḷagato<sup>3</sup> pi<sup>3</sup> . . . suñṇāgāragato pi . . . abbhokāsagato pi . . . bhikkhumajjhagato pi sukham sātā nādhigacchati.

Anabhiratiyā āvuso sati idam dukkham pāṭikaṅkham.

3. Abhiratiyā<sup>4</sup> āvuso sati idam sukham pāṭikaṅkham: gacchanto pi sukham sātā adhigacchati<sup>5</sup>, t̥hito pi . . . nisinno pi . . . sayāno pi . . . gāmagato pi . . . araṇṇa-gato pi . . . rukkhamaḷagato pi . . . suñṇāgāragato pi . . . abbhokāsagato pi . . . bhikkhumajjhagato pi sukham sātā adhigacchati.

Abhiratiyā āvuso sati idam sukham pāṭikaṅkhan ti.

## LXVII.

1. Ekam samayaṃ Bhagavā Kosalesu cārikaṃ caramāno mahatā bhikkhusaṅghena saddhim<sup>6</sup> yena Naḷakapāṇaṃ<sup>7</sup> nāma Kosalānaṃ nigamo tad avasari. Tatra sudam Bhagavā Naḷakapāṇe<sup>7</sup> viharati Palāsavane. Tena kho pana samayena Bhagavā tadah' uposathe bhikkhusaṅghaparivuto nisinno hoti. Atha kho Bhagavā bahu-d-eva rattim bhikkhū<sup>8</sup> dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā tuṇhībhūtaṃ tuṇhībhūtaṃ<sup>9</sup> bhikkhusaṅghaṃ anuviloketvā āyasmantaṃ Sāriputtaṃ āmantesi 'vigata-thīnamiddho kho Sāriputta bhikkhusaṅgho, paṭibhātu taṃ<sup>10</sup>

<sup>1</sup> Ph. vinaye. <sup>2</sup> M<sub>6</sub> sāno.

<sup>3</sup> omitted by T. M<sub>7</sub>. <sup>4</sup> T. M<sub>7</sub> anabhi<sup>o</sup>

<sup>5</sup> T. gacchati; M<sub>7</sub> nādhī<sup>o</sup> adhi<sup>o</sup> <sup>6</sup> omitted by T.

<sup>7</sup> M<sub>6</sub>. M<sub>7</sub> Naḷ<sup>o</sup>; T. Nālaka<sup>o</sup>

<sup>8</sup> M. Ph. bhikkhūnaṃ. <sup>9</sup> omitted by M<sub>6</sub>. M<sub>7</sub>.

<sup>10</sup> T. naṃ; M<sub>6</sub> paṭibhannaṃ for paṭi<sup>o</sup> taṃ.

Sāriputta bhikkhūnaṃ dhammikathā<sup>1</sup>; piṭṭhi me āgilāyati<sup>2</sup>, tam ahaṃ āyamiṣṣāmi<sup>3</sup> ti. 'Evam bhante' ti kho āyasmā Sāriputto Bhagavato paccassosi. Atha kho Bhagavā catu-guṇaṃ<sup>3</sup> saṃghāṭiṃ paññāpetvā dakkhiṇena passena siha-seyyaṃ kappesi, pāde pādaṃ accādhāya sato sampajāno utthānasaññaṃ manasikarivā.

2. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: — Āvuso bhikkhavo<sup>4</sup> ti. Āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā Sāriputto etad avoca:—

3. Yassa kassaci āvuso saddhā natthi kusalesu dhammesu, hiri natthi . . . ottappaṃ natthi . . . viriyaṃ natthi . . . paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni<sup>5</sup> yeva paṭikaṅkhā kusalesu dhammesu no vuddhi<sup>6</sup>. Seyyathā pi āvuso kālapakkhe<sup>7</sup> candassa yā ratti vā divaso vā āgacchati, hāyat<sup>8</sup> eva vaṇṇena, hāyati maṇḍalena, hāyati ābhāya, hāyati ārohaparipāhena: evam eva kho āvuso yassa kassaci saddhā natthi kusalesu dhammesu, hiri natthi . . . ottappaṃ natthi . . . viriyaṃ natthi . . . paññā natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni<sup>5</sup> yeva paṭikaṅkhā kusalesu dhammesu no vuddhi<sup>6</sup>. Assaddho purisapuggalo ti āvuso parihānam etaṃ, ahiriko purisapuggalo ti āvuso parihānam etaṃ, anottappī purisapuggalo ti āvuso parihānam etaṃ, kusito purisapuggalo ti āvuso parihānam etaṃ, duppañño purisapuggalo ti āvuso parihānam etaṃ, kodhano<sup>8</sup> purisapuggalo ti āvuso parihānam etaṃ, upanāhi purisapuggalo ti āvuso parihānam etaṃ, pāpiccho purisapuggalo ti āvuso parihānam etaṃ, pāpamitto purisapuggalo ti āvuso parihānam etaṃ, micchādītṭhiko purisapuggalo ti āvuso parihānam etaṃ.

4. Yassa kassaci āvuso saddhā atthi kusalesu dhammesu, hiri atthi . . .<sup>9</sup> ottappaṃ atthi . . . viriyaṃ atthi . . .

<sup>1</sup> M<sub>6</sub> dhamma°; M<sub>7</sub> dhammiya k°    <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> agi°

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> catugguṇaṃ.    <sup>4</sup> M. °ve.

<sup>5</sup> S. parihāni.    <sup>6</sup> S. vuddhi.

<sup>7</sup> M. S. kāla°; M<sub>6</sub> °pakkhe 'va.

<sup>8</sup> missing in T. down to Yassa kassaci.

<sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> pe.

paññā atthi kusalessu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi<sup>1</sup> yeva pāṭikaṅkhā kusalessu dhammesu no parihāni<sup>2</sup>. Seyyathā pi āvuso juṇhapakkhe<sup>3</sup> candassa yā ratti vā divaso vā āgacchati, vaḍḍhat' eva vaṇṇena, vaḍḍhati maṇḍalena, vaḍḍhati ābhāya, vaḍḍhati ārohapariṇāhena: evam eva kho āvuso yassa kassaci saddhā atthi kusalessu dhammesu, hiri atthi . . . ottappam atthi . . . viriyam atthi . . . paññā atthi kusalessu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi<sup>4</sup> yeva pāṭikaṅkhā kusalessu dhammesu no parihāni<sup>5</sup>. Saddho purisapuggalo ti āvuso aparihānam etaṃ, hirimā purisapuggalo ti āvuso aparihānam etaṃ, ottappi purisapuggalo ti āvuso aparihānam etaṃ, āradhaviṇṇa purisapuggalo ti āvuso aparihānam etaṃ, paññavā purisapuggalo ti āvuso aparihānam etaṃ, akkodhano purisapuggalo ti āvuso aparihānam etaṃ, anupanāhi purisapuggalo ti āvuso aparihānam etaṃ, appiccho purisapuggalo ti āvuso aparihānam etaṃ, kalyāṇamitto purisapuggalo ti āvuso aparihānam etaṃ, sammādiṭṭhiko purisapuggalo ti āvuso aparihānam etaṃ ti<sup>6</sup>.

5. Atha kho Bhagavā paccuṭṭhāya<sup>7</sup> āyasmantaṃ Sāriputtaṃ āmantesi: —

Sādhu sādhu<sup>8</sup> Sāriputta, yassa kassaci Sāriputta saddhā natthi kusalessu dhammesu, hiri natthi . . . ottappam natthi . . . viriyam natthi . . . paññā natthi kusalessu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni yeva pāṭikaṅkhā kusalessu dhammesu no vuddhi<sup>9</sup>. Seyyathā pi Sāriputta kālapakkhe<sup>10</sup> candassa yā ratti vā divaso vā āgacchati, hāyat' eva vaṇṇena, hāyati maṇḍalena, hāyati ābhāya, hāyati ārohapariṇāhena: evam eva kho Sāriputta yassa kassaci saddhā natthi kusalessu dhammesu . . . pe<sup>11</sup> . . . paññā natthi kusalessu dhammesu, tassa<sup>12</sup> yā ratti vā divaso

<sup>1</sup> S. vuddhi. <sup>2</sup> M. Ph. S. pari°

<sup>3</sup> T. puṇha° <sup>4</sup> S. vuddhi; M. Ph. pāripuri.

<sup>5</sup> S. pari° throughout; M. Ph. pari° and pari°

<sup>6</sup> omitted by S. <sup>7</sup> T. paccupatthāya. <sup>8</sup> omitted by M.,

<sup>9</sup> S. vuddhi throughout. <sup>10</sup> M. Ph. S. kāla°

<sup>11</sup> M. la; Ph. pa. <sup>12</sup> S. pe || Assaddho; Ph. Assaddho; M. tassa yā r° vā di° vā | la | no vuddhi.

vā āgacchati, hāni yeva pāṭikaṅkhā kusalesu dhammesu no vuddhi. Assaddho purisapuggalo ti Sāriputta pari-hānam etaṃ, ahiriko . . . anottappī . . . kusīto . . . dup-paṇṇo . . . kodhano . . . upanāhi . . . pāpiccho . . . pā-pamitto . . . micchādītṭhiko purisapuggalo ti Sāriputta parihānam etaṃ. Yassa kassaci Sāriputta saddhā atthi kusalesu dhammesu, hiri atthi . . . ottappam atthi . . . viriyam atthi . . . paṇṇā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni. Seyyathā pi Sāriputta juṇhapakkhe<sup>1</sup> candassa yā ratti vā divaso vā āgacchati, vaḍḍhat<sup>2</sup> eva vaṇṇena, vaḍḍhati maṇḍalena, vaḍḍhati ābhāya, vaḍḍhati ārohapariṇāhena: evam eva kho Sāriputta yassa kassaci saddhā atthi kusalesu dhammesu, hiri atthi . . . ottappam atthi . . . viriyam atthi . . . paṇṇā atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva pāṭikaṅkhā kusalesu dhammesu no parihāni. Saddho purisapuggalo ti Sāriputta aparihānam etaṃ, hiri-mā . . . ottappī<sup>2</sup> . . . āraddhaviriyo . . . paṇṇavā . . . akkodhano . . . anupanāhi . . . appiccho . . . kalyāṇamitto . . . sammādītṭhiko purisapuggalo ti Sāriputta aparihānam etan ti.

## LXVIII.

1. Ekam samayaṃ Bhagavā Nalakapāne<sup>3</sup> viharati Palā-savane. Tena kho pana samayena Bhagavā tadah' upo-sathe bhikkhusaṅghaparivuto nisinno hoti. Atha kho Bhagavā bahu-d-eva<sup>4</sup> rattim<sup>5</sup> bhikkhū<sup>6</sup> dhammiyā kathāya sandassetvā samādapetvā samuttejetvā sampahamsetvā tuṇhībūtāṃ tuṇhībūtāṃ<sup>7</sup> bhikkhusaṅghaṃ anuvinoketvā āyasmantaṃ Sāriputtaṃ āmantesi 'vigatathīnaniddho kho Sāriputta bhikkhusaṅgho, paṭibhātu<sup>8</sup> taṃ Sāriputta bhik-

<sup>1</sup> T. punna°      <sup>2</sup> Ph. *continues*: pe || sammādītṭhiko.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> Nalaka°      <sup>4</sup> omitted by T.

<sup>5</sup> M. rattī.      <sup>6</sup> Ph. bhikkhūnaṃ.

<sup>7</sup> omitted by Ph. T. M<sub>7</sub>.      <sup>8</sup> T. pari°

khūnaṃ dhammikathā; piṭṭhi me āgilāyati, tam ahaṃ āyaṃissāmi' ti. 'Evaṃ bhante' ti kho āyasmā Sāriputto Bhagavato paccassosi. Atha kho Bhagavā catugūṇa<sup>1</sup> saṃghātiṃ paññāpetvā dakkhiṇena<sup>2</sup> passena sihaseyyaṃ kappesi pāde pādaṃ accādhāya sato sampajāno uṭṭhāna-saṇṇaṃ manasikarivā.

2. Tatra kho āyasmā Sāriputto bhikkhū āmantesi<sup>3</sup>: — Āvuso bhikkhavo<sup>4</sup> ti. Āvuso ti kho te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā Sāriputto etad avoca: —

3. Yassa kassaci āvuso saddhā natthi kusalesu dhammesu, hiri natthi... ottappaṃ natthi... viriyaṃ natthi... sotāva-dhānaṃ natthi... dhammadhāraṇā natthi... atthupaparikkhā natthi... dhammānudhammapaṭipatti natthi... appamādo natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni<sup>5</sup> yeva paṭikaṅkhā kusalesu dhammesu no vuddhi. Seyyathā pi āvuso kālapakkhe<sup>6</sup> candassa yā ratti vā divaso vā āgacchati, hāyat' eva vaṇṇena, hāyati maṇḍalena, hāyati ābhāya, hāyati ārohapariṇāhena: evaṃ eva kho āvuso yassa kassaci saddhā natthi kusalesu dhammesu, hiri natthi... ottappaṃ natthi... viriyaṃ natthi... paññā natthi... sotāva-dhānaṃ<sup>7</sup> natthi<sup>7</sup>... dhammadhāraṇā natthi... atthupaparikkhā natthi... dhammānudhammapaṭipatti natthi<sup>8</sup>... appamādo natthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni yeva paṭikaṅkhā kusalesu dhammesu no vuddhi.

4. Yassa kassaci āvuso saddhā atthi kusalesu dhammesu, hiri atthi... ottappaṃ atthi... viriyaṃ atthi... paññā atthi... sotāva-dhānaṃ atthi... dhammadhāraṇā atthi... atthupaparikkhā atthi... dhammānudhammapaṭipatti atthi... appamādo atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva paṭikaṅkhā kusalesu dhammesu no parihāni. Seyyathā pi āvuso

<sup>1</sup> T. catugūṇaṃ; M<sub>6</sub>. M<sub>7</sub> catugūṇaṃ.

<sup>2</sup> T. pada° <sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> continue: Yassa kassaci.

<sup>4</sup> M. °ve. <sup>5</sup> M. Ph. parihāni.

<sup>6</sup> M. S. kāla° <sup>7</sup> omitted by Ph.

<sup>8</sup> T. M<sub>7</sub> add avadhānaṃ natthi.

junhapakkhe candassa yā ratti vā divaso vā āgacchati, vadḍhat' eva vaṇṇena, vadḍhati maṇḍalena, vadḍhati ābhāya, vadḍhati ārohapariṇāhena: evam eva kho āvuso yassa kassaci saddhā atthi kusalessu dhammesu<sup>1</sup>, hiri atthi . . . ottappam atthi . . . viriyam atthi . . . paññā atthi . . . sotāvadhānam atthi . . . dhammadhāraṇā atthi . . . atthupaparikkhā atthi . . . dhammānudhammapaṭipatti atthi . . . appamādo atthi kusalessu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva pāṭikaṅkhā kusalessu dhammesu no parihāni ti.

5. Atha kho Bhagavā paccuṭṭhāya āyasmantaṃ Sāriputtaṃ āmantesi: —

Sādhu sādhu Sāriputta, yassa kassaci Sāriputta saddhā natthi kusalessu dhammesu, hiri natthi . . . ottappam natthi . . . viriyam natthi . . . paññā natthi . . . sotāvadhānam natthi . . . dhammadhāraṇā natthi . . . atthupaparikkhā natthi . . . dhammānudhammapaṭipatti natthi . . . appamādo natthi kusalessu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni yeva pāṭikaṅkhā kusalessu dhammesu no vuddhi. Seyyathā pi Sāriputta kālapakkhe<sup>2</sup> candassa yā ratti vā divaso vā āgacchati, hāyat' eva vaṇṇena, hāyati maṇḍalena, hāyati ābhāya, hāyati ārohapariṇāhena: evam eva kho Sāriputta yassa kassaci saddhā natthi kusalessu dhammesu . . . pe<sup>3</sup> . . . appamādo natthi kusalessu dhammesu, tassa yā ratti vā divaso vā āgacchati, hāni yeva pāṭikaṅkhā kusalessu dhammesu no vuddhi. Yassa kassaci Sāriputta saddhā atthi kusalessu dhammesu, hiri atthi . . . ottappam atthi . . . viriyam atthi . . . sotāvadhānam atthi . . . dhammadhāraṇā atthi . . . atthupaparikkhā atthi . . . dhammānudhammapaṭipatti atthi . . . appamādo atthi kusalessu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva pāṭikaṅkhā kusalessu dhammesu no parihāni. Seyyathā pi Sāriputta junhapakkhe candassa yā ratti vā divaso vā āgacchati, vadḍhat' eva

<sup>1</sup> M. *continues*: pa | appamādo.

<sup>2</sup> M. S. kāla°      <sup>3</sup> M. Ph. pa.

vannena, vaḍḍhati maṇḍalena, vaḍḍhati ābhāya, vaḍḍhati ārohapariṇāhena: evam eva kho Sāriputta yassa kassaci saddhā atthi kusalesu dhammesu . . . pe<sup>1</sup> . . . appamādo atthi kusalesu dhammesu, tassa yā ratti vā divaso vā āgacchati, vuddhi yeva paṭikaṅkhā kusalesu dhammesu no parihāni ti.

## LXIX.

1. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jeta-vane Anāthapiṇḍikassa ārāme. Tena kho pana samayena sambahulā bhikkhū pacchābhattaṃ piṇḍapātapaṭikkantā upaṭṭhānasālāyaṃ sannisinnā sannipatitā anekavihitam tiracchānakatham anuyuttā viharanti, seyyathidaṃ rājakatham corakatham mahāmatṭakatham senākatham bhayakatham yuddhakatham annakatham pānakatham vatthakatham sayanakatham mālākatham gandhakatham nātikatham yānakatham gāmakatham nigamakatham nagarakatham janapadakatham itthikatham<sup>2</sup> sūrakatham<sup>3</sup> visikhākatham kumbhaṭṭhānakatham pubbaṇḍakatham nānattakatham lokakkhāyikaṃ samuddakkhāyikaṃ<sup>4</sup> iti bhavābhavakatham iti<sup>4</sup> vā<sup>4</sup> ti<sup>4</sup>.

2. Atha kho Bhagavā sāyaṇhasamayaṃ paṭisallānā vutthito yen' upaṭṭhānasālā ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Nisajja kho Bhagavā bhikkhū āmantesi 'kāya nu 'ttha bhikkhave etarahi kathāya sannisinnā, kā ca pana vo antarākathā vippakatā's ti? 'Idha mayam bhante pacchābhattaṃ piṇḍapātapaṭikkantā upaṭṭhānasālāyaṃ sannisinnā sannipatitā anekavihitam tiracchānakatham anuyuttā viharāma, seyyathidaṃ rājakatham corakatham . . . pe<sup>6</sup> . . . iti bhavābhavakatham iti vā' ti. 'Na kho pan' etaṃ<sup>7</sup> bhikkhave tumhākaṃ patirūpaṃ

<sup>1</sup> M. la; Ph. pa.      <sup>2</sup> M. Ph. *add* purisakatham.

<sup>3</sup> M. Ph. surā°      <sup>4</sup> *omitted by* M<sub>6</sub>.

<sup>5</sup> M. T. M<sub>6</sub>. M<sub>7</sub> °kathā.      <sup>6</sup> M. Ph. pa.

<sup>7</sup> T. M<sub>6</sub> tam *instead of* pan' etaṃ.

kulaputtānaṃ saddhā<sup>1</sup> agāraśmā anagāriyaṃ pabbajitānaṃ, yaṃ tumhe anekavihiṭṭaṃ tiracchānakathāṃ anuyuttā vihareyyātha<sup>2</sup>, seyyathidaṃ rājakathāṃ corakathāṃ mahā-mattakathāṃ senākathāṃ bhayakathāṃ yuddhakathāṃ annakathāṃ pānakathāṃ vatthakathāṃ sayanakathāṃ mālākathāṃ gandhakathāṃ nātikathāṃ yānakathāṃ gāma-kathāṃ nigamakathāṃ nagarakathāṃ janapadakathāṃ itthi-kathāṃ<sup>3</sup> sūrakathāṃ<sup>4</sup> visikhākathāṃ kumbhaṭṭhānakathāṃ pubbapetakathāṃ nānattakathāṃ lokakkhāyikaṃ samud-dakkhāyikaṃ iti bhavābhavakathāṃ iti vā. Dasa yimāni<sup>5</sup> bhikkhave kathāvatthūni. Katamāni dasa?

3. Appicchakathā<sup>6</sup> santuṭṭhikathā pavivekakathā<sup>7</sup> asaṃ-saggakathā viriyārambhakathā sīlakathā samādhikathā paññākathā vimuttikathā vimuttiāpadassanakathā.

Imāni kho bhikkhave dasa kathāvatthūni.

4. Imesaṃ ce tumhe bhikkhave dasannaṃ kathāvatthū-naṃ<sup>8</sup> upādāyupādāya<sup>9</sup> kathāṃ<sup>10</sup> katheyyātha<sup>11</sup>, imesaṃ pi candimasuriyānaṃ evaṃmahiddhikānaṃ evaṃmahānubhā-vānaṃ tejasā tejaṃ<sup>12</sup> pariyādiyeyyātha<sup>2</sup>, ko pana vādo aññatitthiyānaṃ<sup>13</sup> paribbājakānaṃ<sup>14</sup> ti.

## LXX<sup>14</sup>.

1. Dasa yimāni bhikkhave pāsaṃsāni<sup>15</sup> ṭhānāni. Kata-māni dasa?

<sup>1</sup> M. saddhāya; omitted by M<sub>6</sub>.    <sup>2</sup> T. °yyatha.

<sup>3</sup> M. adds purisakathāṃ.    <sup>4</sup> M. Ph. surā°

<sup>5</sup> T. M<sub>7</sub> imāni.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> have seyyathidaṃ before appiccha°

<sup>7</sup> T. dviveka°    <sup>8</sup> T. °nā.    <sup>9</sup> T. upādāya.

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> kathā.

<sup>11</sup> M<sub>6</sub>. M<sub>7</sub> bhāseyyātha; T. bhāseyyatha.    <sup>12</sup> M<sub>6</sub> tejasā.

<sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub> add samaṇabrāhmaṇānaṃ.

<sup>14</sup> M. Ph. S. repeat the introductory phrases as in LXIX, putting pe (M. la; Ph. pa) after mahāmattakathāṃ; M. Ph. have ti after iti vā and continue: Dasa yimāni, whereas S. repeats also the other phrases, also here putting pe after corakathāṃ in the first place and after rājakathāṃ at the repetition.    <sup>15</sup> T. pa° and pā°



2. Idha bhikkhave bhikkhu attanā ca appiccho hoti appicchakathaṇ ca bhikkhūnaṃ kattā hoti. Appiccho<sup>1</sup> bhikkhu appicchakathaṇ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ ṭhānaṃ. Attanā ca santuṭṭho hoti santuṭṭhikathaṇ ca bhikkhūnaṃ kattā hoti. Santuṭṭho bhikkhu santuṭṭhikathaṇ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ ṭhānaṃ. Attanā ca pavivitto hoti pavivekakathaṇ ca bhikkhūnaṃ kattā hoti. Pavivitto bhikkhu pavivekakathaṇ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ ṭhānaṃ. Attanā ca asaṃsaṭṭho hoti asaṃsaggakathaṇ<sup>2</sup> ca bhikkhūnaṃ kattā hoti. Asaṃsaṭṭho bhikkhu asaṃsaggakathaṇ<sup>2</sup> ca bhikkhūnaṃ kattā ti pāsamsam etaṃ ṭhānaṃ. Attanā ca āradhaviṛiyo hoti viṛiyārambhakathaṇ ca bhikkhūnaṃ kattā hoti. Āradhaviṛiyo bhikkhu viṛiyārambhakathaṇ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ ṭhānaṃ. Attanā ca silasampanno hoti silasampadākathaṇ ca bhikkhūnaṃ kattā hoti. Silasampanno bhikkhu silasampadākathaṇ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ ṭhānaṃ. Attanā ca samādhisampanno hoti samādhisampadākathaṇ ca bhikkhūnaṃ kattā hoti. Samādhisampanno bhikkhu samādhisampadākathaṇ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ ṭhānaṃ. Attanā ca paññāsampanno hoti paññāsampadākathaṇ ca bhikkhūnaṃ kattā hoti. Paññāsampanno bhikkhu paññāsampadākathaṇ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ ṭhānaṃ. Attanā ca vimuttisampanno hoti vimuttisampadākathaṇ ca bhikkhūnaṃ kattā hoti. Vimuttisampanno bhikkhu vimuttisampadākathaṇ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ ṭhānaṃ. Attanā ca vimuttiñāṇadassanasampanno hoti vimuttiñāṇadassanasampadākathaṇ ca bhikkhūnaṃ kattā hoti. Vimuttiñāṇadassanasampanno bhikkhu vimuttiñāṇadassanasampadākathaṇ ca bhikkhūnaṃ kattā ti pāsamsam etaṃ ṭhānaṃ.

Imāni kho bhikkhave dasa pāsamsāni ṭhānāni ti.

Yamakavaggo<sup>3</sup> sattamo<sup>4</sup>.

Tatr'<sup>5</sup> uddānaṃ:

<sup>1</sup> S. adds ca, and so in every similar case.

<sup>2</sup> M. Ph. S. asaṃsaṭṭha°      <sup>3</sup> Ph. Vaggo.

<sup>4</sup> M. Ph. S. dutiyo.      <sup>5</sup> S. tass'.

Avijjā taṇhā niṭṭhā ca avecca<sup>1</sup> dve sukhāni ca  
Nalākapaṇe<sup>2</sup> dve vuttā<sup>3</sup> kathāvatthu<sup>4</sup> apare dve<sup>5</sup> ti<sup>6</sup>.

## LXXI.

1. Ekam samayaṃ Bhagavā Sāvattiyaṃ viharati Jeta-vane Anāthapiṇḍikassa ārāme. Tatra kho Bhagavā bhikkhū āmantesi: — Bhikkhavo ti. Bhadante<sup>7</sup> ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: —

2. Sampannasilā bhikkhave viharatha<sup>8</sup> sampannapāti-mokkhā, pātimokkhasaṃvarasaṃvutā viharatha ācāragoca-rasampannā, anumattesu<sup>9</sup> vajjesu bhayadassāvino<sup>10</sup> samā-dāya sikkhatha sikkhāpadesu. Ākaṅkheyya ce bhikkhave bhikkhu 'sabrahmacāriṇaṃ piyo c'assaṃ manāpo ca<sup>11</sup> garu ca bhāvaniyo cā' ti, silesvev' assa paripūrakāri<sup>12</sup> ajjhataṃ cetosamatham anuyutto anirākatajjhāno<sup>13</sup> vipassanāya sam-annāgato brūhetā suññāgārānaṃ. Ākaṅkheyya ce bhikkhave bhikkhu 'lābhī assaṃ cīvarapiṇḍapātasenāsanagilānapaccaya-bhesajjaparikkhārānaṃ' ti, silesvev' assa paripūrakāri ajjhataṃ cetosamatham anuyutto anirākatajjhāno vipassa-nāya samannāgato brūhetā suññāgārānaṃ. Ākaṅkheyya ce bhikkhave bhikkhu 'yesāhaṃ paribhuñjāmi cīvarapiṇḍa-pātasenāsanagilānapaccaya-bhesajjaparikkhārānaṃ, tesam te<sup>14</sup> kārā mahapphalā assu mahānisamsā' ti, silesvev' assa . . . pe<sup>15</sup> . . . brūhetā suññāgārānaṃ. Ākaṅkheyya ce

<sup>1</sup> M<sub>6</sub>. M<sub>7</sub> ave.

<sup>2</sup> S. °nena; T. kampana; M<sub>7</sub> kampena; M<sub>6</sub> katame pana.

<sup>3</sup> M<sub>7</sub> vutta; S. ca. <sup>4</sup> T. vatthukathā; T. M<sub>6</sub>. M<sub>7</sub> kathā.

<sup>5</sup> M. Ph. duve. <sup>6</sup> omitted by S.

<sup>7</sup> M. Ph. bhaddante. <sup>8</sup> M<sub>6</sub> vihareyyātha.

<sup>9</sup> S. aṇu° <sup>10</sup> S. °vī.

<sup>11</sup> omitted by Ph. <sup>12</sup> M<sub>7</sub>. S. paripūri° always.

<sup>13</sup> M. Ph. °tājhāno; M<sub>6</sub> °tājāno throughout; T. °tājhāno.

<sup>14</sup> Ph. vo. <sup>15</sup> M. Ph. pa; omitted by S.

bhikkhave bhikkhu 'ye 'me' petā nāṭisalohitā kalakata<sup>2</sup> pasannacittā<sup>3</sup> anussaranti, tesam tam mahapphalam assa mahānisamsan' ti, silesvev' assa<sup>4</sup> . . . pe<sup>5</sup> . . . brūhetā suññāgārānam. Ākaṅkheyya ce bhikkhave bhikkhu 'santuttho assam itaritaracivarapiṇḍapātasenāsanagilānapaccayabhesajjaparikkhārenā' ti, silesvev' assa . . . pe<sup>5</sup> . . . brūhetā suññāgārānam. Ākaṅkheyya ce bhikkhave bhikkhu 'khamo assam sītassa uṇhassa jighacchāya<sup>6</sup> pipāsāya ḍam-samakasavātātapasirimsapasamphassānam<sup>7</sup> duruttānam durāgatānam vacanapathānam uppannānam sārīrikānam vedanānam dukkhānam tippānam<sup>8</sup> kharānam<sup>9</sup> kaṭukānam asātānam<sup>9</sup> amanāpānam pāṇaharānam adhvāsakajātiko<sup>10</sup> assan' ti, silesvev' assa . . . pe<sup>11</sup> . . . brūhetā suññāgārānam. Ākaṅkheyya ce bhikkhave bhikkhu 'aratiratisaho<sup>12</sup> assam, na ca maṃ aratirati<sup>13</sup> saheyya, uppannam aratiratiṃ<sup>14</sup> abhibhuyya abhibhuyya<sup>15</sup> vihareyyan' ti, silesvev' assa . . . pe<sup>16</sup> . . . brūhetā suññāgārānam. Ākaṅkheyya ce bhikkhave bhikkhu 'bhayabheravasaho assam, na ca maṃ bhayabheravo saheyya, uppannam bhayabheravaṃ abhibhuyya abhibhuyya<sup>1</sup> vihareyyan' ti, silesvev' assa . . . pe<sup>11</sup> . . . brūhetā suññāgārānam. Ākaṅkheyya ce bhikkhave bhikkhu 'catunnam jhānānam abhicetasikānam<sup>17</sup> diṭṭha-dhammasukhavihārānam nikāmalābhi assam akicchālābhi akasiralābhi' ti, silesvev' assa . . . pe<sup>18</sup> . . . brūhetā suññāgārānam. Ākaṅkheyya ce bhikkhave bhikkhu 'āsavānam khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva

<sup>1</sup> omitted by S.    <sup>2</sup> M. Ph. kalāṅkata.

<sup>3</sup> T. paṣannā cittam.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> add paripūrakārī; M<sub>7</sub> omits pe.

<sup>5</sup> M. Ph. pa; omitted by S.    <sup>6</sup> M<sub>7</sub> di°

<sup>7</sup> M<sub>7</sub> °sirina°; M. °sarisaṇḍa°; Ph. °sarisaṇḍa°

<sup>8</sup> M. tibbānam.    <sup>9</sup> T. M<sub>7</sub> asa°; S. sā°

<sup>10</sup> T. °vāsika°; M<sub>6</sub> °vāsika°

<sup>11</sup> M. la; Ph. pa; omitted by T. M<sub>6</sub>. M<sub>7</sub>. S.

<sup>12</sup> Ph. aratisaho.    <sup>13</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> arati.

<sup>14</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> aratiṃ.    <sup>15</sup> omitted by T. M<sub>7</sub>. S.

<sup>16</sup> M. la; Ph. pa; omitted by S.    <sup>17</sup> S. abhi°

<sup>18</sup> M. la; Ph. pa; omitted by M<sub>6</sub>. S.

dhamme sayam abhiññā sacchikatvā upasampajja vihareyyan'<sup>1</sup> ti, sīlesev' assa paripūrakārī ajjhataṃ cetosamatham anu-yutto anirākatajjhāno vipassanāya samannāgato brūhetā suññāgārānaṃ.

Sampannasīlā bhikkhave viharatha sampannapātimokkhā, pātimokkhasaṃvarasaṃvutā viharatha ācāragocarasampannā, anumattesu<sup>1</sup> vajjesu bhayadassāvino<sup>2</sup> samādāya sikkhatha sikkhāpadesū ti iti yan taṃ vuttaṃ<sup>3</sup>, idam etaṃ paṭicca vuttan ti.

## LXXII.

1. Ekam samayaṃ Bhagavā Vesāliyaṃ viharati Mahāvane Kūṭāgārasālāyaṃ sambahulehi abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ āyasmatā ca Cālena<sup>4</sup> āyasmatā ca Upacālena<sup>4</sup> āyasmatā ca Kakkaṭena<sup>5</sup> āyasmatā ca Kaḷimbhena<sup>6</sup> āyasmatā ca Nikaṭena<sup>7</sup> āyasmatā ca Kaṭissahena<sup>8</sup> aññehi ca abhiññātehi abhiññātehi therehi sāvakehi saddhiṃ.

2. Tena kho pana samayena sambahulā abhiññātā abhiññātā Licchavi bhadrehi<sup>9</sup> bhadrehi<sup>9</sup> yānehi carapurāya<sup>10</sup> uccāsaddā mahāsaddā Mahāvanam ajjhogāhanti Bhagavantam dassanāya. Atha kho tesam āyasmantānam etad ahosi 'ime kho sambahulā abhiññātā abhiññātā Licchavi bhadrehi<sup>9</sup> bhadrehi<sup>9</sup> yānehi carapurāya<sup>11</sup> uccāsaddā mahāsaddā Mahāvanam ajjhogāhanti Bhagavantam dassanāya; saddakaṇṭakā kho pana jhānā<sup>12</sup> vuttā<sup>12</sup> Bhagavatā; yan nūna mayaṃ yena Gosīṅgasālavanadāyo<sup>13</sup>

<sup>1</sup> S. aṇu°    <sup>2</sup> S. °vī.    <sup>3</sup> M<sub>6</sub> vuttan ti (end). -

<sup>4</sup> S. Pā° and Upapā° throughout.

<sup>5</sup> M. Ph. Kukkuṭ° throughout.

<sup>6</sup> T. M<sub>7</sub> Kaṭ° throughout; M<sub>6</sub> Kalimmena.

<sup>7</sup> T. M<sub>7</sub> Kaṭena.    <sup>8</sup> T. Kaṭimsasahena; M<sub>6</sub> Kaṭimsahena.

<sup>9</sup> T. M<sub>6</sub> bhaddehi.

<sup>10</sup> M. Ph. parapurāya; M<sub>6</sub> capurāya; S. paramparāya throughout.

<sup>11</sup> T. ne carapurapurāya (sic).

<sup>12</sup> T. jhānapattā; M<sub>7</sub> jhānaputtā.    <sup>13</sup> T. °dayo.

ten' upasaṅkameyyāma, tattha mayam appasaddā appakiṇṇā<sup>1</sup> phāsu vihareyyāma' ti.

3. Atha kho te āyasmanto<sup>2</sup> yena Gosīṅgasālavanadāyo ten' upasaṅkamimsu. Tattha te āyasmanto appasaddā appakiṇṇā phāsu viharanti. Atha kho Bhagavā bhikkhū āmantesi 'kaḥam nu kho bhikkhave Cālo, kaḥam Upacālo, kaḥam Kakkāṭo, kaḥam Kaḷimbho, kaḥam Nikāṭo<sup>3</sup>, kaḥam Kaṭissaho<sup>4</sup>, kaḥam nu kho te bhikkhave therā sāvakā gata' ti? 'Idha bhante tesam āyasmantānam etad ahoṣi: ime kho sambahulā abhiññātā abhiññātā Licchavi bhadrehi<sup>5</sup> bhadrehi<sup>5</sup> yānehi carapurāya uccāsaddā mahāsaddā Mahāvanam ajjhogāhanti Bhagavantam dassanāya; saddakaṇṭakā kho pana<sup>6</sup> jhānā vuttā<sup>7</sup> Bhagavatā; yan nūna mayam yena Gosīṅgasālavanadāya ten' upasaṅkameyyāma<sup>8</sup>, tattha mayam appasaddā<sup>9</sup> appakiṇṇā phāsu vihareyyāma<sup>8</sup> ti. Atha kho te<sup>10</sup> bhante āyasmanto yena Gosīṅgasālavanadāyo ten' upasaṅkamimsu. Tattha te āyasmanto appasaddā appakiṇṇā phāsu viharanti' ti.

4. Sādhu sādhu bhikkhave. Yathā te<sup>11</sup> mahāsāvakā sammā vyākaramānā<sup>12</sup> vyākareyyum. Saddakaṇṭakā hi bhikkhave jhānā vuttā mayā. Dasa yime bhikkhave kaṇṭakā. Katame dasa?

5. Pavivekārāmassa saṅgaṇikārāmatā kaṇṭako. Asubhanimittānuyogaṃ<sup>13</sup> anuyuttassa subhanimittānuyogo<sup>14</sup> kaṇṭako. Indriyesu guttadvārassa visūkadassanam kaṇṭako. Brahmācariyassa mātuḡāmapavicāro<sup>15</sup> kaṇṭako. Paṭha-

<sup>1</sup> M. Ph. appā° *throughout*.

<sup>2</sup> M. *inserts* la, Ph. pa.

<sup>3</sup> Ph. Nigāṭo; T. M., *omit* kaḥam Ni°

<sup>4</sup> M., Kali° <sup>5</sup> T. M., bhaddehi.

<sup>6</sup> *omitted by* M. S.

<sup>7</sup> T. vuttā. <sup>8</sup> T. °yyama.

<sup>9</sup> *omitted by* T. <sup>10</sup> *omitted by* S.

<sup>11</sup> M., bhante; T. M., bhante 'va.

<sup>12</sup> M. byākamonā (*sic*); Ph. byākaraṇam.

<sup>13</sup> T. °nimittayogaṃ.

<sup>14</sup> T. subhayoganimittānuyogā.

<sup>15</sup> M. Ph. °gāmupavicāro; S. °upacāro.

massa jhānassa<sup>1</sup> saddo kaṇṭako. Dutiyassa jhānassa vitakkavicārā kaṇṭako<sup>2</sup>. Tatiyassa<sup>3</sup> jhānassa pīti kaṇṭako<sup>4</sup>. Catutthassa jhānassa assāsapassāsā kaṇṭako<sup>5</sup>. Saññavedayitanirodhasamāpattiya<sup>6</sup> saññā ca vedanā ca kaṇṭako<sup>6</sup>. Rāgo kaṇṭako. Doso kaṇṭako. Moho<sup>7</sup> kaṇṭako<sup>7</sup>.

Akaṇṭakā bhikkhave viharatha, nikaṇṭakā<sup>8</sup> bhikkhave viharatha, akaṇṭakanikaṇṭakā<sup>9</sup> bhikkhave viharatha. Akaṇṭakā<sup>10</sup> bhikkhave arahanto<sup>11</sup>, nikaṇṭakā<sup>12</sup> bhikkhave arahanto<sup>13</sup>, akaṇṭakanikaṇṭakā<sup>14</sup> bhikkhave arahanto ti<sup>15</sup>.

### LXXIII.

1. Dasa yime<sup>16</sup> bhikkhave dhammā iṭṭhā kantā manāpā dullabhā lokasmim. Katame dasa?

2. Bhogā<sup>17</sup> iṭṭhā kantā manāpā dullabhā lokasmim. Vaṇṇo iṭṭho kanto manāpo dullabho lokasmim. Ārogyam iṭṭham kantam manāpam dullabham lokasmim. Silāni<sup>18</sup> iṭṭhāni kantāni manāpāni dullabhāni lokasmim. Brahmācariyam iṭṭham kantam manāpam dullabham lokasmim. Mittā iṭṭhā kantā manāpā dullabhā lokasmim. Bāhusaccam iṭṭham kantam manāpam dullabham lokasmim. Paññā iṭṭhā kantā manāpā dullabhā lokasmim. Dhammā<sup>19</sup> iṭṭhā kantā manāpā dullabhā lokasmim. Saggā<sup>20</sup> iṭṭhā kantā manāpā dullabhā lokasmim.

<sup>1</sup> T. *continues*: vitakkavicarakanthako (sic) catutthassa and so on. <sup>2</sup> M. Ph. S. °kā.

<sup>3</sup> M<sub>6</sub>. M<sub>7</sub> omit this phrase. <sup>4</sup> M. S. °kā.

<sup>5</sup> T. °nirodham samā°; S. °nirodham āpattiya.

<sup>6</sup> S. °kā. <sup>7</sup> omitted by S. <sup>8</sup> T. S. omit this phrase.

<sup>9</sup> M. Ph. omit this phrase; M<sub>6</sub> has nikaṇṭakā bh° vi°

<sup>10</sup> T. akaṇṭanikaṇṭakā; S. akaṇṭakā nikaṇṭakā.

<sup>11</sup> M. Ph. viharatha.

<sup>12</sup> M. Ph. akaṇṭakā; S. omits this phrase.

<sup>13</sup> M. adds bhikkhave arah°; Ph. nikaṇṭakā bh° arah°

<sup>14</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. °kā ni° <sup>15</sup> omitted by Ph.

<sup>16</sup> T. M<sub>7</sub> ime. <sup>17</sup> T. M<sub>6</sub>. M<sub>7</sub> lābhā.

<sup>18</sup> Ph. silā; M. T. M<sub>6</sub>. M<sub>7</sub> silam. <sup>19</sup> S. dhammo.

<sup>20</sup> Ph. maggā; S. sattā and so always.

Ime<sup>1</sup> kho bhikkhave dasa dhammā itthā kantā manāpā dullabhā lokasmim.

3. Imesaṃ kho bhikkhave dasannaṃ dhammānaṃ itthānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmim dasa dhammā paripanthā<sup>2</sup>: —

4. Ālassaṃ<sup>3</sup> anuṭṭhānaṃ bhogānaṃ paripantho. Amaṇḍanā<sup>4</sup> avibhūsanā vaṇṇassa<sup>5</sup> paripantho<sup>5</sup>. Asappāyakiriya ārogyassa paripantho. Pāpamittatā silānaṃ paripantho. Indriyaśaṃvaro<sup>6</sup> brahmacariyassa paripantho. Viśaṃvādanā mittānaṃ paripantho. Asajjhāyakiriya bāhusaccassa paripantho. Asussusā<sup>7</sup> aparipucchā paññāya paripantho. Ananuyogo apaccavekkhaṇā<sup>8</sup> dhammānaṃ paripantho. Micchāpaṭipatti saḡgānaṃ paripantho.

Imesaṃ kho bhikkhave dasannaṃ dhammānaṃ itthānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmim ime dasa dhammā paripanthā.

5. Imesaṃ kho bhikkhave dasannaṃ dhammānaṃ itthānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmim dasa dhammā āhārā: —

6. Anālassaṃ<sup>9</sup> utṭhānaṃ<sup>10</sup> bhogānaṃ āhāro. Maṇḍanā vibhūsanā vaṇṇassa āhāro. Sappāyakiriya ārogyassa āhāro. Kalyāṇamittatā silānaṃ āhāro. Indriyaśaṃvaro brahmacariyassa āhāro. Viśaṃvādanā mittānaṃ āhāro. Sajjhāyakiriya bāhusaccassa āhāro. Sussusā aparipucchā paññāya āhāro. Anuyogo paccavekkhaṇā<sup>11</sup> dhammānaṃ āhāro. Sammāpaṭipatti saḡgānaṃ āhāro.

Imesaṃ kho bhikkhave dasannaṃ dhammānaṃ itthānaṃ kantānaṃ manāpānaṃ dullabhānaṃ lokasmim ime dasa dhammā āhārā ti.

<sup>1</sup> M. Ph. *omit this phrase.*

<sup>2</sup> M. Ph. *paribandhā, and so throughout.*

<sup>3</sup> M. Ph. *ālassaṃ throughout.*

<sup>4</sup> S. *omits all from Amaṇḍanā to Asajjhāya°*

<sup>5</sup> T. vanna° <sup>6</sup> M. indriya-śaṃvaro; T. M<sub>6</sub> indriyaśaṃ°

<sup>7</sup> T. assu° <sup>8</sup> M<sub>6</sub>. M<sub>7</sub> °nā; T. apaccavekkhamānā.

<sup>9</sup> T. M<sub>7</sub> anālyassaṃ.

<sup>10</sup> *all MSS. exc. S. put utth° before anā°*

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> °nā.

## LXXIV.

1. Dasahi bhikkhave vaḍḍhihi vaḍḍhamāno ariyasāvako ariyāya vaḍḍhiyā vaḍḍhati, sārādāyī ca hoti varādāyī kāyassa<sup>1</sup>. Katamehi dasahi?

2. Khetṭavatthūhi<sup>2</sup> vaḍḍhati, dhanadhañṇena vaḍḍhati, puttadārehi vaḍḍhati, dāsakammakaparisehi vaḍḍhati, catuppadehi vaḍḍhati, saddhāya vaḍḍhati, sīlena vaḍḍhati, sutena vaḍḍhati, cāgena vaḍḍhati, paññāya vaḍḍhati.

Imehi kho bhikkhave dasahi vaḍḍhihi vaḍḍhamāno ariyasāvako ariyāya vaḍḍhiyā vaḍḍhati, sārādāyī ca hoti varādāyī kāyassā ti.

Dhanena dhañṇena ca yo 'dha<sup>3</sup> vaḍḍhati  
puttehi dārehi ca catuppadehi ca,  
sabhogavā<sup>4</sup> hoti yasassi pūjito  
ñātihi mittehi atho pi rājubhi<sup>5</sup>.  
Saddhāya sīlena ca yo 'dha vaḍḍhati  
paññāya cāgena sutena cūbhayaṃ,  
so tādiso sappuriso vicakkhaṇo  
ditṭh' eva dhamme ubhayena vaḍḍhati ti.

## LXXV.

1. Ekam samayaṃ Bhagavā Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho āyasmā Ānando pubbaṅhasamayaṃ nivāsetvā pattacivaram ādāya yena Migasālāya upāsikāya nivesanaṃ ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisīdi. Atha kho Migasālā upāsikā yenāyasmā Ānando ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Ānandaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnā kho Migasālā upāsikā āyasmantaṃ Ānandaṃ etad avoca: —

2. Kathaṃkathā<sup>6</sup> nāmāyaṃ bhante Ānanda Bhagavatā

<sup>1</sup> T. adds bhedā.    <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> °nā.    <sup>3</sup> T. inserts na.

<sup>4</sup> S. so bhagavā.    <sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> rājūhi.

<sup>6</sup> M. M<sub>6</sub>. M<sub>7</sub> kathaṃkatham.



dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyam? Pitā me bhante Purāṇo<sup>1</sup> brahmacārī ahosi<sup>2</sup> āracārī<sup>3</sup> virato methunā gāmadhammā. So kālakato<sup>4</sup> Bhagavatā vyākato 'sakadāgāmi satto<sup>5</sup> Tusitaṃ<sup>6</sup> kāyam<sup>6</sup> upapanno<sup>7</sup> ti. Pettā<sup>8</sup> piyo me bhante Isidatto abrahmacārī ahosi sadārasantuttho, so pi kālakato Bhagavatā vyākato 'sakadāgāmi satto<sup>9</sup> Tusitaṃ<sup>6</sup> kāyam<sup>6</sup> upapanno<sup>7</sup> ti. Kathamkathā<sup>10</sup> nāmāyam bhante Ānanda Bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyan ti? 'Evaṃ<sup>11</sup> kho pan' etaṃ<sup>12</sup> bhagini Bhagavatā vyākatan<sup>7</sup> ti.

3. Atha kho āyasmā Ānando Migasālāya upāsikāya nivesane piṇḍapātāṃ gahetvā utthāyāsanaṃ pakkāmi. Atha kho āyasmā Ānando pacchābhataṃ piṇḍapātapaṭikkantaṃ yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisidi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantam etad avoca: Idhāham<sup>13</sup> bhante pubbaṇhasamayam nivāsetvā pattacivaram ādāya yena Migasālāya upāsikāya nivesanaṃ ten' upasaṅkami, upasaṅkamitvā paññatte āsane nisidim<sup>14</sup>. Atha kho bhante Migasālā upāsikā yenāham ten' upasaṅkami, upasaṅkamitvā maṃ abhivādetvā ekamantaṃ nisidi. Ekamantaṃ nisinnā kho bhante<sup>15</sup> Migasālā upāsikā maṃ etad avoca 'kathamkathā<sup>16</sup> nāmāyam bhante Ānanda Bhagavatā dhammo

<sup>1</sup> Ph. Pū°; T. M<sub>6</sub>. M<sub>7</sub> °no. <sup>2</sup> M. Ph. hoti.

<sup>3</sup> T. ācārācāriṃ; M. Ph. anācārī; M<sub>6</sub> ācara; M<sub>7</sub> ācārī.

<sup>4</sup> M. Ph. kalamk° *throughout*.

<sup>5</sup> T. santo; M. Ph. patto. <sup>6</sup> Ph. Tusita°; M. Tussita°

<sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. uppanno *throughout*.

<sup>8</sup> S. pitu; M<sub>7</sub> petapitā; M. Ph. pitāmaho *for* pettā piyo.

<sup>9</sup> M. Ph. patto.

<sup>10</sup> M. M<sub>6</sub> kathamkatham; T. M<sub>7</sub> katham.

<sup>11</sup> S. *adds* eva; M<sub>6</sub> *omits* evaṃ. <sup>12</sup> T. M<sub>7</sub> pana tam.

<sup>13</sup> M<sub>6</sub> idha. <sup>14</sup> M. Ph. M<sub>6</sub>. M<sub>7</sub>. S. °di.

<sup>15</sup> *omitted by* M. Ph. S.

<sup>16</sup> M. T. M<sub>6</sub>. M<sub>7</sub> kathamkatham.

desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṃ? Pitā me bhante Purāṇo<sup>1</sup> brahmacārī ahosi ārācārī<sup>2</sup> virato methunā gāmadhammā, so kālakato Bhagavatā vyākato «sakadāgāmi satto<sup>3</sup> Tusitaṃ<sup>4</sup> kāyaṃ<sup>4</sup> upapanno» ti. Pettā<sup>5</sup> piyo<sup>5</sup> me bhante Isidatto abrahmacārī ahosi sadārasantuttho, so pi kālakato Bhagavatā vyākato «sakadāgāmi satto Tusitaṃ<sup>4</sup> kāyaṃ<sup>4</sup> upapanno» ti. Kathaṃkathā<sup>6</sup> nāmayāṃ bhante Ānanda Bhagavatā dhammo desito aññeyyo, yatra hi nāma brahmacārī ca abrahmacārī ca ubho samasamagatikā bhavissanti abhisamparāyaṃ' ti? Evaṃ vutte ahaṃ bhante Migasālaṃ upāsikaṃ etad avocaṃ 'evaṃ kho pan' etaṃ bhagini Bhagavatā vyākatan' ti.

Kā<sup>7</sup> c' Ānanda Migasālā upāsikā bālā avyattā ambhakā<sup>8</sup> ambhakapaññā<sup>9</sup> ke ca purisapuggalaparopariye<sup>10</sup> ñaṇe<sup>10</sup>!

Dasa yime Ānanda puggalā santo saṃvijjamānā lokasmim. Katame dasa?

4. Idh' Ānanda ekacco puggalo dussilo hoti, taṇ ca cetovimuttim paññāvimuttim yathābhūtaṃ na ppajānāti, yatth' assa taṃ dussilyaṃ<sup>11</sup> aparisesaṃ<sup>12</sup> nirujjhati. Tassa savanena pi akataṃ hoti, bāhusaccena pi akataṃ<sup>13</sup> hoti<sup>13</sup>, diṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikaṃ<sup>14</sup> pi<sup>15</sup> vimuttim na labhati. So kāyassa bheda parammaraṇā hānāya pareti no visesāya, hānagāmi yeva<sup>16</sup> hoti no visesagāmi.

5. Idha pan' Ānanda ekacco puggalo dussilo hoti, taṇ ca cetovimuttim paññāvimuttim yathābhūtaṃ pajānāti,

<sup>1</sup> M. Pū°; T. M<sub>6</sub> °no.      <sup>2</sup> M. Ph. anācārī; M<sub>7</sub> ācāra.

<sup>3</sup> M. Ph. patto.      <sup>4</sup> M. Tussita°

<sup>5</sup> M. Ph. pitāmaho.

<sup>6</sup> M. T. M<sub>6</sub>. M<sub>7</sub> kathaṃkathaṃ.

<sup>7</sup> M<sub>6</sub> kim.      <sup>8</sup> M. appakā; Ph. ammakā; S. andhakā.

<sup>9</sup> M. appaka°; Ph. appa°; S. andhaka°

<sup>10</sup> T. M<sub>7</sub>. S. °puggalā; T. M<sub>6</sub>. M<sub>7</sub>. S. °pariya°

<sup>11</sup> M. Ph. dussilyaṃ; T. M<sub>6</sub>. M<sub>7</sub> dussilaṃ throughout.

<sup>12</sup> T. apariseyya.      <sup>13</sup> omitted by T.

<sup>14</sup> M<sub>7</sub> samā°; S. sāma°; T. samāsakaṃ.

<sup>15</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>16</sup> M. d-eva; Ph. neva; M<sub>6</sub> r-eva.

yatth' assa tam dussilyam<sup>1</sup> aparisesam nirujjhati. Tassa savanena pi katam hoti, bāhusaccena pi katam hoti, ditthiyā pi suppaṭividdham<sup>2</sup> hoti, sāmāyikam<sup>3</sup> pi vimuttiṃ labhati. So kāyassa bheda parammaranā visesāya pareti no hānāya, visesagāmi yeva<sup>4</sup> hoti no hānagāmi.

Tatr' Ānanda pamāṇikā<sup>5</sup> paminanti<sup>6</sup>: 'imassāpi<sup>7</sup> te 'va<sup>8</sup> dhammā aparassāpi<sup>9</sup> te 'va<sup>8</sup> dhammā, kasmā nesam<sup>10</sup> eko hmo eko paṇīto<sup>11</sup> ti? Tam hi tesam<sup>11</sup> Ānanda hoti digharattam ahitāya dukkhāya. Tatr' Ānanda yvāyam<sup>12</sup> puggalo dussilo hoti, tañ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtam pajānāti, yatth' assa tam dussilyam<sup>13</sup> aparisesam nirujjhati. Tassa savanena pi katam hoti, bāhusaccena pi katam hoti, ditthiyā pi suppaṭividdham<sup>2</sup> hoti, sāmāyikam<sup>3</sup> pi vimuttiṃ labhati. Ayam Ānanda puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca. Tam kissa hetu? Imam hi<sup>14</sup> Ānanda puggalam dhammasoto<sup>15</sup> nibbahati. Tad anantaram<sup>16</sup> ko jāneyya<sup>17</sup> aññatra Tathāgatenā? Tasmā ti h' Ānanda mā puggalesu pamāṇikā<sup>5</sup> ahuvattha<sup>18</sup>, mā puggalesu pamāṇam gaṇhittha<sup>19</sup>. Khaññati<sup>20</sup> h' Ānanda puggalo<sup>21</sup> puggalesu pamāṇam gaṇhanto, ahañ c' Ānanda<sup>22</sup> puggalesu pamāṇam gaṇheyyam<sup>23</sup>, yo vā pan' assa mādiso.

<sup>1</sup> M. Ph. dussilyam; T. M<sub>6</sub>. M<sub>7</sub> dussilam.

<sup>2</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> paṭi°

<sup>3</sup> S. sāmā°; T. samā°; M<sub>6</sub> sāmā° and samā°; M<sub>7</sub> sama° and samā°

<sup>4</sup> M. d-eva; Ph. neva; T. M<sub>7</sub> r-eva; M<sub>6</sub> r-evam.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> °nikā.

<sup>6</sup> T. pamāṇanti; M<sub>6</sub>. M<sub>7</sub> pamānanti.

<sup>7</sup> M. Ph. imassa pi. <sup>8</sup> omitted by M. T.

<sup>9</sup> M<sub>6</sub> parassāpi; T. omits apa° pi te dh°

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> tesam. <sup>11</sup> T. M<sub>7</sub> nesam.

<sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub> so 'yam.

<sup>13</sup> M. dussilyam; M<sub>6</sub> dussilam; T. dussilasam.

<sup>14</sup> M. Ph. ca. <sup>15</sup> T. dhammā°

<sup>16</sup> T. M<sub>6</sub>. M<sub>7</sub> °rānam; M. Ph. tadantaram.

<sup>17</sup> T. M<sub>7</sub> ja° <sup>18</sup> T. āhu° <sup>19</sup> T. M<sub>7</sub> gaṇhitvā; M<sub>6</sub> gahi.

<sup>20</sup> T. M<sub>7</sub>. S. maññati; M<sub>6</sub> tasmā. <sup>21</sup> omitted by M. Ph.

<sup>22</sup> M<sub>6</sub> vā for c' Āno; M<sub>7</sub> vā Āno <sup>23</sup> T. M<sub>7</sub> °yya; M<sub>6</sub> °yyā.

6. Idha pan' Ānanda ekacco puggalo silavā hoti, tañ ca cetovimuttim paññāvimuttim yathābhūtaṃ na ppajānāti, yatth' assa taṃ<sup>1</sup> silaṃ aparisesaṃ nirujjhati. Tassa savanena pi akataṃ hoti, bāhusaccena pi akataṃ hoti, diṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikaṃ<sup>2</sup> pi vimuttim na labhati. So kāyassa bhedaṃ parammaraṇā hānāya pareti no visesāya, hānagāmi yeva<sup>3</sup> hoti no visesagāmi.

7. Idha pan' Ānanda ekacco puggalo silavā hoti, tañ ca cetovimuttim paññāvimuttim yathābhūtaṃ pajānāti, yatth' assa taṃ silaṃ aparisesaṃ nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, diṭṭhiyā pi suppaṭividdhaṃ<sup>4</sup> hoti, sāmāyikaṃ<sup>5</sup> pi vimuttim labhati. So kāyassa bhedaṃ parammaraṇā visesāya pareti no hānāya, visesagāmi yeva<sup>3</sup> hoti no hānagāmi. Tatr' Ānanda<sup>6</sup> . . . pe<sup>7</sup> . . . ahañ c' Ānanda puggalesu pamāṇaṃ gaṇheyyaṃ, yo vā pan' assa mādiso.

8. Idha pan' Ānanda ekacco puggalo tibbarāgo<sup>8</sup> hoti, tañ ca cetovimuttim paññāvimuttim yathābhūtaṃ na ppajānāti, yatth' assa so rāgo apariseso nirujjhati. Tassa savanena pi akataṃ hoti, bāhusaccena pi akataṃ hoti, diṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikaṃ<sup>5</sup> pi vimuttim na labhati. So kāyassa bhedaṃ parammaraṇā hānāya pareti no visesāya, hānagāmi yeva<sup>9</sup> hoti no visesagāmi.

9. Idha pan' Ānanda ekacco puggalo tibbarāgo hoti, tañ ca cetovimuttim paññāvimuttim yathābhūtaṃ pajānāti, yatth' assa so rāgo apariseso nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, diṭṭhiyā pi suppaṭividdhaṃ hoti, sāmāyikaṃ<sup>10</sup> pi vimuttim labhati. So

<sup>1</sup> T. M, *add* mūlaṃ.

<sup>2</sup> S. sāma°; T. M<sub>6</sub> samā°; M<sub>7</sub> sāmā°

<sup>3</sup> M. d-eva; Ph. neva; T. M<sub>6</sub>. M<sub>7</sub> r-eva.

<sup>4</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> paṭi°, *and so in every similar case.*

<sup>5</sup> S. sāma°; T. M<sub>7</sub> samā°; M<sub>6</sub> samā° *and* sāmā°

<sup>6</sup> M. *adds* pamāṇikā paminanti. <sup>7</sup> M. la; Ph. pa.

<sup>8</sup> M. Ph. tippa° *throughout.*

<sup>9</sup> M. d-eva; Ph. no; T. M<sub>6</sub> r-eva.

<sup>10</sup> T. S. sāma°; M<sub>7</sub> samā°

kāyassa bheda parammaraṇā visesāya paretī no hānāya, visesagāmi yeva<sup>1</sup> hoti no hānagāmi.

Tatr' Ānanda<sup>2</sup> . . . pe<sup>3</sup> . . . ahañ c'<sup>4</sup> Ānanda puggalesu pamāṇaṃ gaṇheyyaṃ, yo vā pan' assa mādiso.

10. Idha pan' Ānanda ekacco puggalo kodhano hoti, tañ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ na ppa-jānāti, yatth' assa so kodho apariseso nirujjhati. Tassa savanena pi akataṃ hoti, bāhusaccena pi akataṃ hoti, diṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikaṃ<sup>5</sup> pi vimuttiṃ na labhati. So kāyassa bheda parammaraṇā hānāya paretī no visesāya, hānagāmi yeva<sup>6</sup> hoti no visesagāmi.

11. Idha pan' Ānanda ekacco puggalo kodhano hoti, tañ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatth' assa so kodho apariseso nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, diṭṭhiyā pi suppaṭividdhaṃ hoti, sāmāyikaṃ<sup>7</sup> pi vimuttiṃ labhati. So kāyassa bheda parammaraṇā visesāya paretī no hānāya, visesagāmi yeva<sup>1</sup> hoti no hānagāmi.

Tatr' Ānanda<sup>2</sup> . . . pe<sup>8</sup> . . . ahañ c'<sup>4</sup> Ānanda puggalesu pamāṇaṃ gaṇheyyaṃ<sup>9</sup>, yo vā pan' assa mādiso.

12. Idha pan' Ānanda ekacco puggalo uddhato hoti, tañ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ na ppa-jānāti, yatth' assa uddhaccaṃ aparisesaṃ nirujjhati. Tassa savanena pi akataṃ hoti, bāhusaccena pi akataṃ hoti, diṭṭhiyā pi appaṭividdhaṃ hoti, sāmāyikaṃ<sup>7</sup> pi vimuttiṃ na labhati. So kāyassa bheda parammaraṇā hānāya paretī no visesāya, hānagāmi yeva<sup>1</sup> hoti no visesagāmi.

13. Idha pan' Ānanda ekacco puggalo uddhato hoti, tañ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatth' assa taṃ uddhaccaṃ aparisesaṃ nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, diṭṭhiyā

<sup>1</sup> M. d-eva; Ph. neva; T. M<sub>6</sub>. M<sub>7</sub> r-eva.

<sup>2</sup> M. Ph. *add* pamāṇikā paminanti; T. M<sub>6</sub>. M<sub>7</sub> *add* pamāṇikā.

<sup>3</sup> M. Ph. pa. <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> vā.

<sup>5</sup> S. sāmā°; T. samā°

<sup>6</sup> M. d-eva; Ph. neva; M<sub>7</sub> r-eva; in T. M<sub>6</sub> is a blunder.

<sup>7</sup> S. sāmā°; M<sub>7</sub> samā°

<sup>8</sup> M. la; Ph. pa. <sup>9</sup> T. °yya.

pi suppaṭividdhaṃ hoti, sāmāyikam<sup>1</sup> pi vimuttiṃ labhati. So kāyassa bhedaṃ parammaraṇā viśesāya pareti no hānāya, viśesagāmi yeva<sup>2</sup> hoti no hānagāmi.

Tatr' Ānanda pamāṇikā paminanti: 'imassāpi te 'va<sup>3</sup> dhammā aparassāpi te 'va<sup>3</sup> dhammā, kasmā nesam eko hīno eko paṇīto' ti? Taṃ hi tesam Ānanda hoti dīgharattaṃ ahitāya dukkhāya. Tatr' Ānanda yvāyam<sup>4</sup> puggalo uddhato hoti, taṃ ca cetovimuttiṃ paññāvimuttiṃ yathābhūtaṃ pajānāti, yatth' assa taṃ uddhaccaṃ aparisesaṃ nirujjhati. Tassa savanena pi kataṃ hoti, bāhusaccena pi kataṃ hoti, diṭṭhiyā pi suppaṭividdhaṃ hoti, sāmāyikam<sup>5</sup> pi vimuttiṃ labhati. Ayaṃ Ānanda puggalo amunā purimena puggalena abhikkantataro ca paṇītataro ca. Taṃ kissa hetu? Imaṃ hi<sup>6</sup> Ānanda puggalaṃ dhammasoto nibbati. Tadanantaram<sup>7</sup> ko jāneyya aññatra Tathāgatenā? Tasmā ti h' Ānanda mā puggalesu pamāṇikā ahuvattha, mā puggalesu pamāṇaṃ gaṇhittha. Khaññati<sup>8</sup> h' Ānanda puggalo<sup>9</sup> puggalesu pamāṇaṃ gaṇhanto, ahañ c'<sup>10</sup> Ānanda puggalesu pamāṇaṃ gaṇheyyam<sup>11</sup>, yo vā paṇ' assa mādiso.

Kā c' Ānanda Migasālā upāsikā bālā avyattā ambakā<sup>12</sup> ambakapaññā<sup>13</sup> ke ca purisapuggalaparopariye<sup>14</sup> ñāṇe!

Ime kho Ānanda dasa puggalā santo samvijjamānā lokasmiṃ.

Yathārūpena Ānanda silena Purāṇo samannāgato ahoṣi, tathārūpena silena Isidatto samannāgato abhaviṣṣa. Na yidha Purāṇo Isidattassa gatim<sup>15</sup> pi aññassa. Yathārū-

<sup>1</sup> S. sāmā°

<sup>2</sup> M, d-eva; Ph. neva; M<sub>7</sub> r-eva; in T. M<sub>6</sub> is a blunder.

<sup>3</sup> omitted by M. <sup>4</sup> omitted by T. M<sub>6</sub>.

<sup>5</sup> S. sāmā°; T. M<sub>7</sub> samā°

<sup>6</sup> T. M<sub>7</sub> h' etam; M. Ph. c'; M<sub>6</sub> omits hi.

<sup>7</sup> M. Ph. tadantaram; M<sub>7</sub> tadantarānam; T. M<sub>6</sub> add tam.

<sup>8</sup> T. M<sub>7</sub>. S. maññati; M<sub>6</sub> tasmā ti. <sup>9</sup> omitted by M. Ph.

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> vā. <sup>11</sup> T. °yya.

<sup>12</sup> M. appakā; Ph. ammakā; S. andhakā.

<sup>13</sup> M. Ph. appaka°; S. andhaka°

<sup>14</sup> S. °puggalā paropariya° <sup>15</sup> M. Ph. S. gati.

pāya c' Ānanda paññāya Isidatto samannāgato ahoṣi, tathārūpāya paññāya Purāṇo samannāgato abhavissa. Na yidha Isidatto Purāṇassa gatim<sup>1</sup> pi aññassa. Iti kho Ānanda ime puggalā ubhato<sup>2</sup> ekaṅgahīnā<sup>3</sup> ti.

## LXXVI.

1. Tayo<sup>4</sup> bhikkhave dhammā loke na saṃvijjeyyum, na Tathāgato loke uppajjeyya araham sammāsambuddho, na Tathāgatappavedito dhammavinayo loke dippeyya<sup>5</sup>. Katame tayo?

2. Jāti ca<sup>6</sup> jarā ca<sup>7</sup> maraṇaṇ ca. Ime kho<sup>8</sup> bhikkhave tayo dhammā loke na saṃvijjeyyum, na Tathāgato loke uppajjeyya araham sammāsambuddho, na Tathāgatappavedito dhammavinayo loke dippeyya<sup>9</sup>. Yasmā ca kho bhikkhave ime tayo dhammā loke saṃvijjanti, tasmā Tathāgato loke uppajjati araham sammāsambuddho, tasmā Tathāgatappavedito dhammavinayo loke dippati<sup>10</sup>.

3. Tayo<sup>11</sup> bhikkhave dhamme appahāya abhabbo jātim pahātum jaram pahātum maraṇam<sup>6</sup> pahātum<sup>6</sup>. Katame tayo?

4. Rāgam appahāya dosam appahāya moham appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo jātim pahātum jaram pahātum maraṇam<sup>6</sup> pahātum<sup>6</sup>.

5. Tayo<sup>11</sup> bhikkhave dhamme appahāya abhabbo rāgam pahātum dosam pahātum moham pahātum. Katame tayo?

6. Sakkāyaditthim appahāya vicikiccham appahāya sīlabbataparāmāsam appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo rāgam pahātum dosam pahātum moham pahātum.

<sup>1</sup> Ph. S. gati.    <sup>2</sup> M<sub>6</sub> ubho.    <sup>3</sup> S. ekanta<sup>o</sup>

<sup>4</sup> M. Ph. S. *add* 'me.

<sup>5</sup> M<sub>6</sub>. M<sub>7</sub>. S. dipeyya; M. Ph. dibbeyya *throughout*.

<sup>6</sup> *omitted by* T. M<sub>7</sub>.    <sup>7</sup> *omitted by* T. M<sub>6</sub>.

<sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> ca; *omitted by* M. Ph.

<sup>9</sup> T. M<sub>7</sub> uddipeyya.    <sup>10</sup> M. Ph. dībbati.

<sup>11</sup> M. Ph. *add* 'me, and so *throughout*.

7. Tayo bhikkhave dhamme appahāya abhabbo sakkāya-ditṭhiṃ pahātum vicikiccham pahātum silabbataparāmāsam pahātum. Katame tayo?

8. Ayonisomanasikāram appahāya kummaggasevanam<sup>1</sup> appahāya cetaso linattam appahāya<sup>2</sup>, ime kho bhikkhave tayo dhamme appahāya abhabbo sakkāyaditṭhiṃ pahātum vicikiccham pahātum silabbataparāmāsam pahātum.

9. Tayo bhikkhave dhamme appahāya abhabbo ayoniso-manasikāram pahātum kummaggasevanam pahātum cetaso linattam pahātum. Katame tayo?

10. Muṭṭhasaccam appahāya asampajaññaṃ appahāya cetaso vikkhepaṃ appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo ayonisomanasikāram pahātum kummaggasevanam pahātum cetaso linattam pahātum.

11. Tayo bhikkhave dhamme appahāya abhabbo muṭṭhasaccam pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ pahātum. Katame tayo?

12. Ariyānam adassanakamyatam<sup>3</sup> appahāya ariyadhammam<sup>4</sup> asotukamyatam<sup>5</sup> appahāya upārambhacittatam<sup>6</sup> appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo muṭṭhasaccam pahātum aśampajaññaṃ pahātum cetaso vikkhepaṃ pahātum.

13. Tayo bhikkhave dhamme appahāya abhabbo ariyānam adassanakamyatam pahātum ariyadhammam asotukamyatam pahātum upārambhacittatam<sup>7</sup> pahātum. Katame tayo?

14. Uddhaccam appahāya asaṃvaram appahāya dussilyam<sup>8</sup> appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo ariyānam addassanakamyatam pahātum ariyadhammam asotukamyatam<sup>9</sup> pahātum upārambhacittatam pahātum.

<sup>1</sup> M. Ph. kumagga° *always*.

<sup>2</sup> T. *adds* cetaso vikkhepaṃ *and continues as in* § 10.

<sup>3</sup> Ph. °kāmatam; T. °kammatam *throughout*.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub>. °dhammassa. <sup>5</sup> M. *only here* °kāmatam.

<sup>6</sup> T. °cittam. <sup>7</sup> T. °cittakam.

<sup>8</sup> M. Ph. dussilyam; M<sub>6</sub> dussilam *throughout*.

<sup>9</sup> T. °kamyakam.



15. Tayo bhikkhave dhamme appahāya abhabbo uddhaccaṃ pahātum asaṃvaram pahātum dussilyaṃ pahātum. Katame tayo?

16. Assaddhiyaṃ<sup>1</sup> appahāya avadaññutaṃ appahāya kosajjaṃ appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo uddhaccaṃ pahātum asaṃvaram pahātum dussilyaṃ pahātum.

17. Tayo bhikkhave dhamme appahāya abhabbo assaddhiyaṃ pahātum avadaññutaṃ pahātum kosajjaṃ pahātum. Katame tayo?

18. Anādariyaṃ appahāya dovacassataṃ appahāya pāpamittataṃ appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo assaddhiyaṃ pahātum avadaññutaṃ pahātum kosajjaṃ pahātum.

19. Tayo bhikkhave dhamme appahāya abhabbo anādariyaṃ pahātum dovacassataṃ pahātum pāpamittataṃ pahātum. Katame tayo?

20. Ahirikaṃ<sup>2</sup> appahāya anottappaṃ appahāya pamādaṃ appahāya, ime kho bhikkhave tayo dhamme appahāya abhabbo anādariyaṃ pahātum dovacassataṃ pahātum pāpamittataṃ pahātum.

21. Ahiriko 'yaṃ bhikkhave anottappi pamatto<sup>3</sup> hoti. So pamatto samāno abhabbo anādariyaṃ pahātum dovacassataṃ pahātum pāpamittataṃ pahātum. So pāpamitto samāno abhabbo assaddhiyaṃ pahātum avadaññutaṃ pahātum kosajjaṃ<sup>4</sup> pahātum<sup>4</sup>. So kusito samāno abhabbo uddhaccaṃ pahātum asaṃvaram pahātum dussilyaṃ<sup>5</sup> pahātum. So dussilo samāno abhabbo ariyānaṃ adassana-kamyataṃ<sup>6</sup> pahātum ariyadhammaṃ<sup>7</sup> asotukamyataṃ<sup>6</sup> pahātum upārambhacittataṃ<sup>8</sup> pahātum. So upārambhacitto samāno abhabbo muṭṭhasaccaṃ pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ<sup>9</sup> pahātum. So vikkhitta-

<sup>1</sup> M. Ph. asa° *throughout*.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> anādariyaṃ.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> pāpamitto.

<sup>4</sup> *omitted by* T. M<sub>7</sub>.

<sup>5</sup> Ph. *here* dussilyaṃ.

<sup>6</sup> T. *henceforth* °kamyataṃ.

<sup>7</sup> Ph. °dhamme.

<sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> °cittaṃ.

<sup>9</sup> Ph. vikkhittaṃ; S. vikkhittacittataṃ.

citto samāno abhabbo ayonisomanasikāraṃ<sup>1</sup> pahātum kummaggasevanam pahātum cetaso linattam pahātum. So linacitto samāno abhabbo sakkāyadit̤ṭhim pahātum vicikiccham pahātum silabbataparāmāsam pahātum. So vicikiccho<sup>2</sup> samāno abhabbo rāgaṃ pahātum dosaṃ pahātum moham pahātum. Rāgaṃ appahāya dosaṃ appahāya moham appahāya abhabbo jātīm pahātum jaram pahātum maraṇam pahātum.

22. Tayo bhikkhave dhamme pahāya bhabbo jātīm pahātum jaram pahātum maraṇam pahātum. Katame tayo?

23. Rāgaṃ pahāya dosaṃ pahāya moham pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo jātīm pahātum jaram pahātum maraṇam pahātum.

24. Tayo bhikkhave dhamme pahāya bhabbo rāgaṃ pahātum dosaṃ pahātum moham pahātum. Katame tayo?

25. Sakkāyadit̤ṭhim pahāya vicikiccham pahāya silabbataparāmāsam pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo rāgaṃ pahātum dosaṃ pahātum moham pahātum.

26. Tayo bhikkhave dhamme pahāya bhabbo sakkāyadit̤ṭhim pahātum vicikiccham pahātum silabbataparāmāsam pahātum. Katame tayo?

27. Ayonisomanasikāraṃ pahāya<sup>3</sup> kummaggasevanam pahāya cetaso linattam pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo sakkāyadit̤ṭhim pahātum vicikiccham pahātum silabbataparāmāsam pahātum.

28. Tayo bhikkhave dhamme pahāya bhabbo ayonisomanasikāraṃ pahātum kummaggasevanam pahātum cetaso linattam pahātum. Katame tayo?

29. Muṭṭhasaccam pahāya asampajañṇam pahāya cetaso vikkhepam pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo ayonisomanasikāraṃ pahātum kummaggasevanam pahātum cetaso linattam pahātum.

<sup>1</sup> M. sakkāyadit̤ṭhim and so on as below.

<sup>2</sup> S. ve°

<sup>3</sup> T. pahātum, then it continues: Katame tayo? Muṭṭhasaccam and so on as in § 29.

30. Tayo bhikkhave dhamme pahāya bhabbo muṭṭha-saccam pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ pahātum. Katame tayo? Ariyānaṃ adassanakamyatāṃ pahāya ariyadhammaṃ asotukamyatāṃ pahāya upārambhacittatāṃ pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo muṭṭhasaccam pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ pahātum.

31. Tayo bhikkhave dhamme pahāya bhabbo ariyānaṃ adassanakamyatāṃ pahātum ariyadhammaṃ asotukamyatāṃ pahātum upārambhacittatāṃ pahātum. Katame tayo?

32. Uddhaccam pahāya asaṃvaram pahāya dussīyaṃ pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo ariyānaṃ adassanakamyatāṃ pahātum ariyadhammaṃ asotukamyatāṃ pahātum upārambhacittatāṃ pahātum.

33. Tayo bhikkhave dhamme pahāya bhabbo uddhaccam pahātum asaṃvaram pahātum dussīyaṃ pahātum. Katame tayo?

34. Assaddhiyaṃ pahāya avadaññutaṃ pahāya kosajjaṃ pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo uddhaccam pahātum asaṃvaram pahātum dussīyaṃ pahātum.

35. Tayo bhikkhave dhamme pahāya bhabbo assaddhiyaṃ pahātum avadaññutaṃ pahātum kosajjaṃ pahātum. Katame tayo?

36. Anādariyaṃ pahāya dovacassatāṃ pahāya pāpamittatāṃ pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo assaddhiyaṃ pahātum avadaññutaṃ pahātum kosajjaṃ pahātum.

37. Tayo bhikkhave dhamme pahāya bhabbo anādariyaṃ pahātum dovacassatāṃ pahātum pāpamittatāṃ. Katame tayo?

38. Ahirikaṃ pahāya anottappaṃ pahāya pamādaṃ pahāya, ime kho bhikkhave tayo dhamme pahāya bhabbo anādariyaṃ pahātum dovacassatāṃ pahātum pāpamittatāṃ pahātum.

39. Hirimā'yaṃ bhikkhave ottappi appamatto hoti. So appamatto samāno bhabbo anādariyaṃ pahātum dovacassatāṃ pahātum pāpamittatāṃ pahātum. So kalyāṇamitto

samāno bhabbo assaddhiyaṃ pahātum avadaññutaṃ pahātum kosajjaṃ pahātum. So āradhaviṛiyo samāno bhabbo uddhaccaṃ pahātum asaṃvaraṃ pahātum dussilyaṃ pahātum. So silavā samāno bhabbo ariyānaṃ adassanakam-yataṃ pahātum ariyadhammaṃ asotukamyataṃ pahātum upārambhacittataṃ pahātum. So anupārambhacitto samāno bhabbo muṭṭhasaccaṃ pahātum asampajaññaṃ pahātum cetaso vikkhepaṃ pahātum. So avikkhittacitto samāno bhabbo ayonisomanasikāraṃ pahātum kummaggasevanaṃ pahātum cetaso linattaṃ pahātum. So alinacitto samāno bhabbo sakkāyaditṭhiṃ pahātum vicikicchāṃ pahātum silabbataparāmāsaṃ pahātum. So avicikiccho samāno bhabbo rāgaṃ pahātum dosaṃ pahātum mohāṃ pahātum. So<sup>1</sup> rāgaṃ pahāya dosaṃ pahāya mohāṃ pahāya bhabbo jātiṃ pahātum<sup>2</sup> jaraṃ pahātum<sup>2</sup> maraṇaṃ pahātun ti.

## LXXVII.

1. Dasahi bhikkhave asaddhammehi samannāgato kāko Katamehi dasahi?

2. Dhamṣī ca pagabbho ca tintiṇo<sup>3</sup> ca mahagghaso ca luddo<sup>4</sup> ca akāruṇiko ca dubbalo ca oravitā<sup>5</sup> ca muṭṭhasati ca necayiko<sup>6</sup> ca.

Imehi kho bhikkhave dasahi asaddhammehi samannāgato kāko.

3. Evam eva kho bhikkhave dasahi asaddhammehi samannāgato pāpabhikkhu. Katamehi dasahi?

4. Dhamṣī ca pagabbho ca tintiṇo<sup>3</sup> ca mahagghaso ca luddo<sup>4</sup> ca akāruṇiko ca dubbalo ca oravitā<sup>7</sup> ca muṭṭhasati ca necayiko<sup>6</sup> ca.

Imehi kho bhikkhave dasahi asaddhammehi samannāgato pāpabhikkhū ti.

<sup>1</sup> omitted by Ph. S.    <sup>2</sup> M. Ph. insert bhabbo.

<sup>3</sup> M. Ph. nillajjo.    <sup>4</sup> M. Ph. S. luddho.

<sup>5</sup> M<sub>7</sub> dhiravito *erroneously* for ora<sup>o</sup>; Ph. oramitā; T. oramato; S. oravi; M<sub>6</sub> omits dubbalo ca oravitā ca.

<sup>6</sup> T. M<sub>6</sub> M<sub>7</sub> nerayiko; M<sub>9</sub> (Com.) nevāsiko ti nivāsakaro.

<sup>7</sup> T. oravikā; Ph. oramitā; S. oravi.

## LXXVIII.

1. Dasahi bhikkhave asaddhammehi samannāgatā Nigaṇṭhā<sup>1</sup>. Katamehi dasahi?

2. Assaddhā<sup>2</sup> bhikkhave Nigaṇṭhā, dussilā bhikkhave Nigaṇṭhā, ahirikā bhikkhave Nigaṇṭhā, anottappino bhikkhave Nigaṇṭhā, asappurisasambhattino<sup>3</sup> bhikkhave Nigaṇṭhā, attukkamsakaparavambhakā<sup>4</sup> bhikkhave Nigaṇṭhā, sandiṭṭhiparāmāsā<sup>5</sup> ādhānagāhiduppaṭinissaggino<sup>6</sup> bhikkhave Nigaṇṭhā, kuhakā<sup>7</sup> bhikkhave<sup>7</sup> Nigaṇṭhā<sup>7</sup>, pāpicchā bhikkhave Nigaṇṭhā, micchādiṭṭhikā<sup>8</sup> bhikkhave Nigaṇṭhā.

Imehi kho bhikkhave dasahi asaddhammehi samannāgatā Nigaṇṭhā ti.

## LXXIX.

1. Dasa yimāni bhikkhave āghātavatthūni. Katamāni dasa?

2. ‘Anattham me acari’ ti<sup>7</sup> āghātaṃ<sup>7</sup> bandhati<sup>7</sup>, ‘anattham me carati’ ti<sup>7</sup> āghātaṃ<sup>7</sup> bandhati<sup>7</sup>, ‘anattham me carissati’ ti āghātaṃ bandhati, ‘piyassa me manāpassa anattham acari . . . anattham carati . . . anattham carissati’ ti āghātaṃ<sup>7</sup> bandhati<sup>7</sup>, ‘appiyassa me amanāpassa attham acari . . . attham carati . . . attham carissati’ ti āghātaṃ bandhati, atṭhāne ca kuppati.

Imāni kho bhikkhave dasa āghātavatthūni ti.

## LXXX.

1. Dasa yime bhikkhave āghātaṭṭhavinayā. Katame dasa?

2. ‘Anattham me acari, taṃ kut’ettha labbhā’ ti āghātaṃ

<sup>1</sup> Ph. Nigandhā *throughout*. <sup>2</sup> M. Ph. M<sub>6</sub> asa°

<sup>3</sup> T. asampurisasambhattino; S. asappurisasabh°

<sup>4</sup> M. Ph. attukkamsana° <sup>5</sup> S. °si.

<sup>6</sup> T. ādhānagāhiduppaṭinissaggino.

<sup>7</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>8</sup> M. Ph. pāpamittā.

paṭivineti<sup>1</sup>, 'anattam me carati, tam kut'ettha labbhā' ti āghātam paṭivineti, 'anattam me carissati, tam-kut'ettha labbhā' ti āghātam paṭivineti, 'piyassa me manāpassa anattam acari . . . anattam<sup>2</sup> carati . . . anattam<sup>2</sup> carissati, tam kut'ettha labbhā' ti āghātam paṭivineti, 'appiyassa me amanāpassa attham acari . . . attham carati . . . attham carissati, tam kut'ettha labbhā' ti āghātam paṭivineti, atthāne ca na kuppati.

Ime kho bhikkhave dasa āghātapāṭivinayā ti.

Ākaṅkhavaggo<sup>3</sup> atthamo<sup>4</sup>.

Tatr<sup>5</sup> uddānam:

Ākaṅkho<sup>6</sup> kaṇṭako itthā vaḍḍhi<sup>7</sup> ca Migasālaya

Abhabbo<sup>8</sup> c'eva<sup>8</sup> kāko ca Nigaṇṭhā dve<sup>9</sup> ca<sup>9</sup> vatthunī<sup>10</sup> ti<sup>11</sup>.

## LXXXI.

1. Ekam samayaṃ Bhagavā Campāyaṃ viharati Gaggaraṃ pokkharāṇiyā<sup>12</sup> tīre. Atha kho āyasmā Bāhuno<sup>13</sup> yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Bāhuno Bhagavantam etad avoca 'katthi nu kho bhante dhammehi Tathāgato nissaṭṭo visamyutto vippanutto vimariyādikatena<sup>14</sup> cetasā viharati' ti?

<sup>1</sup> M<sub>6</sub> °vinayeti *always*. <sup>2</sup> omitted by M. Ph.

<sup>3</sup> T. M<sub>6</sub>. M., Bhikkhuvaggo; Ph. Vaggo.

<sup>4</sup> M. Ph. S. tatiyo. <sup>5</sup> S. tass'

<sup>6</sup> in T. M<sub>6</sub>. M., the uddāna itself is missing.

<sup>7</sup> M. Ph. vaḍḍhi.

<sup>8</sup> M. Ph. visamaññāgo.

<sup>9</sup> Ph. nava; S. dasa.

<sup>10</sup> M. vatthunī. <sup>11</sup> omitted by S.

<sup>12</sup> T. M<sub>7</sub> °ṇiyā.

<sup>13</sup> S. Vāhuno; M<sub>6</sub> Bāhino; M. Ph. Vāhano *throughout*.

<sup>14</sup> M. Ph. vipa° *throughout*.

2. Dasahi kho Bāhuna<sup>1</sup> dhammehi Tathāgato nissaṭo visamyutto vippamutto vimariyādikatena cetasā viharati. Katamehi dasahi?

3. Rūpena kho Bāhuna Tathāgato nissaṭo visamyutto vippamutto vimariyādikatena cetasā viharati. Vedanāya kho Bāhuna . . .<sup>2</sup> Saññāya kho Bāhuna . . . Saṅkhārehi kho Bāhuna . . . Viññāṇena kho Bāhuna . . . Jātiyā kho Bāhuna . . . Jarāya kho Bāhuna . . . Maraṇena kho Bāhuna . . . Dukkhehi kho Bāhuna . . . Kilesehi kho Bāhuna Tathāgato nissaṭo visamyutto vippamutto vimariyādikatena cetasā viharati.

4. Seyyathā pi Bāhuna uppalāṃ vā padumaṃ vā puṇḍarīkaṃ vā uḍake jātāṃ uḍake samvaddhaṃ udakā accuggamma<sup>3</sup> tiṭṭhati<sup>4</sup> anupalittaṃ udakena, evaṃ eva kho Bāhuna imehi dasahi dhammehi Tathāgato nissaṭo visamyutto vippamutto vimariyādikatena cetasā viharati ti.

## LXXXII.

1. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnō<sup>5</sup> kho āyasmantaṃ Ānantaṃ Bhagavā etad avoca: —

2. So vat' Ānanda bhikkhu assaddho<sup>6</sup> samāno imasmiṃ dhammavinaye vuddhiṃ<sup>7</sup> virūhiṃ vepullaṃ āpajjissati ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu dussīlo samāno imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissati ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu appassuto samāno imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissati ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu dubbacco<sup>8</sup> samāno imasmiṃ dhammavinaye

<sup>1</sup> T. M, pana.    <sup>2</sup> M. la; Ph. pa.

<sup>3</sup> T. accuggamati; M. Ph. paccuggamma.

<sup>4</sup> M. Ph. ṭhitāṃ.    <sup>5</sup> M. Ph. nisinnaṃ.

<sup>6</sup> M. Ph. asa<sup>o</sup>

<sup>7</sup> S. vuddhiṃ *throughout*; M. vuddhiṃ *and mostly* buddhiṃ.

<sup>8</sup> T. dummedhaṃ; M, dumodhaṃ vā.

vuddhim virūḥim vepullam āpajjissati ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu pāpamitto samāno imasmim dhammavinaye vuddhim virūḥim vepullam āpajjissati ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu kusito samāno imasmim dhammavinaye vuddhim virūḥim vepullam āpajjissati ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu mutṭhassati samāno imasmim dhammavinaye vuddhim virūḥim vepullam āpajjissati ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu asantutṭho samāno imasmim dhammavinaye vuddhim virūḥim vepullam āpajjissati ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu pāpiccho samāno imasmim dhammavinaye vuddhim virūḥim vepullam āpajjissati ti n'etaṃ ṭhānaṃ vijjati. So vat' Ānanda bhikkhu micchādītṭhiko samāno imasmim dhammavinaye vuddhim virūḥim vepullam āpajjissati ti n'etaṃ ṭhānaṃ vijjati.

So vat' Ānanda bhikkhu imehi<sup>1</sup> dasahi<sup>2</sup> dhammehi samannāgato imasmim dhammavinaye vuddhim virūḥim vepullam āpajjissati ti n'etaṃ ṭhānaṃ vijjati.

3. So vat' Ānanda bhikkhu saddho samāno imasmim dhammavinaye vuddhim virūḥim vepullam āpajjissati ti ṭhānam etaṃ vijjati. So vat' Ānanda bhikkhu sīlavā samāno imasmim dhammavinaye vuddhim virūḥim vepullam āpajjissati ti ṭhānam etaṃ vijjati. So vat' Ānanda bhikkhu bahussuto sutadharo samāno imasmim dhammavinaye vuddhim virūḥim vepullam āpajjissati ti ṭhānam etaṃ vijjati. So<sup>3</sup> vat' Ānanda bhikkhu suvaco samāno imasmim dhammavinaye vuddhim virūḥim vepullam āpajjissati ti ṭhānam etaṃ vijjati. So vat' Ānanda bhikkhu kalyāṇamitto samāno imasmim dhammavinaye vuddhim virūḥim vepullam āpajjissati ti ṭhānam etaṃ vijjati. So vat' Ānanda bhikkhu āraddhaviriyo samāno imasmim dhammavinaye vuddhim virūḥim vepullam āpajjissati ti ṭhānam etaṃ vijjati. So vat' Ānanda bhikkhu upaṭṭhitasati samāno imasmim dhammavinaye vuddhim virūḥim vepullam

<sup>1</sup> S. adds kho.      <sup>2</sup> omitted by M<sub>7</sub>.

<sup>3</sup> M<sub>6</sub> omits this sentence.



āpajjissati ti tñānam etaṃ vijjati. So vat' Ānanda bhikkhu santuṭṭho samāno imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissati ti tñānam etaṃ vijjati. So vat' Ānanda bhikkhu appiccho<sup>1</sup> samāno imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissati ti tñānam etaṃ vijjati<sup>2</sup>. So vat' Ānanda bhikkhu sammādiṭṭhiko samāno imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissati ti tñānam etaṃ vijjati.

So vat' Ānanda bhikkhu imehi<sup>3</sup> dasahi dhammehi samannāgato imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullaṃ āpajjissati ti tñānam etaṃ vijjati ti.

### LXXXIII.

1. Atha kho āyasmā Puṇṇiyo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Puṇṇiyo Bhagavantam etad avoca 'ko nu kho bhante hetu ko paccayo yena app ekadā Tathāgatam dhammadesanā paṭibhāti, app ekadā<sup>4</sup> na<sup>4</sup> paṭibhāti'<sup>4</sup> ti?

2. Saddho ca Puṇṇiya bhikkhu hoti, no ca upasaṅkamitā<sup>4</sup>, neva<sup>4</sup> tāva<sup>5</sup> Tathāgatam dhammadesanā paṭibhāti. Yato ca kho Puṇṇiya bhikkhu saddho ca hoti upasaṅkamitā ca, evaṃ Tathāgatam dhammadesanā paṭibhāti. Saddho ca Puṇṇiya bhikkhu hoti upasaṅkamitā ca, no ca payirupāsītā . . . pe<sup>6</sup> . . . payirupāsītā ca, no ca paripucchitā . . . paripucchitā<sup>4</sup> ca, no ca ohitasoto dhammaṃ suṇāti . . . ahitasoto<sup>7</sup> ca<sup>4</sup> dhammaṃ suṇāti, no ca sutvā dhammaṃ dhāreti . . . sutvā ca<sup>8</sup> dhammaṃ dhāreti, no ca dhatānaṃ<sup>9</sup> dhammānaṃ atthaṃ upaparikkhati . . . dhatānaṃ ca<sup>4</sup> dhammānaṃ atthaṃ upaparikkhati, no ca atthaṃ

<sup>1</sup> Ph. apāpiccho.

<sup>2</sup> T. 'ti ti, and herewith concludes this Sutta.

<sup>3</sup> S. adds kho. <sup>4</sup> omitted by T.

<sup>5</sup> M<sub>6</sub> na ca tā instead of neva tāva; M, no va ca.

<sup>6</sup> omitted by M. Ph. S. <sup>7</sup> M<sub>6</sub> omits ohita<sup>o</sup> ca dh<sup>o</sup> su<sup>o</sup>

<sup>8</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>. <sup>9</sup> M. Ph. dhā<sup>o</sup> throughout.

aññāya dhammam aññāya dhammānudhammapaṭipanno hoti . . . attham aññāya dhammam aññāya dhammānudhammapaṭipanno ca<sup>1</sup> hoti<sup>2</sup>, no<sup>2</sup> ca<sup>2</sup> kalyāṇavāco<sup>2</sup> hoti<sup>2</sup> kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatthāya<sup>3</sup> anelagalāya<sup>4</sup> atthassa viññāpaniyā, kalyāṇavāco ca<sup>5</sup> hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatthāya anelagalāya atthassa viññāpaniyā, no ca sandassako hoti samādapako samuttejako sampahaṃsako sabrahmacārinam, neva<sup>6</sup> tāva<sup>6</sup> Tathāgataṃ dhammadesanā paṭibhāti.

3. Yato ca kho Puṇṇiya bhikkhu saddho ca hoti upasāṅkamitā ca payirupāsītā<sup>7</sup> ca<sup>7</sup> paripucchitā ca ohitasoto ca dhammaṃ suṇāti sutvā ca<sup>2</sup> dhammaṃ dhāreti dhatānañ ca dhammānaṃ atthaṃ upaparikkhati attham aññāya dhammam aññāya dhammānudhammapaṭipanno ca<sup>1</sup> hoti kalyāṇavāco ca hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissatthāya anelagalāya atthassa viññāpaniyā sandassako ca hoti samādapako samuttejako sampahaṃsako sabrahmacārinam, evaṃ Tathāgataṃ dhammadesanā paṭibhāti.

Imehi kho Puṇṇiya dasahi dhammehi samannāgatā ekantaṃ paṭibhānaṃ<sup>8</sup> Tathāgataṃ dhammadesanā hoti<sup>9</sup> ti.

## LXXXIV.

1. Tatra kho āyasmā Mahāmoggallāno bhikkhū āmanesi: — Āvuso bhikkhavo ti. Āvuso ti kho te bhikkhū āyasmato Mahāmoggallānassa paccassosum. Āyasmā Mahāmoggallāno etad avoca: —

2. Idh' āvuso bhikkhu aññaṃ vyākaroti<sup>10</sup> 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparam itthattāyā ti pajānāmi' ti. Tam enaṃ Tathāgato vā Tathā-

<sup>1</sup> omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>. S.      <sup>2</sup> omitted by T.

<sup>3</sup> M. Ph. visa<sup>o</sup> throughout.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> °galāya throughout.

<sup>5</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.      <sup>6</sup> T. no ca.

<sup>7</sup> omitted by M<sub>6</sub>.      <sup>8</sup> M. Ph. °nā; omitted by S.

<sup>9</sup> S. paṭibhāti; omitted by M<sub>6</sub>.      <sup>10</sup> T. vya<sup>o</sup>

gatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo samanuyuñjati samanugāhati<sup>1</sup> samanubhāsati. So Tathāgatena vā Tathāgatasāvakena vā jhāyinā samāpattikusalena paracittakusalena<sup>2</sup> paracittapariyāyakusalena samanuyuñjyamāno<sup>3</sup> samanugāhiyamāno<sup>4</sup> samanubhāsiyamāno<sup>4</sup> irinaṃ<sup>5</sup> āpajjati, vijinaṃ<sup>6</sup> āpajjati, anayaṃ<sup>7</sup> āpajjati<sup>7</sup>, vyasanam āpajjati, anayavyasanam āpajjati. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo<sup>8</sup> paracittapariyāyakusalo evaṃ cetasā ceto paricca manasikaroti: Kin nu kho ayam āyasmā aññaṃ vyākaroti 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karanīyaṃ, nāparaṃ itthattāyā ti pajānāmi' ti? Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo<sup>8</sup> paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti: Kodhano kho panāyam<sup>9</sup> āyasmā kodhapariyutthitena cetasā bahulaṃ viharati, kodhapariyutthānaṃ kho pana Tathāgatappavedite dhammavinaye parihānaṃ etaṃ. Upanāhi kho panāyam āyasmā upanāhapariyutthitena cetasā bahulaṃ viharati, upanāhapariyutthānaṃ kho pana Tathāgatappavedite dhammavinaye parihānaṃ etaṃ. Makkhi kho panāyam āyasmā makkhapariyutthitena cetasā bahulaṃ viharati, makkhapariyutthānaṃ kho pana Tathāgatappavedite dhammavinaye parihānaṃ etaṃ. Palāsi<sup>10</sup> kho panāyam āyasmā palāsapariyutthitena cetasā bahulaṃ viharati, palāsapariyutthānaṃ kho pana Tathāgatappavedite dhammavinaye parihānaṃ etaṃ. Issuki kho panāyam āyasmā issāpariyutthitena cetasā bahulaṃ viharati, issāpariyutthānaṃ kho pana Tathāgatappavedite dhammavinaye parihānaṃ etaṃ. Macchari kho panāyam āyasmā maccherapariyutthitena cetasā bahulaṃ viharati, maccherapariyutthānaṃ

<sup>1</sup> T. M., °gāyati; omitted by M<sub>6</sub>.      <sup>2</sup> omitted by M<sub>6</sub>.

<sup>3</sup> T. °jissamāno.      <sup>4</sup> omitted by T. M<sub>7</sub>.

<sup>5</sup> T. M<sub>6</sub>, M<sub>7</sub>, irinaṃ; Ph. S. iranaṃ.

<sup>6</sup> T. vijinaṃ; M. Ph. S. vicinaṃ.      <sup>7</sup> omitted by T.

<sup>8</sup> omitted by T. M<sub>6</sub>.

<sup>9</sup> M. Ph. S. pana ayam throughout; M. Ph. omit pana in the first sentence.

<sup>10</sup> T. M<sub>6</sub>, M<sub>7</sub>, pal° throughout.

kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Saṭho<sup>1</sup> kho panāyam āyasmā sātheyyapariyuṭṭhita<sup>2</sup> cetasā bahulaṃ viharati, sātheyyapariyuṭṭhānaṃ<sup>3</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Māyāvi<sup>4</sup> kho panāyam āyasmā māyāpariyuṭṭhitena cetasā bahulaṃ viharati, māyāpariyuṭṭhānaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Pāpiccho<sup>5</sup> kho panāyam āyasmā icchāpariyuṭṭhita<sup>6</sup> cetasā bahulaṃ viharati, icchāpariyuṭṭhānaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Muṭṭha<sup>7</sup>ssati<sup>8</sup> kho panāyam āyasmā uttarikaraṇiye oramattakena visesādhigamena antarāvosaṇaṃ āpanno, antarāvosaṇagamanam<sup>9</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ.

3. So vatāvuso bhikkhu ime dasa dhamme appahāya imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissati ti n'etaṃ ṭhānaṃ vijjati. So vatāvuso bhikkhu ime dasa dhamme pahāya imasmiṃ dhammavinaye vuddhiṃ virūhiṃ vepullaṃ āpajjissati ti ṭhānaṃ etaṃ vijjati ti.

### LXXXV.

1. Ekam samayaṃ āyasmā Mahācundo Cetisu viharati Sahajātiyaṃ<sup>4</sup>. Tatra kho āyasmā Mahācundo bhikkhū āmantesi: — Āvuso bhikkhavo<sup>5</sup> ti. Āvuso<sup>6</sup> ti kho te bhikkhū āyasmato Mahācundassa paccassosum. Āyasmā Mahācundo etad avoca: —

2. Idhāvuso bhikkhu katthi<sup>7</sup> hoti vikatthi<sup>8</sup> adhigamesu 'aham<sup>9</sup> paṭhamam<sup>9</sup> jhānaṃ<sup>9</sup> samāpajjāmi pi vuṭṭhahāmi pi, aham dutiyaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, aham tatiyaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, aham catutthaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, aham

<sup>1</sup> M. satho; Ph. sato.      <sup>2</sup> M. Ph. sātheyya°

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> sati.      <sup>4</sup> T. Sā°      <sup>5</sup> M. M<sub>7</sub> °ve.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> have pe instead of this phrase.

<sup>7</sup> T. M<sub>6</sub> katthi.      <sup>8</sup> T. so aham.

<sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> paṭhamajjhānaṃ and the like everywhere.

ākāsānañcāyatanam samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ viññāṇañcāyatanam samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ ākiñcaññāyatanam samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ nevasaññānāsaññāyatanam samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ saññāvedayitanirodham samāpajjāmi pi vuṭṭhahāmi pi' ti. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo<sup>1</sup> paracittapariyāyakusalo samanuyūñjati samanugāhati samanubhāsati. So Tathāgatenā vā Tathāgatasāvakenā vā jhāyinaṃ samāpattikusalena paracittakusalena paracittapariyāyakusalena samanuyūñjiyamāno samanugāhiyamāno samanubhāsiyamāno irinaṃ<sup>2</sup> āpajjati, vijinaṃ<sup>3</sup> āpajjati, anayaṃ āpajjati, vyasanam āpajjati, anayavyasanam<sup>4</sup> āpajjati<sup>4</sup>. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo<sup>5</sup> paracittapariyāyakusalo evaṃ cetasā ceto paricca manasikaroti: Kin nu kho ayam āyasmā katthi hoti<sup>1</sup> vikatthi adhigamesu<sup>6</sup> 'ahaṃ paṭhamam jhānam samāpajjāmi pi vuṭṭhahāmi pi . . . pe<sup>7</sup> . . . ahaṃ saññāvedayitanirodham samāpajjāmi pi vuṭṭhahāmi pi' ti?<sup>2</sup> Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti: Digharattam kho<sup>8</sup> ayam āyasmā khaṇḍakāri chiddakāri sabalakāri kammāsakāri na santatakāri<sup>9</sup> na santatavutti<sup>9</sup> silesu. Dussilo ayam āyasmā, dussilyam<sup>10</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Assaddho<sup>11</sup> kho panāyam āyasmā<sup>12</sup>, assaddhiyam kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Appassuto kho pana ayam āyasmā anācāro, appasaccam<sup>13</sup> kho pana Tathāgatappavedite dhammavinaye parihānam

<sup>1</sup> omitted by T. M<sub>7</sub>.

<sup>2</sup> T. M<sub>7</sub> irinaṃ; M<sub>6</sub> irinaṃ; Ph. S. iranaṃ.

<sup>3</sup> all MSS. exc. M<sub>6</sub> have vicinaṃ.

<sup>4</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>. <sup>5</sup> omitted by M<sub>7</sub>.

<sup>6</sup> M<sub>6</sub> adhigamatīsu.

<sup>7</sup> M. la; Ph. pa. <sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> add pana.

<sup>9</sup> M. santa°; T. sataka°; S. satta° <sup>10</sup> M. dussi°

<sup>11</sup> M. Ph. asa° <sup>12</sup> S. adds anācāro.

<sup>13</sup> M<sub>6</sub> appassutam.

etaṃ. Dubbaco kho panāyam āyasmā<sup>1</sup>, dovacassatā<sup>2</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Pāpamitto kho panāyam āyasmā, pāpamittatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Kusito kho panāyam āyasmā, kosajjaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Muṭṭhassati<sup>3</sup> kho panāyam āyasmā, muṭṭhasaccaṃ kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Kuhako kho panāyam āyasmā, kuhanā<sup>4</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Dubbhāro<sup>5</sup> kho panāyam āyasmā, dubbharatā<sup>6</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Duppañño kho panāyam āyasmā, duppaññatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ.

3. Seyyathā<sup>7</sup> pi āvuso sahāyako<sup>8</sup> sahāyakam evaṃ vadeyya ‘yadā te samma dhanena<sup>9</sup> dhanakaraṇīyaṃ assa<sup>10</sup>, yācissasi<sup>11</sup> maṃ dhanam, dassāmi te dhanan’ ti. So kismiñci<sup>12</sup>-d-eva dhanakaraṇīye samuppanne sahāyako sahāyakam evaṃ vadeyya ‘attho me samma dhanena, dehi me dhanan’ ti. So evaṃ vadeyya ‘tena hi samma idha khaṇāhi’<sup>13</sup> ti. So tatra khaṇanto nādhigaccheyya. So<sup>14</sup> evaṃ vadeyya ‘alikaṃ maṃ samma avaca, tucchakaṃ maṃ samma avaca: idha khaṇāhi’ ti. So evaṃ vadeyya ‘nāhan taṃ samma alikaṃ avacaṃ, tucchakaṃ avacaṃ, tena hi samma<sup>15</sup> idha khaṇāhi’ ti. So tatra pi khaṇanto nādhigaccheyya. So evaṃ vadeyya ‘alikaṃ maṃ samma avaca, tucchakaṃ maṃ samma<sup>16</sup> avaca: idha khaṇāhi’ ti. So evaṃ vadeyya ‘nāhan taṃ samma alikaṃ avacaṃ, tucchakaṃ

<sup>1</sup> S. *adds* anācāro. <sup>2</sup> T. oṭam.

<sup>3</sup> M. Ph. muṭṭhasati. <sup>4</sup> M. Ph. kohaññam.

<sup>5</sup> M. Ph. dubbh°; T. dubbharakāro. <sup>6</sup> M. Ph. dubbh°

<sup>7</sup> M. *omits all from* Seyyathā pi to me dhanan ti.

<sup>8</sup> T. sahāyo. <sup>9</sup> M. Ph. bandho. <sup>10</sup> T. assā.

<sup>11</sup> M. Ph. parājeyyāpi; S. pavedeyyāsi.

<sup>12</sup> T. M. kismici.

<sup>13</sup> M. M. khaṇ° *throughout*; T. khaṇ° *and* khaṇ°

<sup>14</sup> *omitted by* T. <sup>15</sup> T. sammā.

<sup>16</sup> *omitted by* M.

avacaṃ, tena hi samma<sup>1</sup> idha khaṇāhi<sup>2</sup> ti. So<sup>2</sup> tatra pi khaṇanto nādhigaccheyya. So evaṃ vadeyya 'alikaṃ maṃ samma avaca, tucchakaṃ maṃ samma avaca: idha khaṇāhi<sup>2</sup> ti. So evaṃ vadeyya 'nāhan taṃ samma alikaṃ avacaṃ, tucchakaṃ avacaṃ, api ca ahaṃ eva ummādaṃ pāpuṇiṃ cetaso vipariyāyaṇ'<sup>3</sup> ti. Evam eva kho āvuso bhikkhu katthi hoti vikatthi adhigamesu 'ahaṃ paṭhamam jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ duttiyaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ tatiyaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ catutthaṃ jhānaṃ samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ ākāsaṇāñcāyatanam samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ viññāṇaṇcāyatanam samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ ākiñcaṇñāyatanam samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ nevasaṇñānāsāññāyatanam samāpajjāmi pi vuṭṭhahāmi pi, ahaṃ saññāvedayitanirodham samāpajjāmi pi vuṭṭhahāmi pi'<sup>3</sup> ti<sup>3</sup>. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyi samāpattikusalo paracittakusalo paracittapariyāyakusalo samanuyūñjati samanugāhati samanubhāsati. So Tathāgatena vā Tathāgatasāvakena vā jhāyinā samāpattikusalena paracittakusalena<sup>3</sup> paracittapariyāyakusalena samanuyūñjijamāno samanugāhiyamāno samanubhāsiyamāno iriṇaṃ<sup>4</sup> āpajjati, vijinaṃ<sup>5</sup> āpajjati, anayaṃ āpajjati, vyasaṇaṃ āpajjati, anayavyasaṇaṃ āpajjati. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyi samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasa ceto paricca manasikaroti: Kin nu kho ayam āyasmā katthi hoti<sup>3</sup> vikatthi<sup>3</sup> adhigamesu 'ahaṃ paṭhamam jhānaṃ samāpajjāmi pi vuṭṭhahāmi<sup>6</sup> pi<sup>6</sup> . . . pe<sup>7</sup> . . . ahaṃ saññāvedayitanirodham samāpajjāmi pi vuṭṭhahāmi pi' ti<sup>8</sup>? Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyi samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasa ceto paricca pajānāti:

<sup>1</sup> T. sammā.      <sup>2</sup> T. M<sub>7</sub> atha so; M<sub>6</sub> atha kho.

<sup>3</sup> omitted by T.      <sup>4</sup> M<sub>6</sub> iriṇaṃ; Ph. S. iriṇaṃ.

<sup>5</sup> T. vijinaṃ; M. Ph. M<sub>7</sub>. S. vicinaṃ.

<sup>6</sup> omitted by M. Ph.      <sup>7</sup> M. la; Ph. pa.

<sup>8</sup> omitted by M. Ph. S.

Digharattam kho ayam āyasmā khaṇḍakāri chiddakāri sabalakāri sammāsakāri na santatakāri<sup>1</sup> na santatavutti<sup>2</sup> silesu. Dussilo ayam āyasmā, dussilyam<sup>3</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Assaddho<sup>4</sup> kho panāyam āyasmā, assaddhiyam<sup>4</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Appassuto kho panāyam āyasmā anācāro, appasaccam kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Dubbaco kho panāyam āyasmā, dovacassatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Pāpamitto kho panāyam āyasmā, pāpamittatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Kusito kho panāyam āyasmā, kosajjam kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Muṭṭhassati<sup>5</sup> kho panāyam āyasmā, muṭṭhasaccam kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Kuhako kho panāyam āyasmā, kuhanā<sup>6</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Dubbharo<sup>7</sup> kho pana ayam āyasmā, dubbharatā<sup>7</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Duppañño kho pana ayam āyasmā, duppaññatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ.

4. So vatāvuso bhikkhu ime dasa dhamme appahāya imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullam āpajjissati ti n'etaṃ thānam vijjati. So vatāvuso bhikkhu ime dasa dhamme pahāya imasmiṃ dhammavinaye vuddhiṃ virūlhiṃ vepullam āpajjissati ti thānam etaṃ vijjati ti.

## LXXXVI.

1. Ekam samayam āyasmā Mahākassapo Rājagahe viharati Veluvane Kalandakanivāpe. Tatra kho āyasmā

<sup>1</sup> Ph. sata°; S. satata°

<sup>2</sup> Ph. S. satata°

<sup>3</sup> M. Ph. dussilyam; T. M<sub>6</sub>. M<sub>7</sub> dussilam.

<sup>4</sup> M. Ph. asa° <sup>5</sup> M. muṭṭhasati.

<sup>6</sup> M. kohaṇṇam; Ph. kuhato; T. kuna.

<sup>7</sup> M. Ph. dubbh°



Mahākassapo bhikkhū āmantesi<sup>1</sup>: — Āvuso bhikkhavo<sup>2</sup> ti. Āvuso ti kho te bhikkhū āyasmato Mahākassapassa paccassosum. Āyasmā Mahākassapo etad avoca: —

2. Idhāvuso bhikkhu aññaṃ vyākaroṭi<sup>3</sup> 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā ti pajānāmi' ti. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo samanuyuñjati samanugāhati samanubhāsati. So Tathāgatena vā Tathāgatasāvakena vā jhāyinaṃ samāpattikusalena paracittakusalena paracittapariyāyakusalena samanuyuñjiyamāno samanugāhiyamāno samanubhāsiyamāno irinaṃ<sup>4</sup> āpajjati, vijinaṃ<sup>5</sup> āpajjati, anayaṃ āpajjati, vyasanaṃ<sup>6</sup> āpajjati<sup>6</sup>, anayavyasanaṃ āpajjati. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca manasikaroṭi: Kin nu kho ayam āyasmā aññaṃ vyākaroṭi 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā ti pajānāmi' ti? Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti: Adhimāniko<sup>7</sup> kho<sup>8</sup> ayam āyasmā adhimānasacco<sup>9</sup> appatte pattasaññi akate katasaññi anadhigate adhigatasaññi adhimānena aññaṃ vyākaroṭi 'khīṇā jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā ti pajānāmi' ti. Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyī samāpattikusalo paracittakusalo<sup>10</sup> paracittapariyāyakusalo evaṃ cetasā ceto paricca manasikaroṭi: Kin nu kho ayam āyasmā nissāya adhimāniko adhimānasacco appatte pattasaññi akate katasaññi anadhigate adhigatasaññi adhimānena aññaṃ vyākaroṭi 'khīṇā

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub>, *continue*: Āyasmā Mahā°

<sup>2</sup> M. Ph. °ve. <sup>3</sup> T. vya° *always*.

<sup>4</sup> M<sub>6</sub> irinaṃ; M<sub>7</sub> irinaṃ; Ph. S. iranaṃ.

<sup>5</sup> M. Ph. S. vicinaṃ; M<sub>7</sub> omits vi° ā°

<sup>6</sup> omitted by M<sub>6</sub>. <sup>7</sup> T. M<sub>7</sub>, adhigamāniko.

<sup>8</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>; S. adds pana.

<sup>9</sup> T. adhigamāna°

<sup>10</sup> omitted by T.

jāti, vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā ti pajānāmi' ti? Tam enaṃ Tathāgato vā Tathāgatasāvako vā jhāyi samāpattikusalo paracittakusalo paracittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti: 'Bahussuto kho panāyam' āyasmā sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakal-  
yāṇā sātthaṃ savyañjanaṃ kevalaparipunṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpāssa<sup>2</sup> dhammā ba-  
hussutā dhata<sup>3</sup> vacasā paricitaṃ manasānupekkhitā<sup>4</sup> dīṭṭhiyā suppaṭividdhā, tasmā ayam āyasmā adhimāniko adhimāna-  
sacco appatte pattasaññi akate katasaññi anadhighate adhighatasaññi adhimānena aññaṃ vyākaroṭi 'khīṇā jāti,  
vusitaṃ brahmacariyaṃ, kataṃ karaṇiyaṃ, nāparaṃ itthattāyā ti pajānāmi' ti. Tam enaṃ Tathāgato vā Tathā-  
gatasāvako vā jhāyi samāpattikusalo paracittakusalo<sup>5</sup> pa-  
racittapariyāyakusalo evaṃ cetasā ceto paricca pajānāti: Abhiññālu kho panāyam āyasmā abhiññāpariyutṭhitaṃ cetasā bahulaṃ viharati, abhiññāpariyutṭhānaṃ kho pana Tathā-  
gatappavedite dhammavinaye parihānaṃ etaṃ. Vyā-  
pādo<sup>6</sup> kho panāyam āyasmā vyāpādapariyutṭhitaṃ<sup>7</sup> cetasā bahulaṃ viharati, vyāpādapariyutṭhānaṃ<sup>8</sup> kho pana Tathā-  
gatappavedite dhammavinaye parihānaṃ etaṃ. Thīnamiddho<sup>9</sup>  
kho panāyam āyasmā thīnamiddhapariyutṭhitaṃ cetasā bahulaṃ viharati, thīnamiddhapariyutṭhānaṃ kho pana Tathā-  
gatappavedite dhammavinaye parihānaṃ etaṃ. Ud-  
dhato kho panāyam āyasmā uddhaccapariyutṭhitaṃ cetasā bahulaṃ viharati, uddhaccapariyutṭhānaṃ kho pana Tathā-  
gatappavedite dhammavinaye parihānaṃ etaṃ. Vicikicchō<sup>9</sup>  
kho panāyam āyasmā vicikicchāpariyutṭhitaṃ cetasā ba-  
hulaṃ viharati, vicikicchāpariyutṭhānaṃ kho pana Tathā-  
gatappavedite dhammavinaye parihānaṃ etaṃ. Kammārāmo  
kho panāyam āyasmā kammarato kammārāmatam anuyutto,

<sup>1</sup> T. M., M., ayam.      <sup>2</sup> M. T. M., °passa.

<sup>3</sup> M. Ph. dhā°      <sup>4</sup> T. M., manasā pe°

<sup>5</sup> omitted by T.      <sup>6</sup> S. byāpanno; T. vya°

<sup>7</sup> T. vya°      <sup>8</sup> Ph. °middhaṃ; S. °middhī.

<sup>9</sup> S. ve°; Ph. °cchī.

kammārāmatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Bhassārāmo kho panāyam āysmā bhassarato bhassārāmatam anuyutto, bhassārāmatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Niddārāmo kho panāyam āysmā niddārato niddārāmatam anuyutto, niddārāmatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Saṅganikārāmo kho panāyam āysmā saṅganikārato saṅganikārāmatam anuyutto, saṅganikārāmatā kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ. Muṭṭhassati<sup>1</sup> kho panāyam āysmā uttarikaraṇiye<sup>2</sup> oramattakena visesādhigamena antarāvosānam āpanno, antarāvosānagamanam<sup>3</sup> kho pana Tathāgatappavedite dhammavinaye parihānam etaṃ.

3. So vatāvuso bhikkhu ime dasa dhamme appahāya imasmim dhammavinaye vuddhim virūḥhim vepullam āpajjissati ti n'etaṃ ṭhānam vijjati. So vatāvuso bhikkhu ime dasa dhamme pahāya imasmim dhammavinaye vuddhim virūḥhim vepullam āpajjissati ti ṭhānam etaṃ vijjati ti.

## LXXXVII.

1. Tatra kho Bhagavā Kālakaṃ<sup>4</sup> bhikkhum ārabha<sup>5</sup> bhikkhū<sup>5</sup> āmantesi: — Bhikkhavo ti. Bhadante<sup>6</sup> ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: —

2. Idha bhikkhave bhikkhu adhikaraṇiko hoti adhikaraṇasamathassa na vaṇṇavādi. Yam pi bhikkhave bhikkhu adhikaraṇiko hoti adhikaraṇasamathassa na vaṇṇavādi, ayam pi dhammo na piyattāya<sup>7</sup> na garuttāya<sup>8</sup> na bhāvanāya na sāmāññāya<sup>9</sup> na ekibhāvāya samvattati.

<sup>1</sup> all MSS. exc. S. have sati.

<sup>2</sup> T. M., uttarim ka°      <sup>3</sup> M. °vosānam ga°

<sup>4</sup> M., Kālakaṃ; M. Ph. Kālankatam; T. Kalandakam; S. Kālakabhikkhum.

<sup>5</sup> omitted by T. M.,      <sup>6</sup> M. Ph. bhaddante.

<sup>7</sup> Ph. piyattāya; M. S. piyatāya; T. M., piyattā.

<sup>8</sup> Ph. garuttāya; M. S. garutāya throughout.

<sup>9</sup> T. sammamāñña.

3. Puna ca param bhikkhave bhikkhu na sikkhākāmo hoti<sup>1</sup> sikkhāsamādānassa<sup>2</sup> na vaṇṇavādī. Yam pi bhikkhave bhikkhu na sikkhākāmo hoti sikkhāsamādānassa<sup>3</sup> na vaṇṇavādī, ayam pi dhammo na piyattāya<sup>4</sup> na garuttāya na bhāvanāya na sāmāññāya na ekibhāvāya samvattati.

4. Puna ca param bhikkhave bhikkhu pāpiccho hoti icchāvinayassa na vaṇṇavādī. Yam pi bhikkhave bhikkhu pāpiccho hoti icchāvinayassa na vaṇṇavādī, ayam pi dhammo na piyattāya . . . pe<sup>5</sup> . . . na ekibhāvāya samvattati.

5. Puna ca param bhikkhave bhikkhu kodhano hoti kodhavinayassa na vaṇṇavādī. Yam pi bhikkhave bhikkhu kodhano hoti kodhavinayassa na vaṇṇavādī, ayam pi dhammo na piyattāya . . . pe<sup>5</sup> . . . na ekibhāvāya samvattati.

6. Puna ca param bhikkhave bhikkhu makkhī hoti makkhavinayassa na vaṇṇavādī. Yam pi bhikkhave bhikkhu makkhī hoti makkhavinayassa na vaṇṇavādī, ayam pi dhammo na piyattāya . . . pe<sup>5</sup> . . . na ekibhāvāya samvattati.

7. Puna ca param bhikkhave bhikkhu saṭho<sup>6</sup> hoti sāṭheyvinayassa<sup>7</sup> na vaṇṇavādī. Yam pi bhikkhave bhikkhu saṭho<sup>8</sup> hoti sāṭheyvinayassa<sup>7</sup> na vaṇṇavādī, ayam pi dhammo na piyattāya . . . pe<sup>5</sup> . . . na ekibhāvāya samvattati.

8. Puna ca param bhikkhave bhikkhu māyāvi hoti māyāvinayassa na vaṇṇavādī. Yam pi bhikkhave bhikkhu māyāvi hoti māyāvinayassa na vaṇṇavādī, ayam pi dhammo na piyattāya . . . pe<sup>5</sup> . . . na ekibhāvāya samvattati.

<sup>1</sup> T. M<sub>6</sub>. M, *insert* na.

<sup>2</sup> T. °dāyanassa; M. Ph. sikkhākāmassa.

<sup>3</sup> M. Ph. °kāmassa.

<sup>4</sup> Ph. piyatthāya; M. S. piyatāya *throughout*.

<sup>5</sup> M. Ph. S. *in full*.

<sup>6</sup> M. Ph. saṭho; T. M, saṭṭho.

<sup>7</sup> M. Ph. sāth°

<sup>8</sup> M. Ph. saṭho.

9. Puna ca paraṃ bhikkhave bhikkhu dhammānaṃ na nisāmakajātiyo<sup>1</sup> hoti dhammanisantiyā na vaṇṇavādi. Yam pi bhikkhave bhikkhu dhammānaṃ na nisāmakajātiyo<sup>2</sup> hoti dhammanisantiyā na vaṇṇavādi, ayam pi dhammo na piyattāya . . . pe<sup>3</sup> . . . na ekibhāvāya samvattati.

10. Puna ca paraṃ bhikkhave bhikkhu na paṭisallāno hoti paṭisallānassa na vaṇṇavādi. Yam pi bhikkhave bhikkhu na paṭisallāno hoti paṭisallānassa na vaṇṇavādi, ayam pi dhammo na piyattāya . . . pe<sup>3</sup> . . . ekibhāvāya samvattati.

11. Puna ca paraṃ bhikkhave bhikkhu sabrahmacārīnaṃ na paṭisanthārako<sup>4</sup> hoti paṭisanthārakassa na vaṇṇavādi. Yam pi bhikkhave bhikkhu sabrahmacārīnaṃ na paṭisanthārako hoti paṭisanthārakassa na vaṇṇavādi, ayam pi dhammo na piyattāya na garuttāya na bhāvanāya na sāmānīya na ekibhāvāya samvattati.

12. Evarūpassa bhikkhave bhikkhuno kiñcāpi evaṃ icchā uppajjeyya 'aho vata maṃ sabrahmacārī sakkareyyuṃ garukareyyuṃ māneyyuṃ pūjeyyūn' ti. Atha kho naṃ<sup>5</sup> sabrahmacārī na c'eva<sup>6</sup> sakkaronti na<sup>7</sup> garukaronti na<sup>7</sup> mānenti na<sup>7</sup> pūjenti. Taṃ kissa hetu? Tathā hi 'ssa<sup>8</sup> bhikkhave viññū sabrahmacārī te pāpake akusale dhamme appahine samanupassanti.

13. Seyyathā pi bhikkhave assakhaluṅkassa<sup>9</sup> kiñcāpi evaṃ icchā uppajjeyya 'aho vata maṃ manussā ājāniyatthāne<sup>10</sup> thaṭṭheyyuṃ ājāniyabhojanaṃ ca bhojeyyūṃ ājāniyaparimajjanaṃ ca parimajjeyyūn' ti. Atha kho naṃ manussā na c'eva ājāniyatthāne thaṭṭhenti na ca ājāniyabhojanaṃ bhojenti na ca ājāniyaparimajjanaṃ parimajjanti<sup>11</sup>.

<sup>1</sup> M. nisāmana°; T. nandisamāka°; M. Ph. S. *have the ending in ko*.

<sup>2</sup> M. nisāmana°; T. nandisāma°

<sup>3</sup> M. Ph. S. *in full*.

<sup>4</sup> M. Ph. °sandh° *always*.

<sup>5</sup> M. tam. <sup>6</sup> S. neva.

<sup>7</sup> *omitted by* T.

<sup>8</sup> T. Tathāgatassa.

<sup>9</sup> Ph. °pūlakassa; S. °mūlhakassa; M. M. °khaḷulokassa

<sup>10</sup> S. *adds* ca.

<sup>11</sup> M. °majjenti.

Taṃ kissa hetu? Tathā hi 'ssa bhikkhave viññū manussā tāni sātheyyāni<sup>1</sup> kūṭeyyāni<sup>2</sup> jimheyyāni<sup>3</sup> vaṇkeyyāni<sup>4</sup> appahināni samanupassanti. Evam eva kho bhikkhave evarūpassa bhikkhuno kiñcāpi evaṃ icchā uppajjeyya 'aho vata maṃ sabrahmacārī sakkareyyuṃ garukareyyuṃ māneyyuṃ pūjeyyū' ti. Atha kho naṃ sabrahmacārī na c'eva<sup>5</sup> sakkaronti na<sup>6</sup> garukaronti na<sup>6</sup> mānenti na<sup>6</sup> pūjenti. Taṃ kissa hetu? Tathā hi 'ssa bhikkhave viññū sabrahmacārī te pāpake akusale dhamme appahīne samanupassanti.

14. Idha pana<sup>7</sup> bhikkhave bhikkhu na<sup>8</sup> adhikarāṇiko<sup>8</sup> hoti adhikarāṇasamathassa vaṇṇavādī. Yam pi bhikkhave bhikkhu na<sup>9</sup> adhikarāṇiko<sup>9</sup> hoti adhikarāṇasamathassa vaṇṇavādī, ayam pi dhammo piyattāya garuttāya bhāvanāya sāmāññāya ekibhāvāya samvattati.

15. Puna ca paraṃ bhikkhave bhikkhu sikkhākāmo hoti sikkhāsamādānassa<sup>10</sup> vaṇṇavādī. Yam pi bhikkhave bhikkhu sikkhākāmo hoti sikkhāsamādānassa<sup>10</sup> vaṇṇavādī, ayam pi dhammo piyattāya . . .<sup>11</sup> ekibhāvāya samvattati.

16. Puna ca paraṃ bhikkhave bhikkhu appiccho hoti icchāvinayassa vaṇṇavādī. Yam pi bhikkhave bhikkhu appiccho hoti icchāvinayassa vaṇṇavādī, ayam pi dhammo . . .<sup>12</sup> ekibhāvāya samvattati.

17. Puna ca paraṃ bhikkhave bhikkhu akkodhano<sup>13</sup> hoti kodhavinayassa vaṇṇavādī. Yam pi bhikkhave bhikkhu akkodhano<sup>13</sup> hoti kodhavinayassa vaṇṇavādī, ayam pi dhammo . . . pe<sup>14</sup> . . . ekibhāvāya samvattati.

18. Puna ca paraṃ bhikkhave bhikkhu amakkhī hoti makkhavinayassa<sup>15</sup> vaṇṇavādī. Yam pi bhikkhave bhikkhu amakkhī hoti makkhavinayassa<sup>15</sup> vaṇṇavādī, ayam pi dhammo . . .<sup>16</sup> ekibhāvāya samvattati.

<sup>1</sup> M. Ph. sātho      <sup>2</sup> M. Ph. T. M<sub>6</sub> ku°

<sup>3</sup> M<sub>6</sub> parijimheyyāni.      <sup>4</sup> M<sub>6</sub> keseyyāni.

<sup>5</sup> M<sub>6</sub> tam.      <sup>6</sup> S. neva.

<sup>7</sup> omitted by Ph.      <sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> nādhi°; T. °pi.

<sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> nādhi°; T. °yo; Ph. °pi.

<sup>10</sup> M. Ph. °kāmassa.      <sup>11</sup> M. Ph. S. in full.

<sup>12</sup> M. la; Ph. pa; S. pe.      <sup>13</sup> M. Ph. ako°

<sup>14</sup> M. la; Ph. pa.      <sup>15</sup> T. M<sub>6</sub>. M<sub>7</sub> makkhi°      <sup>16</sup> M. la; S. pe.

19. Puna ca param bhikkhave bhikkhu asaṭho<sup>1</sup> hoti sāṭheyyavinayassa<sup>2</sup> vaṇṇavādī. Yam pi bhikkhave bhikkhu asaṭho<sup>1</sup> hoti sāṭheyyavinayassa<sup>2</sup> vaṇṇavādī, ayam pi dhammo . . .<sup>3</sup> ekibhāvāya samvattati.

20. Puna ca param bhikkhave bhikkhu amāyāvī hoti māyāvinayassa vaṇṇavādī. Yam pi bhikkhave bhikkhu amāyāvī hoti māyāvinayassa vaṇṇavādī, ayam pi dhammo . . .<sup>3</sup> ekibhāvāya samvattati.

21. Puna ca param bhikkhave bhikkhu dhammānam nisāmakajātiyo<sup>4</sup> hoti dhammanisantiyā vaṇṇavādī. Yam pi bhikkhave bhikkhu dhammānam nisāmakajātiyo<sup>4</sup> hoti dhammanisantiyā vaṇṇavādī, ayam pi dhammo . . .<sup>3</sup> ekibhāvāya samvattati.

22. Puna ca param bhikkhave bhikkhu paṭisallāno hoti paṭisallānassa vaṇṇavādī. Yam pi bhikkhave bhikkhu paṭisallāno hoti paṭisallānassa vaṇṇavādī, ayam pi dhammo . . .<sup>3</sup> ekibhāvāya samvattati.

23. Puna ca param bhikkhave bhikkhu sabrahmacārīnam paṭisanthārako<sup>5</sup> hoti paṭisanthārakassa vaṇṇavādī. Yam pi bhikkhave bhikkhu sabrahmacārīnam paṭisanthārako<sup>5</sup> hoti paṭisanthārakassa vaṇṇavādī, ayam pi dhammo piyattāya garuttāya bhāvanāya sāmāññāya ekibhāvāya samvattati.

24. Evarūpassa bhikkhave bhikkhuno kiñcāpi na evaṃ icchā uppajjeyya 'aho vata maṃ sabrahmacārī sakkareyyuṃ garukareyyuṃ māneyyūṃ pūjeyyūṃ' ti. Atha kho naṃ sabrahmacārī sakkaronti garukaronti mānenti pūjenti. Taṃ kissa hetu? Tathā hi 'ssa bhikkhave viññū sabrahmacārī te pāpake akusale dhamme pahīne samanupassanti.

25. Seyyathā pi bhikkhave bhaddassa assājanīyassa kiñcāpi na evaṃ icchā uppajjeyya 'aho vata maṃ manussā ājanīyatṭhāne<sup>6</sup> ṭhapeyyuṃ<sup>7</sup> ājanīyabhojanaṃ ca bhojjeyyuṃ ājanīyaparimajjanaṃ ca parimajjeyyuṃ' ti. Atha kho naṃ manussā ājanīyatṭhāne<sup>8</sup> ṭhapenti ājanīyabhojanaṃ ca

<sup>1</sup> M. Ph. asatho.      <sup>2</sup> M. Ph. sātho

<sup>3</sup> M. la; S. pe.      <sup>4</sup> M. Ph. S. °ko.

<sup>5</sup> T. °no; M., °no and °ko.      <sup>6</sup> S. adds ca.

<sup>7</sup> S. ṭhā°      <sup>8</sup> M. Ph. S. add ca.

bhojenti ājāṇiyaparimajjanañ ca parimajjanti. Taṃ kissa hetu? Tathā hi 'ssa bhikkhave viññū manussā tāni sāṭheyyāni<sup>1</sup> kūṭheyyāni<sup>2</sup> jimheyyāni vañkeyyāni<sup>3</sup> pahīnāni samanupassanti. Evam eva kho bhikkhave evarūpassa bhikkhuno kiñcāpi na<sup>4</sup> evaṃ icchā uppajjeyya 'aho vata maṃ sabrahmacārī sakkareyyuṃ garukareyyuṃ māneyyuṃ pūjeyyun' ti. Atha kho naṃ sabrahmacārī sakkaronti garukaronti mānenti pūjenti. Taṃ kissa hetu? Tathā hi 'ssa bhikkhave viññū sabrahmacārī te pāpake akusale dhamme pahīne samanupassanti ti.

## LXXXVIII.

1. Yo so bhikkhave bhikkhu akkosakaparibhāsako<sup>5</sup> ariyupavādi sabrahmacārīnaṃ, aṭṭhānaṃ etaṃ anavakāso<sup>6</sup>, yaṃ so<sup>7</sup> dasannaṃ vyasanānaṃ aññataraṃ<sup>8</sup> vyasanaṃ na<sup>9</sup> nigaccheyya. Katamesaṃ dasannaṃ?

2. Anadhigataṃ nādhigacchati<sup>10</sup>, adhigatā<sup>11</sup> parihāyati<sup>12</sup>, saddhammassa na vodāyati<sup>13</sup>, saddhammesu vā adhimāniko hoti, anabhirato<sup>14</sup> vā brahmacariyaṃ carati, aññataraṃ vā samkiliṭṭhaṃ āpattim<sup>15</sup> āpajjati, gāḷhaṃ vā rogātāṅkaṃ phusati, ummādaṃ vā pāpuṇāti cittakkhepaṃ, sammūḷho kālaṃ karoti, kāyassa bhedaṃ parammaraṇā apāyaṃ dugga-tim vinipātaṃ nirayaṃ upapajjati<sup>16</sup>.

Yo so bhikkhave bhikkhu akkosakaparibhāsako ariyupavādi sabrahmacārīnaṃ, aṭṭhānaṃ etaṃ anavakāso<sup>6</sup>, yaṃ so<sup>7</sup> imesaṃ dasannaṃ vyasanānaṃ aññataraṃ<sup>8</sup> vyasanaṃ na<sup>9</sup> nigaccheyyā ti.

<sup>1</sup> M. Ph. sātho      <sup>2</sup> M. Ph. T. M<sub>6</sub> ku°

<sup>3</sup> omitted by T.      <sup>4</sup> T. M<sub>6</sub> no.

<sup>5</sup> M<sub>6</sub> °ko pari°; T. M<sub>7</sub> akkosaparibhāsako (T. °to).

<sup>6</sup> M. ava°      <sup>7</sup> omitted by M. Ph.

<sup>8</sup> M. S. aññataraññataraṃ.      <sup>9</sup> omitted by M. T. M<sub>6</sub>. M<sub>7</sub>.

<sup>10</sup> T. °gacchanti; M<sub>6</sub> °gaccheyyāti.

<sup>11</sup> M. Ph. °taṃ.      <sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub> °yanti.

<sup>13</sup> M. Ph. M<sub>6</sub>. M<sub>7</sub>. S. °yanti; T. vodānanti.

<sup>14</sup> T. anadhirato.

<sup>15</sup> omitted by Ph.      <sup>16</sup> T. M<sub>6</sub>. M<sub>7</sub> uppajjati.



## LXXXIX.

1. Atha kho Kokāliko<sup>1</sup> bhikkhu yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Kokāliko bhikkhu Bhagavantam etad avoca 'pāpicchā bhante Sāriputta-Moggallānā pāpikānaṃ icchānaṃ vasaṃ gatā' ti. 'Mā h'evaṃ Kokālika, mā<sup>2</sup> h'evaṃ<sup>3</sup> Kokālika<sup>2</sup>, pasādehi Kokālika Sāriputta-Moggallānesu cittaṃ, pesalā Sāriputta-Moggallānā' ti. Dutiyam pi kho Kokāliko bhikkhu Bhagavantam etad avoca 'kiñcāpi me bhante Bhagavā saddhāyiko paccayiko, atha kho pāpicchā<sup>4</sup> va<sup>5</sup> Sāriputta-Moggallānā pāpikānaṃ icchānaṃ vasaṃ gatā' ti. 'Mā h'evaṃ Kokālika, mā h'evaṃ Kokālika, pasādehi Kokālika Sāriputta-Moggallānesu cittaṃ, pesalā Sāriputta-Moggallānā' ti. Tatiyam pi kho Kokāliko bhikkhu Bhagavantam etad avoca '... pe<sup>4</sup> ... pesalā Sāriputta-Moggallānā' ti.

2. Atha kho Kokāliko bhikkhu utthāyāsanaṃ Bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi. Acirapakkantassa ca Kokālikassa bhikkhuno sāsapamattihi<sup>5</sup> pīlakāhi<sup>6</sup> sabbo kāyo phuṭṭho<sup>7</sup> ahosi. Sāsapamattiyo hutvā muggamattiyo<sup>8</sup> ahesuṃ. Muggamattiyo hutvā kalāyamattiyo<sup>8</sup> ahesuṃ. Kalāyamattiyo hutvā kolaṭṭhimattiyo<sup>9</sup> ahesuṃ. Kolaṭṭhimattiyo hutvā kolamattiyo<sup>9</sup> ahesuṃ. Kolamattiyo hutvā āmalakamattiyo<sup>9</sup> ahesuṃ. Āmalakamattiyo<sup>9</sup> hutvā beluvasalāṭukamattiyo<sup>10</sup> ahesuṃ. Beluvasalāṭukamattiyo<sup>10</sup> hutvā billamattiyo<sup>11</sup> ahesuṃ. Billamattiyo hutvā pabhijjimsu.

<sup>1</sup> Ph. *yo throughout*; T. M<sub>6</sub>. M, *°ko and °yo*.

<sup>2</sup> Ph. vadehi. <sup>3</sup> T. vā; *omitted by Ph.*

<sup>4</sup> M. Ph. S. *in full.* <sup>5</sup> T. M<sub>6</sub> *°mattāhi.*

<sup>6</sup> M<sub>6</sub>. M, *pīla°*; T. *pīlikāhi*; Ph. *pīlikāhi*.

<sup>7</sup> S. *phuṭṭho*.

<sup>8</sup> M. Ph. *kaḷ°*; S. *kāl°*; M, *kaḷ° and kāl°*

<sup>9</sup> M. *tiṇḍuka°*

<sup>10</sup> S. *ve°*; M<sub>6</sub> *°sālāṭuka°*; T. *velusāṭuka°*; M. *peḷuvasalāruka°*; Ph. *tiṇḍuka°*

<sup>11</sup> S. *villā°*; M. *bilā°*; Ph. *beḷu°*; M<sub>6</sub> *bilāla°*

Pubbañ ca lohitañ ca paggharimsu<sup>1</sup>. Svāssudam<sup>2</sup> kadālipattesu<sup>3</sup> seti<sup>4</sup> maccho va visagilito<sup>5</sup>.

3. Atha kho Tuduppaccekabrahmā<sup>6</sup> yena Kokāliko bhikkhu ten' upasaṅkami, upasaṅkamitvā vehāse tathavā Kokālikam bhikkhum etad avoca 'pasādehi Kokālika Sāriputta-Moggallānesu cittam, pesalā Sāriputta-Moggallānā' ti. 'Ko 'si tvam āvuso' ti? 'Ahaṃ Tuduppaccekabrahmā' ti. 'Nanu tvam āvuso Bhagavatā anāgāmi vyākato<sup>7</sup>, atha kiñcaraḥi<sup>8</sup> idhāgato, passa<sup>9</sup> yāva<sup>10</sup> te idaṃ aparaddhan' ti. Atha kho Tuduppaccekabrahmā Kokālikam bhikkhum gāthāya ajjhabhāsi:

Purisassa hi jātassa kuthāri<sup>11</sup> jāyate mukhe  
yāya chindati<sup>12</sup> attānam bālo dubbhāsitaṃ bhaṇaṃ.  
Yo nindiyaṃ pasamsati  
taṃ vā nindati yo pasamsiyo  
vicināti mukhena so kaliṃ<sup>13</sup>  
kalinā<sup>14</sup> tena sukhaṃ na vindati.  
Appamatto<sup>15</sup> ayaṃ kali  
yo akkhesu dhanaparājayo  
sabbassāpi sahāpi attanā  
ayaṃ eva mahattaro<sup>16</sup> kali  
yo sugatesu<sup>17</sup> manam padosaye<sup>18</sup>.  
Sataṃ sahaṣṣānam nirabbudānam  
chattimsati<sup>19</sup> pañca<sup>20</sup> ca<sup>20</sup> abbudāni<sup>21</sup>  
yam ariyagaraḥi<sup>22</sup> nirayaṃ upeti  
vācam manañ<sup>23</sup> ca<sup>23</sup> pañidhāya<sup>24</sup> pāpakan ti.

<sup>1</sup> Ph. pagghari. <sup>2</sup> Ph. svassudam; M<sub>6</sub>. M<sub>7</sub> sossudam.

<sup>3</sup> M. kaddali<sup>o</sup> <sup>4</sup> T. so. <sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. 'kalikato.

<sup>6</sup> S. Tudi pa<sup>o</sup>; M. Ph. Turi pa<sup>o</sup> throughout.

<sup>7</sup> T. vya<sup>o</sup> <sup>8</sup> T. 'rah'. <sup>9</sup> omitted by Ph.

<sup>10</sup> M. Ph. S. yāvañ ca; M<sub>7</sub> yāva va.

<sup>11</sup> Ph. M<sub>7</sub>. S. 'rī; M. Ph. S. kudh<sup>o</sup>

<sup>12</sup> T. pandati; M<sub>7</sub> nāti. <sup>13</sup> T. M<sub>7</sub> Kokālikam.

<sup>14</sup> T. kali. <sup>15</sup> M. 'omattako; M<sub>6</sub> has a blunder.

<sup>16</sup> T. mantataro. <sup>17</sup> T. 'tisu.

<sup>18</sup> M<sub>7</sub> padesaye; M. Ph. padūsaye.

<sup>19</sup> S. chattimsa, but adds ca; M<sub>6</sub> chattim.

<sup>20</sup> T. paccamam. <sup>21</sup> T. M<sub>7</sub> 'dā. <sup>22</sup> M. M<sub>6</sub> 'hi.

<sup>23</sup> omitted by M<sub>6</sub>. <sup>24</sup> T. M<sub>6</sub>. M<sub>7</sub> pan<sup>o</sup>

4. Atha kho Kokāliko bhikkhu ten' evābādhena kalam akāsi. Kālakato ca Kokāliko bhikkhu padumanirayaṃ<sup>1</sup> upapajjati<sup>2</sup> Sāriputta-Moggallānesu cittaṃ āghātetvā<sup>3</sup>. Atha kho Brahmā Sahampati abhikkantāya rattiyaṃ abhikkantavaṇṇo<sup>4</sup> kevalakappaṃ Jetavanam obhāsetvā yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho Brahmā Sahampati Bhagavantam etad avoca 'Kokāliko bhante bhikkhu kālakato, kālakato ca bhante Kokāliko bhikkhu padumanirayaṃ<sup>1</sup> upapanno<sup>5</sup> Sāriputta-Moggallānesu cittaṃ āghātetvā<sup>3</sup> ti. Idam avoca Brahmā Sahampati, idam vatvā Bhagavantam abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyi.

5. Atha kho Bhagavā tassā rattiyaṃ accayena bhikkhū amantesi: Imaṃ bhikkhave rattim Brahmā Sahampati abhikkantāya rattiyaṃ abhikkantavaṇṇo<sup>6</sup> kevalakappaṃ Jetavanam obhāsetvā yenaṃ ten' upasaṅkami, upasaṅkamitvā maṃ abhivādetvā ekamantaṃ aṭṭhāsi. Ekamantaṃ ṭhito kho bhikkhave Brahmā Sahampati maṃ etad avoca 'Kokāliko bhante bhikkhu kālakato, kālakato ca bhante Kokāliko bhikkhu padumanirayaṃ upapanno<sup>7</sup> Sāriputta-Moggallānesu cittaṃ āghātetvā<sup>8</sup> ti. Idam avoca bhikkhave Brahmā Sahampati, idam vatvā maṃ abhivādetvā padakkhiṇaṃ katvā tatth' ev' antaradhāyi ti.

6. Evam vutte aññataro bhikkhu Bhagavantam etad avoca 'kiva<sup>9</sup> dīghaṃ<sup>10</sup> nu kho bhante padumaniraye<sup>11</sup> āyuppaṃāṇaṃ' ti? 'Dīghaṃ kho bhikkhu padumaniraye<sup>11</sup> āyuppaṃāṇaṃ, taṃ<sup>12</sup> na<sup>13</sup> sukaraṃ saṃkhātum ettakāni

<sup>1</sup> M. Ph. padumaṃ ni°

<sup>2</sup> Ph. S. uppajjati; T. M<sub>6</sub>, M<sub>7</sub>, uppajji.

<sup>3</sup> Ph. S. āghāto° <sup>4</sup> M. M<sub>6</sub> °vaṇṇā; T. M<sub>7</sub>, °vaṇṇa.

<sup>5</sup> T. M<sub>6</sub>, M<sub>7</sub>, uppanno.

<sup>6</sup> M. Ph. T. M<sub>6</sub> °vaṇṇā; M<sub>7</sub>, °vaṇṇa.

<sup>7</sup> T. M<sub>6</sub>, M<sub>7</sub>, uppanno. <sup>8</sup> S. āghāto° *always*.

<sup>9</sup> T. kivaṇ ca; M. kimva; Ph. kim; M<sub>6</sub> kīdiso.

<sup>10</sup> Ph. cīraṃ; *omitted by* M<sub>6</sub>. <sup>11</sup> M. padumaṃ ni°

<sup>12</sup> M. *puts* taṃ *after* na. <sup>13</sup> *omitted by* T.

vassāni<sup>1</sup> ti iti<sup>2</sup> vā -ettakāni vassasatāni<sup>3</sup> ti iti<sup>2</sup> vā -ettakāni vassasahassāni<sup>4</sup> ti iti<sup>2</sup> vā -ettakāni vassasatasahassāni<sup>5</sup> ti iti<sup>2</sup> vā<sup>6</sup> ti. 'Sakkā pana bhante upamā kātun' ti? 'Sakkā bhikkhū' ti. Bhagavā avoca: —

Seyyathā pi bhikkhu visatikhāriko Kosalako tilavāho, tato<sup>7</sup> puriso vassasatassa<sup>8</sup> vassasatassa<sup>9</sup> accayena<sup>10</sup> ekam ekam tilam uddhareyya. Khippataram kho so bhikkhu visatikhāriko Kosalako tilavāho<sup>11</sup> iminā upakkamena parikkhayam pariyādānam gaccheyya, na<sup>12</sup> tveva<sup>13</sup> eko abbudo nirayo. Seyyathā pi bhikkhu visati abbudā nirayā<sup>14</sup>, evam eko<sup>15</sup> nirabbudo nirayo. Seyyathā pi bhikkhu visati nirabbudā nirayā, evam eko ababo<sup>16</sup> nirayo<sup>17</sup>. Seyyathā pi bhikkhu visati ababā<sup>18</sup> nirayā, evam eko ahaho<sup>19</sup> nirayo. Seyyathā pi bhikkhu visati ahahā nirayā, evam eko aṭaṭo nirayo. Seyyathā pi bhikkhu visati aṭaṭā nirayā, evam eko kumudo nirayo. Seyyathā pi bhikkhu visati kumudā nirayā, evam eko sogandhiko nirayo. Seyyathā pi bhikkhu visati sogandhikā nirayā, evam eko uppalako<sup>20</sup> nirayo. Seyyathā pi bhikkhu uppalakā<sup>21</sup> nirayā, evam eko puṇḍariko nirayo. Seyyathā pi bhikkhu visati puṇḍarikā nirayā, evam eko padumo nirayo. Padumam kho pana bhikkhu nirayam Kokāliko bhikkhu upapanno<sup>22</sup> Sāriputta-Moggallānesu cittaṃ āghātetvā ti.

Idam avoca Bhagavā, idam vatvāna<sup>23</sup> Sugato athāparam etad avoca Satthā:

<sup>1</sup> omitted by M. Ph. S.    <sup>2</sup> T. ti te.

<sup>3</sup> M<sub>6</sub> vassasatassa vassasahassa; M<sub>7</sub> vassasatasahassa vassatasahassa (sic); S. vassasatasahassassa.

<sup>4</sup> S. pacc°    <sup>5</sup> T. adds ti.    <sup>6</sup> omitted by M<sub>7</sub>.

<sup>7</sup> Ph. °yo.    <sup>8</sup> T. M<sub>6</sub>, M<sub>7</sub> eva kho throughout.

<sup>9</sup> M<sub>6</sub>, M<sub>7</sub> S. ababbo; T. abbudo.

<sup>10</sup> T. adds Seyyathā pi bh° vī° abbudā ni°, evam eva kho abbudo ni°

<sup>11</sup> S. ababbā; T. abbudā.

<sup>12</sup> T. M<sub>6</sub>, M<sub>7</sub> abhabbo.

<sup>13</sup> S. uppallo.    <sup>14</sup> S. uppalā.

<sup>15</sup> T. M<sub>6</sub>, M<sub>7</sub> uppanno.

<sup>16</sup> M. vatvā ca; T. M<sub>6</sub>, M<sub>7</sub> vatvā.

Purisassa hi jātassa kuthāri<sup>1</sup> jāyate mukhe  
yāya chindati attānaṃ bālo dubbhāsitaṃ bhaṇaṃ.  
Yo nindiyaṃ pasamsati  
taṃ vā nindati yo pasamsiyo  
vicināti mukhena so kaḷiṃ  
kalinā<sup>2</sup> tena<sup>3</sup> sukhaṃ na<sup>3</sup> vindati.  
Appamatto<sup>4</sup> ayaṃ kaḷi  
yo akkhesu dhanaparājayo  
sabbassāpi sahāpi attanā  
ayaṃ eva mahattaro<sup>5</sup> kaḷi  
yo sugatesu manāṃ padosaye<sup>6</sup>.  
Sataṃ sahaṣṣānaṃ nirabbudānaṃ  
chattimsati<sup>7</sup> pañca ca<sup>8</sup> abbudāni  
yaṃ ariyagaraḥi<sup>9</sup> nirayaṃ upeti<sup>10</sup>  
vācaṃ manañ ca paṇidhāya<sup>11</sup> pāpakaṇ ti.

## XC.

1. Atha kho āyasmā Sāriputto yena Bhagavā ten' upa-  
saṅkami, upasaṅkamtivā Bhagavantaṃ abhivādetvā ekam-  
antaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ  
Sāriputtaṃ Bhagavā etad avoca: Kati nu kho Sāriputta  
khīṇāsavassa bhikkhuno balāni, yehi balehi samannāgato  
khīṇāsavo bhikkhu āsavānaṃ khayāṃ paṭijānāti 'khīṇā me  
āsavā' ti? Dasa bhante khīṇāsavassa bhikkhuno balāni,  
yehi balehi samannāgato khīṇāsavo bhikkhu āsavānaṃ  
khayāṃ paṭijānāti 'khīṇā me āsavā' ti. Katamāni dasa?

2. Idha bhante khīṇāsavassa bhikkhuno aniccato sabbe  
saṅkhārā yathābhūtaṃ sammappaññāya suditṭhā honti.

<sup>1</sup> M<sub>7</sub>. S. °ri; M. Ph. S. kudh°

<sup>2</sup> T. kalina ni; M<sub>7</sub> kalina nu (sic).

<sup>3</sup> omitted by T. <sup>4</sup> M. °ttako. <sup>5</sup> T. mahantataro.

<sup>6</sup> M. Ph. padūsaye; M<sub>6</sub>. M<sub>7</sub> padesaye.

<sup>7</sup> S. chattimsa ca. <sup>8</sup> omitted by M<sub>6</sub>.

<sup>9</sup> M. T. M<sub>6</sub> °hi. <sup>10</sup> T. upadapeti.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> pan°

Yam pi bhante khīṇāsavassa bhikkhuno aniccatō sabbe saṅkhārā yathābhūtaṃ sammappaññāya sudiṭṭhā honti, idam pi bhante khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti 'khīṇā me āsavā' ti.

3. Puna ca paraṃ bhante khīṇāsavassa bhikkhuno aṅgārākāsupamā kāmā<sup>1</sup> yathābhūtaṃ sammappaññāya sudiṭṭhā honti. Yam pi bhante khīṇāsavassa bhikkhuno aṅgārākāsupamā kāmā<sup>2</sup> yathābhūtaṃ sammappaññāya sudiṭṭhā honti, idam pi bhante khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti 'khīṇā me āsavā' ti.

4. Puna ca paraṃ bhante khīṇāsavassa bhikkhuno vivekaninnaṃ cittaṃ hoti vivekaṇaṃ<sup>3</sup> vivekapabbhāraṃ vivekaṭṭhaṃ<sup>4</sup> nekkhammābhiraṭaṃ<sup>5</sup> vyantibhūtaṃ<sup>6</sup> sabbaso āsavatṭhāniyehi dhammehi. Yam pi bhante khīṇāsavassa bhikkhuno vivekaninnaṃ cittaṃ hoti vivekaṇaṃ<sup>3</sup> vivekapabbhāraṃ vivekaṭṭhaṃ nekkhammābhiraṭaṃ<sup>5</sup> vyantibhūtaṃ<sup>6</sup> sabbaso āsavatṭhāniyehi dhammehi, idam pi bhante khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti 'khīṇā me āsavā' ti.

5. Puna ca paraṃ bhante khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti subhāvitā. Yam pi bhante khīṇāsavassa bhikkhuno cattāro satipaṭṭhānā bhāvitā honti subhāvitā, idam pi bhante khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayam paṭijānāti 'khīṇā me āsavā' ti.

6. Puna ca paraṃ bhante khīṇāsavassa bhikkhuno cattāro sammappadhānā bhāvitā honti subhāvitā . . . pe<sup>7</sup> . . . cattāro iddhippādā bhāvitā honti subhāvitā . . .<sup>8</sup> pañc' indriyāni bhāvitāni<sup>9</sup> honti<sup>9</sup> subhāvitāni<sup>9</sup> . . . pañca balāni

<sup>1</sup> omitted by T.      <sup>2</sup> omitted by T. M<sub>6</sub>.

<sup>3</sup> Ph. T. M<sub>6</sub>. M, 'ṇaṃ.      <sup>4</sup> M. Ph. sakaṭṭhāne.

<sup>5</sup> M. Ph. nikkhamā<sup>o</sup>      <sup>6</sup> S. 'ot<sup>o</sup>

<sup>7</sup> M. la; Ph. pa; omitted by S.      <sup>8</sup> M. la; Ph. pa.

<sup>9</sup> omitted by M. Ph. S.

bhāvitāni honti subhāvitāni . . . satta bojjaṅgā bhāvitā honti subhāvitā . . . ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito. Yam pi bhante khīṇāsavassa bhikkhuno ariyo aṭṭhaṅgiko maggo bhāvito hoti subhāvito, idam pi bhante khīṇāsavassa bhikkhuno balaṃ hoti, yaṃ balaṃ āgamma khīṇāsavo bhikkhu āsavānaṃ khayāṃ paṭijānāti 'khīṇā me āsavā' ti.

Imāni kho bhante dasa khīṇāsavassa bhikkhuno balāni, yehi balehi samannāgato khīṇāsavo bhikkhu āsavānaṃ khayāṃ paṭijānāti 'khīṇā me āsavā' ti.

Theravaggo<sup>1</sup> navamo<sup>2</sup>.

Tatr'<sup>3</sup> uddānaṃ:

Bāhuno<sup>4</sup> c' Ānando ca<sup>5</sup> Puṇṇiyo ca<sup>5</sup> vyākaraṇaṃ<sup>6</sup>  
Katthi<sup>7</sup> aññādhikaraṇaṃ<sup>8</sup> Kokāliko ca balāni cā<sup>9</sup> ti.

## XCI.

1. Ekam samayaṃ Bhagavā Sāvattthiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme. Atha kho Anāthapiṇḍiko gahapati yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Anāthapiṇḍikam gahapatiṃ Bhagavā etad avoca: —

<sup>1</sup> Ph. T. M<sub>7</sub> Vaggo; M<sub>6</sub> Tass' uddānaṃ, then Vaggo.

<sup>2</sup> M. Ph. S. catuttho.

<sup>3</sup> S. tass'; is missing in Ph. T. M<sub>6</sub>. M<sub>7</sub>; the udd° itself also in Ph. T. M<sub>7</sub>.

<sup>4</sup> S. Vāhuno; M. Vahanānanda instead of Bā° c' A°; M<sub>6</sub> Pahānaṃ A°

<sup>5</sup> omitted by M. M<sub>6</sub>; M<sub>6</sub> has Purāṇiyo Moggallānatthera-munena pañcamam for the first line instead of Puṇṇiyo and so on. <sup>6</sup> M. °karaṇaṃ.

<sup>7</sup> M. katti; M<sub>6</sub> has for this line Kassapa kālabhikkhu vyasaṇaṃ Kokāliyaṃ balena te dasā ti.

<sup>8</sup> M. has māṇiko na piyakkosa Kokāli khīṇāsavabalena cā ti. <sup>9</sup> S. ca (without ti).

2. Dasa yime gahapati kāmabhogī<sup>1</sup> santo samvijjamānā lokasmim. Katame dasa?

3. Idha gahapati ekacco kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena na attānaṃ sukheti pīneti<sup>2</sup>, na samvibhajati na puññāni karoti.

4. Idha pana gahapati ekacco kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīneti, na samvibhajati na puññāni karoti.

5. Idha<sup>3</sup> pana gahapati ekacco kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīneti, samvibhajati puññāni karoti.

6. Idha pana gahapati ekacco kāmabhogī dhammā-dhammena bhoge pariyesati sāhasena pi asāhasena pi, dhammādhhammena bhoge pariyesitvā sāhasena pi asāhasena pi na attānaṃ sukheti pīneti, na samvibhajati na puññāni karoti.

7. Idha pana gahapati ekacco kāmabhogī dhammā-dhammena bhoge pariyesati sāhasena pi asāhasena pi, dhammādhhammena bhoge pariyesitvā sāhasena pi asāhasena pi attānaṃ sukheti pīneti, na samvibhajati na puññāni karoti.

8. Idha pana gahapati ekacco kāmabhogī dhammā-dhammena bhoge pariyesati sāhasena pi asāhasena pi, dhammādhhammena bhoge pariyesitvā sāhasena pi asāhasena pi attānaṃ sukheti pīneti, samvibhajati puññāni karoti.

9. Idha pana gahapati ekacco kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena na attānaṃ sukheti pīneti, na samvibhajati na puññāni karoti.

10. Idha pana gahapati ekacco kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā

<sup>1</sup> S. °bhogino.

<sup>2</sup> M. Ph. S. pi° *throughout*; T. M, pi° *and* pi°

<sup>3</sup> M. *omits this sentence.*



asāhasena attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti.

11. Idha pana gahapati ekacco kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti, te ca bhoge gadhito<sup>1</sup> mucchito<sup>2</sup> ajjhāpanno anādinavadassāvi anissaraṇapaṇño paribhuñjati.

12. Idha pana gahapati ekacco kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti, te<sup>3</sup> ca bhoge agadhito<sup>1</sup> amucchito anajjhāpanno ādinavadassāvi nissaraṇapaṇño paribhuñjati.

13. Tatra gahapati yvāyaṃ<sup>4</sup> kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena na attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti: ayaṃ gahapati kāmabhogī tīhi<sup>5</sup> ṭhānehi gārayho. Adhammena bhoge pariyesati sāhasenā ti iminā paṭhamena ṭhānena gārayho, na attānaṃ sukheti pīneti ti iminā dutiyena ṭhānena gārayho, na saṃvibhajati na puññāni karoti ti iminā tatiyena ṭhānena gārayho.

Ayaṃ gahapati kāmabhogī imehi tīhi ṭhānehi gārayho.

14. Tatra gahapati yvāyaṃ<sup>6</sup> kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti: ayaṃ gahapati kāmabhogī dvihi ṭhānehi gārayho, ekena ṭhānena pāsāṃso. Adhammena bhoge pariyesati sāhasenā ti iminā paṭhamena ṭhānena gārayho, attānaṃ sukheti pīneti ti iminā ekena ṭhānena pāsāṃso, na saṃvibhajati na puññāni karoti ti iminā dutiyena ṭhānena gārayho.

Ayaṃ gahapati kāmabhogī imehi dvihi ṭhānehi gārayho, iminā ekena ṭhānena pāsāṃso.

<sup>1</sup> T. M<sub>7</sub> adhigato; M<sub>6</sub> agathito.

<sup>2</sup> M. 'nichito *throughout*. <sup>3</sup> T. no.

<sup>4</sup> M<sub>6</sub> yo 'yaṃ; M<sub>7</sub> 'vāyaṃ.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> imehi tīhi.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> yo 'yaṃ.

15. Tatra gahapati yvāyaṃ<sup>1</sup> kāmabhogī adhammena bhoge pariyesati sāhasena, adhammena bhoge pariyesitvā sāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti: ayaṃ gahapati kāmabhogī ekena ṭhānena gārayho, dvihi ṭhānehi pāsāṃso. Adhammena bhoge pariyesati sāhasenā ti iminā ekena ṭhānena gārayho, attānaṃ sukheti pīneti ti iminā paṭhamena ṭhānena pāsāṃso, saṃvibhajati puññāni karoti ti iminā dutiyena ṭhānena pāsāṃso.

Ayaṃ gahapati kāmabhogī iminā ekena ṭhānena gārayho, imehi dvihi ṭhānehi pāsāṃso.

16. Tatra gahapati yvāyaṃ<sup>1</sup> kāmabhogī dhammādhammena bhoge pariyesati sāhasena pi asāhasena pi, dhammādhammena bhoge pariyesitvā sāhasena pi asāhasena<sup>2</sup> pi<sup>2</sup> na attānaṃ sukheti pīneti<sup>3</sup>, na saṃvibhajati na puññāni karoti: ayaṃ gahapati kāmabhogī ekena ṭhānena pāsāṃso, tihi ṭhānehi gārayho. Dhammena bhoge pariyesati asāhasenā ti iminā ekena ṭhānena pāsāṃso, adhammena bhoge pariyesati sāhasenā ti iminā paṭhamena ṭhānena gārayho, na attānaṃ sukheti pīneti<sup>3</sup> ti iminā dutiyena ṭhānena gārayho, na saṃvibhajati na puññāni karoti ti iminā tatiyena ṭhānena gārayho.

Ayaṃ gahapati kāmabhogī iminā ekena<sup>4</sup> ṭhānena pāsāṃso, imehi tihi ṭhānehi gārayho.

17. Tatra gahapati yvāyaṃ<sup>1</sup> kāmabhogī dhammādhammena bhoge pariyesati sāhasena pi asāhasena pi, dhammādhammena bhoge pariyesitvā sāhasena pi asāhasena pi attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti: ayaṃ gahapati kāmabhogī dvihi ṭhānehi pāsāṃso<sup>5</sup>, dvihi<sup>5</sup> ṭhānehi<sup>5</sup> gārayho. Dhammena bhoge pariyesati asāhasenā ti iminā paṭhamena ṭhānena pāsāṃso, adhammena bhoge pariyesati sāhasenā ti iminā paṭhamena ṭhānena gārayho<sup>6</sup>, attānaṃ sukheti pīneti ti iminā dutiyena ṭhānena pāsāṃso, na saṃvibhajati na puññāni karoti ti iminā dutiyena ṭhānena gārayho.

<sup>1</sup> T. M<sub>6</sub>. M, yo 'yaṃ. <sup>2</sup> omitted by T. <sup>3</sup> M. na pi<sup>o</sup>

<sup>4</sup> S. paṭhamena. <sup>5</sup> omitted by T. M<sub>7</sub>.

<sup>6</sup> T. pāsāṃso.

Ayaṃ gahapati kāmabhogī imehi dvihi ṭhānehi pāsāṃso, imehi dvihi ṭhānehi gārayho.

18. Tatra gahapati yvāyaṃ<sup>1</sup> kāmabhogī dhammādhammena bhoge pariyesati sāhasena pi asāhasena pi, dhammādhammena bhoge pariyesitvā sāhasena pi asāhasena pi attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti: ayaṃ gahapati kāmabhogī tihi ṭhānehi pāsāṃso, ekena ṭhānena gārayho. Dhammena bhoge pariyesati asāhasenā ti iminā paṭhamena ṭhānena pāsāṃso, adhammena bhoge pariyesati sāhasenā ti iminā ekena ṭhānena gārayho, attānaṃ sukheti pīneti ti iminā dutiyena ṭhānena pāsāṃso, saṃvibhajati puññāni karoti ti iminā tatiyena ṭhānena pāsāṃso.

Ayaṃ gahapati kāmabhogī imehi tihi ṭhānehi pāsāṃso, iminā<sup>2</sup> ekena<sup>2</sup> ṭhānena<sup>2</sup> gārayho<sup>2</sup>.

19. Tatra gahapati yvāyaṃ<sup>1</sup> kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena na<sup>3</sup> attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti: ayaṃ gahapati kāmabhogī ekena ṭhānena pāsāṃso, dvihi ṭhānehi gārayho. Dhammena bhoge pariyesati asāhasenā ti iminā ekena ṭhānena pāsāṃso, na attānaṃ sukheti pīneti<sup>4</sup> ti iminā paṭhamena ṭhānena gārayho, na saṃvibhajati na puññāni karoti ti iminā dutiyena ṭhānena gārayho.

Ayaṃ gahapati kāmabhogī iminā ekena ṭhānena pāsāṃso, imehi dvihi ṭhānehi gārayho.

20. Tatra gahapati yvāyaṃ<sup>1</sup> kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, na saṃvibhajati na puññāni karoti: ayaṃ gahapati kāmabhogī dvihi ṭhānehi pāsāṃso, ekena ṭhānena gārayho. Dhammena bhoge pariyesati asāhasenā ti iminā paṭhamena ṭhānena pāsāṃso, attānaṃ sukheti pīneti ti iminā dutiyena ṭhānena pāsāṃso, na saṃvibhajati na puññāni karoti ti iminā ekena ṭhānena gārayho.

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> yo 'yaṃ. <sup>2</sup> omitted by Ph.

<sup>3</sup> omitted by M<sub>6</sub>. <sup>4</sup> M. na pi<sup>o</sup>

Ayaṃ gahapati kāmabhogī imehi dvihi ṭhānehi pāsamso, iminā ekena ṭhānena gārayho.

21. Tatra gahapati yvāyaṃ<sup>1</sup> kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, samvibhajati puññāni karoti, te ca bhoge gadhito<sup>2</sup> mucchito ajjhāpanno anādinavadassāvī anissaraṇapañño paribhuñjati: ayaṃ gahapati kāmabhogī tihi ṭhānehi pāsamso, ekena ṭhānena gārayho. Dhammena bhoge pariyesati asāhasenā ti iminā paṭhamena ṭhānena pāsamso, attānaṃ sukheti pīneti ti iminā dutiyena ṭhānena pāsamso, samvibhajati puññāni karoti ti iminā tatiyena ṭhānena pāsamso, te ca bhoge gadhito mucchito ajjhāpanno anādinavadassāvī anissaraṇapañño paribhuñjati ti iminā ekena ṭhānena gārayho.

Ayaṃ gahapati kāmabhogī imehi tihi ṭhānehi pāsamso, iminā ekena ṭhānena gārayho.

22. Tatra gahapati yvāyaṃ<sup>1</sup> kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, samvibhajati puññāni karoti, te ca bhoge agadhito amucchito ajjhāpanno ādinavadassāvī nissaraṇapañño paribhuñjati: ayaṃ gahapati kāmabhogī catūhi ṭhānehi pāsamso. Dhammena bhoge pariyesati asāhasenā<sup>3</sup> ti iminā paṭhamena ṭhānena pāsamso, attānaṃ sukheti pīneti ti iminā dutiyena ṭhānena pāsamso, samvibhajati puññāni karoti ti iminā tatiyena ṭhānena pāsamso, te ca bhoge agadhito amucchito anajjhāpanno ādinavadassāvī nissaraṇapañño paribhuñjati<sup>4</sup> ti iminā catutthena ṭhānena pāsamso.

Ayaṃ gahapati kāmabhogī imehi catūhi ṭhānehi pāsamso.

Ime kho gahapati dasa kāmabhogī<sup>5</sup> santo samvijjamānā lokasmim.

23. Imesaṃ kho gahapati dasannaṃ kāmabhogīnaṃ yvāyaṃ<sup>6</sup> kāmabhogī dhammena bhoge pariyesati asāhasena,

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> yo 'yaṃ. <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> gathito throughout.

<sup>3</sup> T. °na, then attānaṃ sukheti pīneti, samvi° puññāni karoti, te ca.

<sup>4</sup> T. °ti: ayaṃ, as before, and then as is given in our text.

<sup>5</sup> S. °bhogino. <sup>6</sup> M<sub>6</sub> yo cāyaṃ; M<sub>7</sub> 'vāyaṃ.

dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti, te ca bhoge agadhito amucchito anajjhāpanno ādinavadassāvi nissaraṇapaṇño paribhuñjati: ayaṃ imesaṃ dasannaṃ kāmabhogīnaṃ aggo ca seṭṭho ca pāmokkho<sup>1</sup> ca<sup>2</sup> uttamo ca pavaro ca. Seyyathā pi gahapati gavā khīraṃ<sup>3</sup> khīramhā dadhi dadhimhā navanītaṃ navanītamhā sappi sappimhā sappimaṇḍo tattha aggam akkhāyati, evaṃ eva kho gahapati imesaṃ dasannaṃ kāmabhogīnaṃ yvāyaṃ<sup>4</sup> kāmabhogī dhammena bhoge pariyesati asāhasena, dhammena bhoge pariyesitvā asāhasena attānaṃ sukheti pīneti, saṃvibhajati puññāni karoti, te ca bhoge agadhito<sup>5</sup> amucchito anajjhāpanno ādinavadassāvi nissaraṇapaṇño paribhuñjati: ayaṃ imesaṃ dasannaṃ kāmabhogīnaṃ aggo ca seṭṭho ca pāmokkho<sup>6</sup> ca uttamo ca pavaro cā ti.

## XCII.

1. Atha kho Anāthapiṇḍiko gahapati yena Bhagavā . . . pe<sup>6</sup> . . . Ekamantaṃ nisinnaṃ kho Anāthapiṇḍikaṃ gahapatiṃ Bhagavā etad avoca: —

2. Yato kho gahapati ariyasāvakassa pañca bhayāni verāni vūpasantāni honti<sup>7</sup>, catūhi sotāpattiyaṅgehi samannāgato hoti, ariyo c'assa nāyo paññāya sudiṭṭho hoti suppaṭividdho, so ākaṅkhamāno attanā<sup>8</sup> 'va<sup>9</sup> attānaṃ vyākareyya<sup>10</sup> 'khīṇanirayo 'mhi khīṇatiracchānayo<sup>11</sup> khīṇapettivisa<sup>12</sup> khīṇāpāyaduggativinipāto, sotāpanno 'ham asmi avinipāta-dhammo niyato sambodhiparāyano<sup>12</sup> ti. Katamāni pañca bhayāni verāni vūpasantāni honti?

<sup>1</sup> M<sub>6</sub>. M<sub>7</sub> mokkho ca; omitted by T.

<sup>2</sup> omitted by Ph. M<sub>6</sub>.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> yo 'yaṃ.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> agadhito.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> mokkho.

<sup>6</sup> M. Ph. S. in full.

<sup>7</sup> omitted by M. Ph.

<sup>8</sup> omitted by T. M<sub>7</sub>.

<sup>9</sup> T. vya<sup>o</sup>

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> 'yonīyo; M. Ph. 'yoni 'mhi.

<sup>11</sup> M. Ph. S. 'pittī<sup>o</sup>; M. Ph. 'yo 'mhi.

<sup>12</sup> T. sambodha<sup>o</sup>

3. Yaṃ gahapati pānātipātī pānātipātapaccayā dīṭṭhadhammikam pi bhayaṃ veraṃ pasavati, samparāyikam pi bhayaṃ veraṃ pasavati, cetasikam pi dukkhaṃ domanassam paṭisaṃvedeti; pānātipātā paṭivirato neva dīṭṭhadhammikam bhayaṃ veraṃ pasavati, na samparāyikam bhayaṃ veraṃ pasavati, na cetasikam dukkhaṃ domanassam paṭisaṃvedeti. Pānātipātā paṭiviratassa evaṃ taṃ bhayaṃ veraṃ vūpasantaṃ hoti.

4. Yaṃ gahapati adinnādāyī . . . pe<sup>1</sup> . . . kāmesu micchācārī . . . musāvādī . . .<sup>2</sup> surāmerayamajjapamādatṭhāyī surāmerayamajjapamādatṭhānapaccayā dīṭṭhadhammikam pi bhayaṃ veraṃ pasavati, samparāyikam pi bhayaṃ veraṃ pasavati, cetasikam pi dukkhaṃ domanassam paṭisaṃvedeti; surāmerayamajjapamādatṭhānā paṭivirato neva dīṭṭhadhammikam bhayaṃ veraṃ pasavati, na samparāyikam bhayaṃ veraṃ pasavati, na cetasikam dukkhaṃ domanassam paṭisaṃvedeti. Surāmerayamajjapamādatṭhānā paṭiviratassa evaṃ taṃ bhayaṃ veraṃ vūpasantaṃ hoti.

Imāni pañca bhayāni verāni vūpasantāni honti. Kata-mehi catūhi sotāpattiyaṅgehi samannāgato hoti?

5. Idha gahapati ariyasāvako buddhe aveccappasādena samannāgato hoti 'iti pi so Bhagavā araham<sup>3</sup> sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānaṃ buddho Bhagavā' ti. Dhamme aveccappasādena samannāgato hoti 'svākkhāto Bhagavatā dhammo sandīṭṭhiko akāliko ehipassiko opanayiko<sup>4</sup> paccattaṃ veditabbo viññūhi' ti. Saṅghe aveccappasādena samannāgato hoti 'supaṭipanno Bhagavato sāvakasaṅgho, ujupaṭipanno Bhagavato sāvakasaṅgho, nāyapaṭipanno Bhagavato sāvakasaṅgho, sāmīcipaṭipanno Bhagavato sāvakasaṅgho, yad idaṃ cattāri purisayugāni, aṭṭha purisapuggalā, esa Bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaraṃ puñña-kkhettaṃ lokassa' ti. Ariyakantehi silehi samannāgato

<sup>1</sup> omitted by M. Ph. S.

<sup>2</sup> T. M<sub>c</sub>. M<sub>1</sub>, insert Yaṃ gahapati.

<sup>3</sup> M. la; Ph. pa || buddho. <sup>4</sup> M. Ph. opaneyiko.

hoti akhaṇḍehi acchiddehi asabalehi<sup>1</sup> akammāsehi bhujissehi<sup>2</sup> viññūppasatthehi<sup>3</sup> aparāmatthehi samādhisaṃvattanikehi.

Imehi catūhi sotāpattiyaṅgehi samannāgato hoti. Katamo c'assa ariyo nāyo paññāya sudiṭṭho hoti suppaṭividdho?

6. Idha gahapati ariyasāvako iti paṭisaṅcikkhati: Iti imasmiṃ sati idaṃ hoti, imass' uppādā idaṃ uppajjati, imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati. Yad idaṃ avijjāpaccayā saṅkhārā, saṅkhārapaccayā viññānaṃ, viññānapaccayā nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ, saḷāyatanapaccayā phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā sambhavanti. Evam etassa kevalassa dukkhakkhandhassa samudayo hoti. Avijjāya tveva asesavirāganirodhā saṅkhāranirodho<sup>4</sup>, saṅkhāranirodhā viññānanirodho, viññānanirodhā nāmarūpanirodho, nāmarūpanirodhā saḷāyatananirodho, saḷāyatananirodhā phassanirodho, phassanirodhā vedanānirodho, vedanānirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādānanirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. Evam etassa kevalassa dukkhakkhandhassa nirodho hoti, ayaṃ c'assa<sup>5</sup> ariyo nāyo paññāya sudiṭṭho hoti suppaṭividdho.

Yato kho gahapati ariyasāvakassa imāni pañca bhayāni verāni vūpasantāni honti, imehi catūhi sotāpattiyaṅgehi samannāgato hoti, ayaṃ<sup>6</sup> c'assa<sup>6</sup> ariyo nāyo paññāya sudiṭṭho hoti suppaṭividdho, so<sup>7</sup> ākaṅkhamāno attanā 'va attānaṃ vyākareyya<sup>8</sup> 'khīṇanirayo 'mhi khīṇatiracchānayo<sup>9</sup>ni<sup>9</sup> khīṇapettivisa<sup>10</sup>yo<sup>10</sup> khīṇāpāyaduggativinipāto, sotāpanno 'ham asmi avinipātadhammo niyato sambodhiparāyano' ti.

<sup>1</sup> T. dasabalehi. <sup>2</sup> S. bhujj°; T. M<sub>6</sub>. M<sub>7</sub> bhuñj°

<sup>3</sup> M. Ph. S. °pasatthehi. <sup>4</sup> M. continues: pa | Evam.

<sup>5</sup> M<sub>6</sub> tassa. <sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> ayam assa. <sup>7</sup> T. M<sub>6</sub> yo.

<sup>8</sup> T. vya° <sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> °yoniyo; M. Ph. °yoni 'mhi.

<sup>10</sup> M. Ph. S. °pitti°; M. Ph. °yo 'mhi.

## XCIII.

1. Ekam samayaṃ Bhagavā Sāvatthiyaṃ viharati Jeta-vane Anāthapiṇḍikassa ārāme. Atha kho Anāthapiṇḍiko gahapati divādivassa Sāvatthiyā nikkhami Bhagavantam dassanāya. Atha kho Anāthapiṇḍikassa gahapatissa etad ahoṣi 'akālo kho tāva Bhagavantam dassanāya, paṭisallino Bhagavā, manobhāvanīyānam<sup>1</sup> pi<sup>1</sup> bhikkhūnam akālo dassanāya, paṭisallinā manobhāvanīyā bhikkhū, yaṃ nūnāham yena aññatitthiyānam paribbājakānam ārāmo ten' upasaṅkameyyan' ti. Atha kho Anāthapiṇḍiko gahapati yena aññatitthiyānam paribbājakānam ārāmo ten' upasaṅkami.

2. Tena kho pana samayena aññatitthiyā paribbājakā saṅgama samāgama<sup>2</sup> unnādino uccāsaddā mahāsaddā anekavihiṭam tiracchānakatham kathentā nisinnā honti. Addasaṃsu<sup>3</sup> kho te aññatitthiyā paribbājakā Anāthapiṇḍikaṃ gahapatim dūrato 'va āgacchantam, disvāna<sup>4</sup> aññam-aññam saṇṭhāpesuṃ<sup>5</sup>: 'Appasaddā bhonto hontu, mā bhonto saddam akattha. Ayaṃ Anāthapiṇḍiko gahapati āgacchati samaṇassa Gotamassa sāvako<sup>6</sup>. Yāvata kho pana samaṇassa Gotamassa sāvakā gihī odātavaśanā<sup>7</sup> Sāvatthiyaṃ paṭivasanti<sup>8</sup>, ayaṃ tesam aññataro Anāthapiṇḍiko gahapati. Appasaddakāmā kho pana te āyasmanto appasaddavinitā appasaddassa vaṇṇavādino, app eva nāma appasaddam paṇisaṃ viditvā upasaṅkamitabbam maññeyyā' ti. Atha kho te paribbājakā tuṇhi ahesuṃ.

3. Atha kho Anāthapiṇḍiko gahapati yena te paribbājakā ten' upasaṅkami, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhim sammodi, sammodaniyaṃ katham

<sup>1</sup> T. no bhāvanīyā hi. <sup>2</sup> M. sammā°

<sup>3</sup> Ph. M<sub>7</sub> addassaṃsu. <sup>4</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> disvā.

<sup>5</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub>. S. saṇṭha°

<sup>6</sup> M<sub>6</sub> 'kā, then ni odātavaśanā sā hi paribbājakehi saddhim as in § 3, omitting all the rest.

<sup>7</sup> T. odātādavasaṇā. <sup>8</sup> T. M<sub>7</sub> pavisenti.



sārāṇiyam<sup>1</sup> vītisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Anāthapiṇḍikam gahapatiṃ te<sup>2</sup> paribbājakā etad avocum 'vadehi gahapati kimditṭhiko samaṇo Gotamo' ti. 'Na kho ahaṃ bhante Bhagavato sabbam ditṭhim jānāmi' ti. 'Iti<sup>3</sup> kira tvam gahapati na samaṇassa Gotamassa sabbam ditṭhim jānāsi, vadehi gahapati kimditṭhikā bhikkhū' ti. 'Bhikkhūnaṃ pi kho ahaṃ bhante na sabbam ditṭhim jānāmi' ti. 'Iti kira tvam gahapati na samaṇassa Gotamassa sabbam ditṭhim jānāsi, na pi bhikkhūnaṃ sabbam ditṭhim jānāsi, vadehi gahapati kimditṭhiko 'si tuvaṃ'<sup>4</sup> ti. 'Etaṃ kho bhante amhehi na dukkaraṃ vyākātum<sup>5</sup> yamditṭhikā mayan ti, iṅgha tāva āyasmanto<sup>6</sup> yathā sakāni ditṭhigatāni vyākarontu<sup>5</sup>, pacchā p'etaṃ<sup>7</sup> amhehi no dukkaraṃ bhavissati vyākātum<sup>5</sup> yamditṭhikā mayan' ti.

4. Evaṃ vutte aññataro paribbājako Anāthapiṇḍikam gahapatiṃ etad avoca 'sassato loko, idam eva saccam, mogham aññaṃ ti evamditṭhiko<sup>8</sup> ahaṃ gahapati' ti. Aññataro pi kho paribbājako Anāthapiṇḍikam gahapatiṃ etad avoca 'asassato loko, idam eva saccam, mogham aññaṃ ti evamditṭhiko ahaṃ gahapati' ti. Aññataro pi kho paribbājako Anāthapiṇḍikam gahapatiṃ etad avoca 'antavā loko . . .<sup>9</sup> anantavā<sup>10</sup> loko<sup>10</sup> . . . tam jivam tam sariram . . . aññaṃ jivam aññaṃ sariram . . . hoti Tathāgato parammaranā . . . na<sup>10</sup> hoti<sup>10</sup> Tathāgato<sup>10</sup> parammaranā<sup>10</sup> . . . hoti ca na ca<sup>11</sup> hoti Tathāgato parammaranā . . . neva hoti na na hoti Tathāgato parammaranā, idam eva saccam, mogham aññaṃ ti evamditṭhiko ahaṃ gahapati' ti.

5. Evaṃ vutte Anāthapiṇḍiko gahapati te paribbājake etad avoca: —

Yvāyam<sup>12</sup> bhante āyasmā evam āha 'sassato loko, idam eva saccam, mogham aññaṃ ti evamditṭhiko ahaṃ

<sup>1</sup> M. Ph. sārā<sup>o</sup>    <sup>2</sup> S. adds aññatitthiyā.

<sup>3</sup> S. idāni.    <sup>4</sup> T. M<sub>6</sub>, M<sub>7</sub>, tvan.

<sup>5</sup> T. vya<sup>o</sup>    <sup>6</sup> T. M<sub>6</sub>, M<sub>7</sub>, add 'va.

<sup>7</sup> M<sub>6</sub> tam.    <sup>8</sup> T. M<sub>7</sub>, evamvādiko; M<sub>6</sub> evamvāditṭhiko.

<sup>9</sup> M. pa.    <sup>10</sup> omitted by T.

<sup>11</sup> omitted by Ph. M<sub>7</sub>.    <sup>12</sup> T. M<sub>7</sub>, yo 'yam; M<sub>6</sub> yāyam.

gahapati' ti, imassa<sup>1</sup> ayam<sup>2</sup> āyasmato diṭṭhi attano vā ayonisomanasikārahetu uppannā paraghosapaccayā vā. Sā kho pan' esā diṭṭhi bhūtā saṃkhata cetaṃyitā<sup>3</sup> paṭiccasamuppannā<sup>4</sup>; yaṃ kho pana kiñci bhūtaṃ saṃkhataṃ cetaṃyitaṃ paṭiccasamuppannaṃ, tad aniccaṃ, yad<sup>5</sup> aniccaṃ<sup>6</sup>, taṃ dukkhaṃ, yaṃ dukkhaṃ, tad eva<sup>7</sup> so<sup>8</sup> āyasmā allino, tad eva so āyasmā ajjhūpagato. Yo p'āyaṃ bhante āyasmā evaṃ āha 'asassato loko, idam eva saccam, mogham aññan ti evaṃdiṭṭhiko ahaṃ gahapati' ti, imassa pi ayam āyasmato diṭṭhi attano vā ayonisomanasikārahetu uppannā paraghosapaccayā vā. Sā kho pan' esā diṭṭhi bhūtā saṃkhata cetaṃyitā paṭiccasamuppannā; yaṃ kho pana kiñci bhūtaṃ saṃkhataṃ cetaṃyitaṃ paṭiccasamuppannaṃ, tad aniccaṃ, yad aniccaṃ, taṃ dukkhaṃ, yaṃ dukkhaṃ, tad eva so āyasmā allino, tad eva so āyasmā ajjhūpagato. Yo p'āyaṃ bhante āyasmā evaṃ āha 'antavā loko . . .<sup>6</sup> anantavā loko . . . taṃ jivaṃ taṃ sariraṃ . . . aññaṃ jivaṃ aññaṃ sariraṃ . . . hoti Tathāgato parammaraṇā . . . na hoti Tathāgato parammaraṇā . . . hoti ca<sup>7</sup> na ca<sup>8</sup> hoti Tathāgato parammaraṇā . . . neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccam, mogham aññan ti evaṃdiṭṭhiko ahaṃ gahapati' ti imassa pi ayam āyasmato diṭṭhi attano vā ayonisomanasikārahetu uppannā paraghosapaccayā vā. Sā kho pan' esā diṭṭhi bhūtā saṃkhata cetaṃyitā paṭiccasamuppannā; yaṃ kho pana kiñci bhūtaṃ saṃkhataṃ cetaṃyitaṃ<sup>9</sup> paṭiccasamuppannaṃ, tad aniccaṃ, yad aniccaṃ, taṃ dukkhaṃ, yaṃ dukkhaṃ, tad eva so āyasmā allino, tad eva so āyasmā ajjhūpagato ti.

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> imassāyasmato.

<sup>2</sup> M. 'kā and 'tā; Ph. 'kā throughout; T. M<sub>6</sub> cetasikā mostly, cetaṃyitā sometimes.

<sup>3</sup> T. 'ppannaṃ, tad aniccaṃ and so on.

<sup>4</sup> omitted by T.

<sup>5</sup> M. Ph. ev' eso throughout; M<sub>7</sub> eva so and ev' eso.

<sup>6</sup> M. la; Ph. pa; T. M<sub>6</sub>. M<sub>7</sub> pe.

<sup>7</sup> M<sub>7</sub> na ca na ca instead of ca na ca.

<sup>8</sup> omitted by Ph. <sup>9</sup> T. M<sub>7</sub> vedayitaṃ.

6. Evaṃ vutte te paribbājaka Anāthapiṇḍikaṃ gahapatim etad avocum 'vyākatāni<sup>1</sup> kho gahapati amhehi sabbeheva yathā sakāni dīṭṭhigatāni, vadehi gahapati kimdīṭṭhiko 'si tuvaṃ'<sup>2</sup> ti. 'Yaṃ kho<sup>3</sup> bhante kiñci bhūtaṃ saṃkhatam cetayitaṃ<sup>4</sup> paṭiccasamuppannam, tad aniccam, yad aniccam, taṃ dukkham, yaṃ dukkham, taṃ 'n'etaṃ mama n'eso 'ham asmi na me so attā' ti evaṃdīṭṭhiko kho ahaṃ bhante' ti. 'Yaṃ kho gahapati kiñci bhūtaṃ saṃkhatam cetayitaṃ paṭiccasamuppannam, tad aniccam, yad aniccam, taṃ dukkham, yaṃ dukkham, tad eva tvaṃ gahapati allino, tad eva tvaṃ gahapati ajjhūpagato' ti. 'Yaṃ kho pana bhante kiñci bhūtaṃ saṃkhatam cetayitaṃ paṭiccasamuppannam, tad aniccam, yad aniccam, taṃ dukkham, yaṃ dukkham, taṃ 'n'etaṃ mama n'eso 'ham asmi na m'eso attā' ti: evaṃ etaṃ yathābhūtaṃ sammappaññāya sudīṭṭham, tassa ca uttarim<sup>5</sup> nissaranam yathābhūtaṃ pajānāmi' ti. Evaṃ vutte te paribbājaka tuṇḥibhūtā maṅkubhūtā pattakkhandhā adhomukhā pajjhāyanta appaṭibhānā<sup>6</sup> nisidimsu.

7. Atha kho Anāthapiṇḍiko gahapati te paribbājake tuṇḥibhūte maṅkubhūte pattakkhandhe adhomukhe pajjhāyante appaṭibhāne viditvā utthāyāsana yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Anāthapiṇḍiko gahapati yāvatako ahosi tehi aññatitthiyehi<sup>7</sup> paribbājakehi saddhim kathāsallāpo, taṃ sabbaṃ Bhagavato ārocesi. 'Sādhu sādhu gahapati, evaṃ kho te gahapati moghapurisā kālena kālam saha dhammena suniggahitaṃ niggaheṭṭabbā' ti. Atha kho Bhagavā Anāthapiṇḍikaṃ gahapatim dhammiyā kathāya sandassesī samādapesi samuttejesī sampahaṃsesī. Atha kho Anāthapiṇḍiko gahapati Bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahaṃsito

<sup>1</sup> T. vya°      <sup>2</sup> T. M<sub>6</sub> tvan.

<sup>3</sup> S. adds pana.    <sup>4</sup> M<sub>7</sub> vedayitaṃ.

<sup>5</sup> M. Ph. °ri.

<sup>6</sup> S. °nā, and so throughout with n.

<sup>7</sup> omitted by T. M<sub>7</sub>.

uṭṭhāyāsanaṃ Bhagavantam abhivādetvā padakkhiṇaṃ katvā pakkāmi.

8. Atha kho Bhagavā acirapakkante Anāthapiṇḍike gahapatimhi bhikkhū āmantesi: —

Yo pi so<sup>1</sup> bhikkhave bhikkhu vassasatupasampanno<sup>2</sup> imasmim dhammavinaye, so pi evam evaṃ aññatitthiye paribbājake saha dhammena suniggahitaṃ niggaṇheyya<sup>3</sup>, yathā taṃ Anāthapiṇḍikena gahapatinā niggaḥitaṃ ti.

### XCIV.

1. Ekam samayaṃ Bhagavā Campāyaṃ viharati. Gaggaraṃ pokkharaniyā tīre. Atha kho Vajjiyamāhito<sup>3</sup> gahapati divādivassa Campāya nikkhami Bhagavantam dassanāya. Atha kho Vajjiyamāhitassa<sup>5</sup> gahapatissa etad ahoṣi 'akālo kho tāva Bhagavantam dassanāya, paṭisallīno Bhagavā, manobhāvanīyaṇaṃ pi<sup>6</sup> bhikkhūnaṃ akālo dassanāya, paṭisallīnā manobhāvanīyā<sup>7</sup> bhikkhū, yaṃ nūnāhaṃ yena aññatitthiyaṇaṃ paribbājakānaṃ ārāmo ten' upasaṅkameyyaṃ' ti. Atha kho Vajjiyamāhito<sup>8</sup> gahapati yena aññatitthiyaṇaṃ paribbājakānaṃ ārāmo ten' upasaṅkami.

2. Tena kho pana samayena aññatitthiyā<sup>9</sup> paribbājakā saṅgama samāgama<sup>10</sup> unnādino uccāsaddā mahāsaddā anekavihiṭaṃ tiracchānakathaṃ kathentaṃ nisinnā honti. Addasaṃsu kho te aññatitthiyā paribbājakā Vajjiyamāhitaṃ<sup>11</sup> gahapatim dūrato 'va āgacchantam, disvāna<sup>12</sup> aññamaññaṃ saṇṭhāpesuṃ<sup>13</sup>: 'Appasaddā bhonto hontu, mā bhonto saddam akattha. Ayaṃ Vajjiyamāhito gahapati āgacchati samaṇassa Gotamassa sāvako. Yāvata<sup>14</sup> kho

<sup>1</sup> S. kho. <sup>2</sup> S. digharattam avedhidhammo.

<sup>3</sup> S. niggaheyya. <sup>4</sup> T. M, Vajjiyāpahito.

<sup>5</sup> T. Vajjiyāma<sup>o</sup>; M, Vajjiyāpa<sup>o</sup> <sup>6</sup> omitted by S.

<sup>7</sup> M. adds pi. <sup>8</sup> T. M, Vajjiyāpahito; M, Vajjiyopa<sup>o</sup>

<sup>9</sup> M. Ph. te añña<sup>o</sup> <sup>10</sup> M. sammā<sup>o</sup>

<sup>11</sup> M, Mahitaṃ and mapit<sup>o</sup>; M, Vajjiyāpahitaṃ, mapi<sup>o</sup> or mahi<sup>o</sup> henceforth; T. Vajjiyāpataṃ.

<sup>12</sup> T. disvā. <sup>13</sup> S. saṇṭha<sup>o</sup> <sup>14</sup> T. yāvataṃ; M, yāvatako.

pana samaṇassa Gotamassa<sup>1</sup> sāvakā gihī odātavaśaṇā Campāyaṃ paṭivasanti, ayaṃ tesāṃ aññataro Vajjiyamāhito gahapati. Appasaddakāmā kho pana te āyasmanto appasaddavinītā appasaddassa vaṇṇavādino. App eva nāma appasaddaṃ pariśaṃ viditvā upasaṅkamitabbhaṃ maññeyyā' ti. Atha kho te paribbājakā tuṇhī ahesuṃ.

3. Atha kho Vajjiyamāhito<sup>2</sup> gahapati yena paribbājakā ten' upasaṅkami, upasaṅkamitvā tehi aññatitthiyehi paribbājakehi saddhim sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ<sup>3</sup> vitisāretvā ekamantaṃ nisidi. Ekamantaṃ nisinnaṃ kho Vajjiyamāhitaṃ gahapatiṃ te paribbājakā etad avocuṃ 'saccaṃ kira gahapati, samaṇo Gotamo sabbhaṃ tapaṃ garahati, sabbhaṃ tapassim lūkhājivim ekamsena upakkosati upavadati' ti? 'Na kho bhante,<sup>4</sup> Bhagavā sabbhaṃ tapaṃ garahati, na pi sabbhaṃ tapassim lūkhājivim ekamsena upakkosati upavadati. Gārayhaṃ kho<sup>5</sup> bhante Bhagavā garahati, pasamsiyaṃ<sup>6</sup> pasamsati, gārayhaṃ kho pana bhante Bhagavā garahanto pasamsiyaṃ<sup>6</sup> pasamsanto vibhajjavādo<sup>7</sup> Bhagavā, na so Bhagavā ettha ekamsavādo<sup>7</sup> ti.

4. Evaṃ vutte aññataro paribbājako Vajjiyamāhitaṃ<sup>8</sup> gahapatiṃ etad avoca 'āgamehi tvam<sup>9</sup> gahapati<sup>10</sup>, yassa tvam samaṇassa Gotamassa vaṇṇaṃ bhāsasi, so<sup>11</sup> samaṇo Gotamo venayiko appaññattiko' ti. 'Ettha pā'haṃ bhante āyasmante vakkhāmi saha dhammena: idaṃ kusalan ti bhante Bhagavatā<sup>12</sup> paññattaṃ, idaṃ akusalan ti bhante Bhagavatā<sup>12</sup> paññattaṃ<sup>12</sup>. Iti kusalākusalaṃ<sup>13</sup> Bhagavā paññāpayamāno<sup>14</sup> sappaññattiko Bhagavā<sup>15</sup>, na so Bhagavā venayiko appaññattiko<sup>16</sup> ti. Evaṃ vutte te<sup>15</sup> paribbājakā

<sup>1</sup> T. M., insert sāsaṇe.      <sup>2</sup> T. Vajjiyāma°

<sup>3</sup> M. Ph. sāra°      <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> pan' etam.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> add pana.      <sup>6</sup> M. °sitabbhaṃ; Ph. T. M<sub>6</sub>. M<sub>7</sub> °sam.

<sup>7</sup> S. °di.      <sup>8</sup> T. Vajjipahitaṃ.

<sup>9</sup> M. tam.      <sup>10</sup> T. repeats āg° tvam ga°

<sup>11</sup> T. yo; omitted by M. Ph.      <sup>12</sup> omitted by T.

<sup>13</sup> T. kusalaṃ kusalan ti.      <sup>14</sup> S. paññāyamāno.

<sup>15</sup> omitted by S.      <sup>16</sup> T. M., pa°

tuphībhūtā maṅkubhūtā pattakkhandhā adhomukhā pajjhāyanta appaṭibhānā nisīdīmsu.

5. Atha kho Vajjiyamāhito<sup>1</sup> gahapati te paribbājake tuphībhūte maṅkubhūte pattakkhandhe adhomukhe pajjhāyante appaṭibhāne viditvā utthāyāsana yena Bhagavā ten' upasānkami, upasānkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Vajjiyamāhito<sup>2</sup> gahapati yāvatako ahosi tehi aññatitthiyehi paribbājakehi saddhim kathāsallāpo, taṃ sabbam Bhagavato ārocesi.

6. Sādhu sādhu gahapati, evaṃ kho te gahapati moghapurisa kālena kālam saha dhammena suniggahitaṃ niggaheṭabbā. Nāhaṃ gahapati sabbam tapaṃ tapitabban ti vadāmi. Na<sup>3</sup> panāhaṃ<sup>4</sup> gahapati sabbam tapaṃ na tapitabban ti vadāmi. Nāhaṃ gahapati sabbam samādānaṃ samāditabban ti vadāmi. Na panāhaṃ gahapati sabbam<sup>5</sup> samādānaṃ na samāditabban ti vadāmi. Nāhaṃ gahapati sabbam padhānaṃ padahitabban ti vadāmi. Na panāhaṃ gahapati sabbam padhānaṃ na padahitabban ti vadāmi. Nāhaṃ gahapati sabbo<sup>6</sup> paṭinissaggo<sup>7</sup> paṭinissajjitabbo<sup>8</sup> ti vadāmi. Na<sup>9</sup> panāhaṃ gahapati sabbo<sup>10</sup> paṭinissaggo<sup>11</sup> na paṭinissajjitabbo<sup>8</sup> ti vadāmi. Nāhaṃ gahapati sabbā<sup>12</sup> vimutti<sup>13</sup> vimuccitabbā<sup>14</sup> ti vadāmi. Na panāhaṃ gahapati sabbā<sup>12</sup> vimutti<sup>13</sup> na vimuccitabbā ti vadāmi.

7. Yaṃ hi gahapati tapaṃ tapato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ tapaṃ na tapitabban ti vadāmi. Yaṅ ca khvāssa<sup>15</sup> gahapati<sup>16</sup> tapaṃ tapato akusalā dhammā parihāyanti, kusalā

<sup>1</sup> T. Vajjama°    <sup>2</sup> T. Vajjiyama°

<sup>3</sup> M. Ph. add ca.    <sup>4</sup> M<sub>6</sub> pana.

<sup>5</sup> omitted by S.    <sup>6</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub>. S. sabbam.

<sup>7</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub>. S. °nissaggam.    <sup>8</sup> Ph. M<sub>6</sub> °bbam.

<sup>9</sup> T. omits this phrase.

<sup>10</sup> Ph. M<sub>6</sub>. M<sub>7</sub> sabbam; omitted by S.

<sup>11</sup> Ph. M<sub>6</sub>. M<sub>7</sub>. S. °nissaggam.    <sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. sabbam.

<sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. °ttim.    <sup>14</sup> M. Ph. vimuñci° always.

<sup>15</sup> M. Ph. khvassa throughout; M<sub>6</sub> c'assa instead of ca kh°, but only here.

<sup>16</sup> T. M<sub>7</sub> continue: samādānaṃ samādiyato akusalā dhammā parihāyanti and so on, then evarūpaṃ tapaṃ ta°

dhammā abhivaḍḍhanti, evarūpaṃ tapaṃ tapitabban ti vadāmi. Yaṃ hi gahapati samādānaṃ samādiyato<sup>1</sup> akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ samādānaṃ na samāditabban ti vadāmi. Yaṃ ca khvāssa gahapati samādānaṃ samādiyato<sup>1</sup> akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpaṃ samādānaṃ samāditabban ti vadāmi. Yaṃ hi gahapati padhānaṃ padahato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpaṃ padhānaṃ na padahitabban ti vadāmi. Yaṃ ca khvāssa gahapati padhānaṃ padahato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpaṃ padhānaṃ padahitabban ti vadāmi. Yaṃ hi gahapati paṇissaggaṃ paṇissajjato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpo paṇissaggo na paṇissajjitabbo ti vadāmi. Yaṃ ca khvāssa<sup>2</sup> gahapati paṇissaggaṃ paṇissajjato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpo paṇissaggo paṇissajjitabbo ti vadāmi. Yaṃ hi gahapati vimuttiṃ vimuccato akusalā dhammā abhivaḍḍhanti, kusalā dhammā parihāyanti, evarūpā vimutti na vimuccitabbā ti vadāmi. Yaṃ ca khvāssa<sup>2</sup> gahapati vimuttiṃ vimuccato akusalā dhammā parihāyanti, kusalā dhammā abhivaḍḍhanti, evarūpā vimutti vimuccitabbā ti vadāmi ti. Atha kho Vajjiyamāhito<sup>3</sup> gahapati Bhagavatā dhammiyā kathāya sandassito samādapito samuttejito sampahamsito utthāyāsanaṃ Bhagavantam abhivādetvā padak-khiṇaṃ katvā pakkāmi.

8. Atha kho Bhagavā acirapakkante Vajjiyamāhite<sup>3</sup> gahapatimhi bhikkhū āmantesi: —

Yo pi so<sup>4</sup> bhikkhu dīgharattaṃ apparajakkho<sup>5</sup> imasmiṃ dhammavinaye, so pi evaṃ evaṃ<sup>6</sup> aññatitthiye paribbājake saha dhammena suniggahitaṃ niggaṇheyya<sup>7</sup>, yathā taṃ Vajjiyamāhitena<sup>3</sup> gahapatinā niggaṇhitā ti.

<sup>1</sup> S. °dayato.    <sup>2</sup> T. kho 'ssa; M, once.

<sup>3</sup> T. °mahī°    <sup>4</sup> S. kho.

<sup>5</sup> S. °rajakkho; M<sub>6</sub> asara°    <sup>6</sup> M. Ph. T. M<sub>6</sub>. M, eva.

<sup>7</sup> S. niggaḥ°

## XCV.

1. Atha kho Uttiyo paribbājako yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Uttiyo paribbājako Bhagavantam etad avoca 'kin nu kho bho Gotama sassato loko, idam eva saccam, mogham aññaṇ' ti? 'Avyākatam kho etam<sup>1</sup> Uttiya mayā: sassato loko, idam eva saccam, mogham aññaṇ' ti. 'Kiṃ pana bho Gotama asassato loko, idam eva saccam, mogham aññaṇ' ti? 'Etam pi kho Uttiya avyākatam mayā: asassato loko, idam eva saccam, mogham aññaṇ' ti. 'Kin nu kho bho Gotama antavā loko<sup>2</sup> . . .<sup>3</sup> anantavā<sup>4</sup> loko<sup>4</sup> . . . tam jivam tam sarīram . . . aññaṃ jivam aññaṃ sarīram . . . hoti Tathāgato parammaraṇā . . . na hoti Tathāgato parammaraṇā . . . hoti<sup>5</sup> ca na ca hoti Tathāgato parammaraṇā . . . neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccam, mogham aññaṇ' ti? 'Etam pi kho Uttiya avyākatam mayā: neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccam, mogham aññaṇ' ti.

2. 'Kin nu kho bho Gotama sassato loko, idam eva saccam, mogham aññaṇ' ti iti puṭṭho samāno 'avyākatam kho etam Uttiya mayā: sassato loko, idam eva saccam, mogham aññaṇ' ti vadesi. 'Kiṃ pana bho Gotama asassato loko, idam eva saccam, mogham aññaṇ' ti iti puṭṭho samāno 'etam pi kho Uttiya avyākatam mayā: asassato loko, idam eva saccam, mogham aññaṇ' ti vadesi. 'Kin nu kho bho Gotama antavā loko . . .<sup>3</sup> anantavā<sup>6</sup> loko<sup>6</sup> . . . tam jivam tam sarīram . . . aññaṃ jivam aññaṃ sarīram . . . hoti Tathāgato parammaraṇā . . . na hoti Tathāgato parammaraṇā . . . hoti ca na ca hoti Tathāgato parammaraṇā . . . neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccam, mogham aññaṇ' ti iti puṭṭho

<sup>1</sup> T. M, evam.      <sup>2</sup> Ph. adds ti.

<sup>3</sup> M. la.      <sup>4</sup> omitted by T.

<sup>5</sup> T. omits this phrase.      <sup>6</sup> omitted by Ph. T. M.



samāno 'etam pi kho Uttiya avyākataṃ mayā: neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccam, mogham aññaṇ' ti vadesi. 'Atha kiñcaraḥi<sup>1</sup> bhotā Gotamena vyākatan' ti? 'Abhiññāya<sup>2</sup> kho<sup>3</sup> ahaṃ Uttiya sāvakaṇaṃ dhammaṃ desemi sattānaṃ visuddhiyā soka-paridevānaṃ samatikkamāya dukkhadomanassānaṃ atthaṅgamāya<sup>4</sup> ñāyassa adhigamāya nibbānassa sacchikiriyāyā<sup>5</sup> ti. 'Yaṃ paṇ' etam<sup>6</sup> bhavaṃ Gotamo abhiññāya<sup>6</sup> sāvakaṇaṃ dhammaṃ desesi<sup>7</sup> sattānaṃ visuddhiyā sokaparidevānaṃ<sup>8</sup> samatikkamāya dukkhadomanassānaṃ atthaṅgamāya<sup>4</sup> ñāyassa adhigamāya nibbānassa sacchikiriyāyā, sabbo ca<sup>9</sup> tena loko niyyissati<sup>10</sup> upaḍḍho<sup>11</sup> vā tibhāgo<sup>12</sup> vā' ti<sup>13</sup>. Evaṃ vutte Bhagavā tuṇhi ahoṣi.

3. Atha kho āyasmato Ānandassa etad ahoṣi 'mā h'evaṃ<sup>14</sup> kho Uttiyo paribbājako pāpakaṃ diṭṭhigataṃ paṭilabhati<sup>15</sup>: sabbasāmukkamsikaṃ<sup>16</sup> vata me<sup>17</sup> samaṇo Gotamo pañhaṃ puṭṭho saṃsādeti<sup>18</sup> no vissajjeti na<sup>19</sup> nūna visahati ti, tad<sup>20</sup> assa<sup>20</sup> Uttiyassa paribbājakassa dīgharattam ahitāya dukkhāyā' ti. Atha kho āyasmā Ānādo Uttiyaṃ paribbājakam etad avoca: —

4. 'Tena<sup>21</sup> h'āvuso<sup>21</sup> Uttiya upaman te karissāmi, upamāyaṃ<sup>22</sup> idh' ekacce viññū purisā bhāsitaṃ atthaṃ ājānanti. Seyyathā pi āvuso Uttiya rañño paccantimaṃ nagaraṃ dalhuddāpaṃ<sup>23</sup> dalhapākāraṭoraṇaṃ ekadvāraṃ. Tatr' assa dovāriko paṇḍito vyatto medhāvi aññātānaṃ<sup>24</sup> nivāretā

<sup>1</sup> Ph. kiṃ vadesi.

<sup>2</sup> M., S. abhiññā.

<sup>3</sup> omitted by M.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub>, atthaga°

<sup>5</sup> T. M<sub>7</sub>, n'etaṃ.

<sup>6</sup> M<sub>6</sub>. M<sub>7</sub>, twice.

<sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub>, 'ti.

<sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub>, 'paridda°

<sup>9</sup> S. vā.

<sup>10</sup> M. Ph. niyyati; S. niyyāssati; T. M<sub>7</sub>, niyyassati.

<sup>11</sup> T. 'ḍḍhā.

<sup>12</sup> T. 'ge.

<sup>13</sup> S. omits ti; M. Ph. add vadehi.

<sup>14</sup> T. M<sub>6</sub>. M<sub>7</sub>, S. h'eva.

<sup>15</sup> S. 'labhi.

<sup>16</sup> S. sabbam sā°

<sup>17</sup> T. M<sub>6</sub>. M<sub>7</sub>, add 'va.

<sup>18</sup> M. Ph. 'sāreti.

<sup>19</sup> S. puts na after nūna.

<sup>20</sup> Ph. tan tassa.

<sup>21</sup> T. M<sub>6</sub>. M<sub>7</sub>, tenāv°

<sup>22</sup> omitted by M<sub>6</sub>.

<sup>23</sup> S. tam dalhaddālam.

<sup>24</sup> T. aññātanaṃ; M<sub>6</sub>. M<sub>7</sub>, aññātānaṃ.

ñātānaṃ pavesetā, so tassa nagarassa samantā anupariyāyapatham anukkamamāno<sup>1</sup> na passeyya pakārasandhim<sup>2</sup> vā pakāravivaraṃ vā antamaso bilāranissakkanamattam<sup>3</sup> pi, no<sup>4</sup> ca<sup>4</sup> khvāssa<sup>5</sup> evaṃ nāpaṃ hoti 'ettakā pāpā imaṃ nagaraṃ pavisanti vā nikkhamanti vā'<sup>6</sup> ti<sup>6</sup>, Atha khvāssa<sup>5</sup> evaṃ ettha hoti 'ye kho<sup>6</sup> keci oḷārikā pāpā imaṃ nagaraṃ pavisanti vā nikkhamanti vā, sabbe te iminā dvārena pavisanti vā nikkhamanti vā' ti. Evam eva kho āvuso Uttiya<sup>7</sup> na<sup>8</sup> Tathāgatassa evaṃ<sup>9</sup> ussukkatam<sup>10</sup> hoti 'sabbo ca<sup>11</sup> tena loko niyyissati<sup>12</sup> upaḍḍho vā tibhāgo vā' ti. Atha kho evaṃ ettha Tathāgatassa hoti 'ye kho keci lokamhā niyyimsu<sup>13</sup> vā niyyanti vā niyyissanti<sup>14</sup> vā, sabbe te pañca nīvaraṇe pahāya cetaso upakkīlese paññāya dubbalikaraṇe catūsu satipatṭhānesu supatitṭhitacittā<sup>15</sup> satta bojjhaṅge yathābhūtaṃ bhāvetvā evaṃ ete<sup>16</sup> lokamhā niyyimsu<sup>13</sup> vā niyyanti vā niyyissanti<sup>17</sup> vā' ti. Yad eva kho<sup>18</sup> tvaṃ<sup>18</sup> āvuso Uttiya Bhagavantam<sup>19</sup> pañhaṃ apucchi<sup>20</sup>, tad eva<sup>21</sup> tam<sup>6</sup> pañhaṃ Bhagavantam aññena pariyāyena apucchi. Tasmā te<sup>22</sup> tam<sup>22</sup> Bhagavā<sup>23</sup> na vyaḥkāsi<sup>24</sup> ti.

<sup>1</sup> M. °mati, *then* anupariyāyapatham anukkamamāno.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> °chiddam.

<sup>3</sup> Ph. S. °nissakana°; M. °nikkhamana°; M<sub>6</sub> °nikkamattam.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> neva. <sup>5</sup> T. M<sub>7</sub> kho 'ssa.

<sup>6</sup> *omitted by* T. <sup>7</sup> T. *adds* yaṃ.

<sup>8</sup> T. M<sub>7</sub> *add* tam; M<sub>6</sub> *omits* na.

<sup>9</sup> *omitted by* T. M<sub>7</sub>.

<sup>10</sup> M. Ph. ussukam. <sup>11</sup> S. vā.

<sup>12</sup> M. Ph. niyyati; S. niyyāssati; T. M<sub>7</sub> niyyassati.

<sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub> niyyamsu.

<sup>14</sup> S. niyyāssanti; M<sub>7</sub> niyyassanti.

<sup>15</sup> M. Ph. T. pa° <sup>16</sup> M. Ph. ete na.

<sup>17</sup> T. M<sub>7</sub> niyyassanti; S. niyyāssanti.

<sup>18</sup> M. Ph. khvetha.

<sup>19</sup> M. Ph. °vā ca; M. Ph. S. *add* imaṃ.

<sup>20</sup> T. āp° *both times*; M<sub>6</sub> apucchati.

<sup>21</sup> M. Ph. S. ev° etam; M<sub>6</sub> devatā *for* tad ev° etam.

<sup>22</sup> Ph. tesam; T. M<sub>6</sub>. M<sub>7</sub> te va tam *or* neva tam.

<sup>23</sup> *omitted by* T. <sup>24</sup> T. vya°

## XCVI.

1. Ekam samayaṃ āyasmā Ānando Rājagahe<sup>1</sup> viharati Tapodārāme. Atha kho āyasmā Ānando rattiyaṃ paccūsa-samayaṃ paccuṭṭhāya yena Tapodā ten' upasaṅkami gattāni parisiṅcituṃ. Tapodāya<sup>2</sup> gattāni parisiṅcivā paccuttaritvā ekacivaro atthāsi gattāni pubbāpayamāno<sup>3</sup>. Kokanudo<sup>4</sup> pi kho paribbājako rattiyaṃ paccūsa-samayaṃ paccuṭṭhāya yena Tapodā ten' upasaṅkami gattāni parisiṅcituṃ. Addasā<sup>5</sup> kho Kokanudo paribbājako āyasmantaṃ Ānandaṃ dūrato 'va āgacchantam, disvā<sup>6</sup> āyasmantaṃ Ānandaṃ etad avoca 'kvattha<sup>7</sup> āvuso' ti? 'Amhāvuso<sup>8</sup> bhikkhū' ti. 'Katamesaṃ<sup>9</sup> āvuso bhikkhūnaṃ' ti? 'Samaṇānaṃ āvuso Sakyaputtiyānaṃ' ti. 'Puccheyyāma<sup>10</sup> mayam āyasmantaṃ kiñci-d-eva desaṃ, sace āyasmā okāsaṃ karoti pañhassa yeyyākaraṇāya' ti. 'Pucchāvuso, sutvā<sup>11</sup> vedissāma' ti.

2. 'Kin nu kho bho<sup>12</sup>: sassato loko, idam eva saccam, mogham aññaṃ ti evaṃdiṭṭhi<sup>13</sup> bhavaṃ' ti? 'Na kho ahaṃ āvuso evaṃdiṭṭhi: sassato loko, idam eva saccam, mogham aññaṃ' ti. 'Kiṃ pana<sup>14</sup> bho: asassato loko, idam eva saccam, mogham aññaṃ ti evaṃdiṭṭhi bhavaṃ' ti? 'Na kho ahaṃ āvuso evaṃdiṭṭhi: asassato loko, idam eva saccam, mogham aññaṃ' ti. 'Kin nu kho bho: antavā loko . . .<sup>15</sup> anantavā loko . . . taṃ jivaṃ taṃ sarīraṃ . . . aññaṃ jivaṃ aññaṃ sarīraṃ . . . hoti Tathāgato parammaraṇā . . . na hoti Tathāgato parammaraṇā . . . hoti ca na ca

<sup>1</sup> S. *omits* Rā . . . Ān°      <sup>2</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> °de.

<sup>3</sup> T. pubbāya°; Ph. sukkhāpayamāno; M<sub>6</sub> sukkāpa°

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> °nado *throughout*.      <sup>5</sup> M. °sa.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> disvā.

<sup>7</sup> T. M<sub>6</sub> ko te'ttha; M<sub>7</sub> ko tattha; S. kvettha.

<sup>8</sup> M. Ph. M<sub>6</sub>. M<sub>7</sub>. S. ahaṃ āv°

<sup>9</sup> S. katame, *also* bhikkhū, samaṇā, °puttiyā.

<sup>10</sup> T. °yyama.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> add veditabbo.

<sup>12</sup> *omitted by* T.      <sup>13</sup> S. diṭṭhiko *throughout*; M. *only here*.

<sup>14</sup> S. nu kho.

<sup>15</sup> M. pa.

hoti Tathāgato parammaraṇā . . . neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccam, mogham aññan ti evaṃdiṭṭhi bhavan' ti? 'Na kho ahaṃ āvuso evaṃdiṭṭhi: neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccam, mogham aññan' ti. 'Tena hi bhavaṃ na jānāti na passati' ti? 'Na kho ahaṃ āvuso na jānāmi na passāmi, jānāmi' ahaṃ<sup>1</sup> āvuso passāmi' ti.

3. 'Kin nu kho bho: sassato loko, idam eva saccam, mogham aññan ti evaṃdiṭṭhi bhavan' ti iti puṭṭho samāno 'na kho ahaṃ āvuso evaṃdiṭṭhi: sassato loko, idam eva saccam, mogham aññan' ti vadesi. 'Kim<sup>2</sup> pana<sup>3</sup> bho: asassato loko, idam eva saccam, mogham aññan' ti evaṃdiṭṭhi bhavan' ti iti puṭṭho samāno 'na kho ahaṃ āvuso evaṃdiṭṭhi: asassato loko, idam eva saccam, mogham aññan' ti vadesi. 'Kin nu kho bho: antavā loko . . .<sup>4</sup> anantavā loko . . . taṃ jīvaṃ taṃ sarīraṃ . . . aññam jīvaṃ aññam sarīraṃ . . . hoti Tathāgato parammaraṇā . . . na hoti Tathāgato parammaraṇā . . . hoti ca na ca hoti Tathāgato parammaraṇā . . . neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccam, mogham aññan ti evaṃdiṭṭhi bhavan' ti iti puṭṭho samāno 'na kho ahaṃ āvuso evaṃdiṭṭhi: neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccam, mogham aññan' ti vadesi. 'Tena hi bhavaṃ na jānāti na passati' ti iti puṭṭho samāno 'na kho ahaṃ āvuso na jānāmi na passāmi, jānāmi' ahaṃ āvuso passāmi' ti vadesi. 'Yathākathaṃ paṇāvuso imassa bhāsitaṃ attho dattṭhabbo' ti?

4. 'Sassato loko, idam eva saccam, mogham aññan' ti kho āvuso diṭṭhigatam etaṃ, 'asassato loko, idam eva saccam, mogham aññan' ti kho āvuso diṭṭhigatam etaṃ, 'antavā loko . . .<sup>4</sup> anantavā loko . . . taṃ jīvaṃ taṃ sarīraṃ . . . aññam jīvaṃ aññam sarīraṃ . . . hoti Tathāgato parammaraṇā . . . na hoti Tathāgato parammaraṇā . . . hoti ca na ca hoti Tathāgato parammaraṇā . . . neva hoti na na hoti Tathāgato parammaraṇā, idam eva saccam,

<sup>1</sup> S. 'mi 'haṃ.    <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> kiñci.

<sup>3</sup> S. nu kho; M<sub>6</sub> omits pana.    <sup>4</sup> M. pa.

mogham aññan' ti kho āvuso diṭṭhigatam etaṃ. Yāvata āvuso diṭṭhigatā, yāvata diṭṭhiṭṭhāna-adhiṭṭhāna-pariyuṭṭhāna<sup>1</sup>-samuṭṭhāna<sup>2</sup>-samugghāto<sup>3</sup>, tam ahaṃ jānāmi tam ahaṃ passāmi<sup>4</sup>, tam ahaṃ jānanto<sup>5</sup> tam<sup>6</sup> ahaṃ<sup>6</sup> passanto<sup>7</sup> kyāhaṃ<sup>8</sup> vakkhāmi 'na jānāmi na passāmi' ti<sup>9</sup>? Jānām' ahaṃ āvuso passāmi ti. 'Ko nāmo<sup>10</sup> āyasmā, kathaṃ ca panāyasmantaṃ sabrahmacārī jānanti'<sup>11</sup> ti? Ānando ti kho me āvuso nāmaṃ, Ānando ti ca pana maṃ sabrahmacārī jānanti<sup>12</sup> ti. 'Mahācariyena vata<sup>13</sup> kira bhotā<sup>13</sup> saddhiṃ mantayamānā<sup>14</sup> na jānimha<sup>15</sup>: āyasmā Ānando ti. Sace hi mayaṃ sañjāneyyāma<sup>16</sup>: āyasmā<sup>17</sup> Ānando ti, ettakam pi no na ppaṭibhāseyya<sup>18</sup>, khamatu ca me āyasmā Ānando' ti.

## XCVII.

1. Dasahi bhikkhave dhammehi samannāgato bhikkhu āhuneyyo hoti<sup>12</sup> pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaraṃ puññakkhettaṃ lokassa<sup>19</sup>. Katamehi dasahi?

2. Idha bhikkhave bhikkhu sīlavā hoti, pātimokkhasamvarasampvuto viharati ācāragocarasaṃpanno, anumattesu<sup>20</sup> vajjesu bhayadassāvī samādāya sikkhati sikkhāpadesu.

3. Bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyoṣānakalyāṇā sātthaṃ

<sup>1</sup> M. diṭṭhipari°    <sup>2</sup> M. diṭṭhi°; *omitted by S.*

<sup>3</sup> M. diṭṭhisam°; *only Ph. M<sub>6</sub> M<sub>7</sub> have the very same forms which are given in the text, the other MSS. have °tṭhāna with the anusvāra.*

<sup>4</sup> M. °mī ti.    <sup>5</sup> Ph. S. *adds* jānāmi ti.

<sup>6</sup> *omitted by* Ph. T. M<sub>7</sub>.

<sup>7</sup> *omitted by* Ph.; S. *adds* passāmi ti.

<sup>8</sup> M<sub>6</sub> M<sub>7</sub> tyāhaṃ; T. tyahaṃ.

<sup>9</sup> T. passāmi (*without* ti).

<sup>10</sup> S. nāma; T. nām' ahaṃ; M<sub>7</sub> nāmaṃ.

<sup>11</sup> S. sañj°

<sup>12</sup> *omitted by* S.

<sup>13</sup> M. Ph. S. bho.

<sup>14</sup> M. mantiy°

<sup>15</sup> Ph. M<sub>7</sub> S. °hā.

<sup>16</sup> M. Ph. jā°; T. °yyama.

<sup>17</sup> M. Ph. S. ayam āy°

<sup>18</sup> M. °yyāma.

<sup>19</sup> M. Ph. M<sub>6</sub> °ssā ti.

<sup>20</sup> S. apu°

savyañjanam kevalapuripunnam parisuddham brahmacariyam abhivadanti, tathārūpassa<sup>1</sup> dhammā bahussutā honti dhātā<sup>2</sup> vacasā paricita manasānupekkhitā dīṭṭhiyā suppaṭi-viddhā.

4. Kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko<sup>3</sup>.

5. Sammādiṭṭhiko hoti sammādassanena samannāgato.

6. Anekavihitam iddhividdham paccanubhoti: eko pi hutvā bahudhā hoti, bahudhā pi hutvā eko hoti, āvibhāvam tirobhāvam tirokuḍḍam tiropākāram tiropabbatam asajjamāno gacchati, seyyathā pi ākāse, paṭhaviyā pi ummujjanimmujjam karoti, seyyathā pi udaye, udaye pi abhijjamāne gacchati, seyyathā pi paṭhaviyam, ākāse pi pallāṅkena kamati, seyyathā pi pakkhi sakuno, ime pi candimasuriye evaṃmahiddhike evaṃmahānubhāve paṇinā parāmasati<sup>4</sup> parimajjati, yāva Brahmaloḷā pi<sup>5</sup> kāyena 'va samvatteti.

7. Dibbāya sotadhātuyā visuddhāya atikkantamānusiḷkāyā<sup>6</sup> ubho sadde supāti dibbe ca mānuse ca ye dūre santike ca.

8. Parasattānam parapuggalānam cetasā ceto paricca pajānāti: sarāgam vā cittaṃ 'sarāgam cittaṃ' ti pajānāti, vitarāgam vā cittaṃ 'vitarāgam cittaṃ' ti pajānāti, sadosam vā cittaṃ . . . pe<sup>7</sup> . . . vitadosam vā cittaṃ . . .<sup>8</sup> samoham vā cittaṃ . . . vitamoham vā cittaṃ . . . samkhittam vā cittaṃ . . . vikkhittam vā cittaṃ . . . amahaggaṭam<sup>9</sup> vā cittaṃ . . . mahaggaṭam<sup>9</sup> vā cittaṃ . . . sa-uttaram vā cittaṃ . . . anuttaram vā cittaṃ . . . asamāhitam<sup>10</sup> vā cittaṃ . . . samāhitam<sup>10</sup> vā cittaṃ . . . avimuttam<sup>11</sup> vā cittaṃ . . . vimuttam<sup>11</sup> vā cittaṃ 'vimuttam cittaṃ' ti pajānāti.

9. Anekavihitam pubbenivāsam anussarati, seyyathidam 'ekam pi jātim dve pi jātiyo tisso pi jātiyo catasso pi jātiyo

<sup>1</sup> S. yathārūpassa.      <sup>2</sup> M. Ph. dhā°

<sup>3</sup> T. adds hoti.      <sup>4</sup> T. M<sub>6</sub>. M, pari°

<sup>5</sup> omitted by T. M<sub>7</sub>.

<sup>6</sup> T. M<sub>7</sub>, °sakāya; Ph. °ssikāya; M. °ssakāya.

<sup>7</sup> M. la; Ph. pa; omitted by S.      <sup>8</sup> M. la; Ph. pa.

<sup>9</sup> M. Ph. M<sub>6</sub>. S. transpose this sentence.

<sup>10</sup> M. S. transpose this sentence.

<sup>11</sup> M. S. transpose this sentence; M<sub>6</sub> omits vimuttam cittaṃ ti.

pañca pi jātiyo dasa pi jātiyo viṣam<sup>1</sup> pi<sup>2</sup> jātiyo timsam pi jātiyo cattālīsam<sup>3</sup> pi jātiyo paññāsam pi jātiyo jātisatam pi jātisahassam pi jātisatasahassam pi aneke pi samvattakappe aneke pi vivattakappe aneke pi samvattavivattakappe amutrāsim evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭiṣamvedī evamāyupariyanto, so tato cuto amutra udapādim<sup>4</sup>, tatra<sup>5</sup> p'āsīm<sup>5</sup> evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭiṣamvedī evamāyupariyanto, so tato cuto idh'upapanno<sup>6</sup> ti: iti sākāraṃ sa-uddesaṃ anekavihiṭaṃ pubbenivāsaṃ anussarati.

10. Dibbena cakkhunā visuddhena atikkantamānusakena<sup>7</sup> satte passati cavamāne upapajjamāne<sup>8</sup> hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti 'ime vata<sup>9</sup> bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena<sup>10</sup> samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādaḥ micchādītthikā micchādītthikammasamādānā, te kāyassa bhedaḥ parammarāṇā apāyaṃ duggatim vinipātāṃ nirayaṃ upapanna<sup>11</sup>, ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena<sup>12</sup> samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādaḥ sammādītthikā sammādītthikammasamādānā, te kāyassa bhedaḥ parammarāṇā sugatim saggāṃ lokāṃ upapanna<sup>11</sup> ti: iti dibbena cakkhunā visuddhena atikkantamānusakena satte passati cavamāne upapajjamāne<sup>8</sup> hīne paṇīte suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti.

11. Āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ dītth'eva dhamme sayāṃ abhinñā sacchikatvā nпасampajja viharati.

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> viṣatim. <sup>2</sup> omitted by T.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> °risam.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> uppādim. <sup>5</sup> T. tatrā°

<sup>6</sup> T. uppanno.

<sup>7</sup> M. Ph. °ssakena throughout.

<sup>8</sup> T. M<sub>6</sub> uppajj° <sup>9</sup> M. adds kho.

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> vacī-mano | pe | ariyānaṃ.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> uppannā.

<sup>12</sup> T. M<sub>7</sub> vacī-manosucaritena; M<sub>6</sub> manosucari°

Imehi kho bhikkhave dasahi dhammehi samannāgato bhikkhu āhuneyyo hoti<sup>1</sup> pāhuneyyo dakkhiṇeyyo añjalikaraṇiyo anuttaram puññakkhettaṃ lokassa ti.

### XCVIII.

1. Dasahi bhikkhave dhammehi samannāgato thero<sup>1</sup> bhikkhu yassaṃ yassaṃ<sup>2</sup> disāyaṃ viharati phāsu yeva viharati. Katamehi dasahi?

2. Thero hoti rattaññū cirapabbajito, silavā hoti . . .<sup>2</sup> samādāya sikkhati sikkhāpadesu, bahussuto hoti . . .<sup>3</sup> diṭṭhiyā suppaṭividdhā, ubhayāni kho pan' assa pātimokkhāni vitthārena svāgatāni honti suvibhattāni suppvattini<sup>4</sup> suvinicchitāni suttaso anuvyañjanaso, adhikaraṇasamuppādavūpasamakusalo hoti, dhammakāmo hoti piyasamudāhāro<sup>5</sup> abhidhamme abhivinaye ulārapāmujo<sup>6</sup>, santutṭho hoti itaritaracivarapaṇḍapātāsenāsanagilānapaccayabhesajjapari-kkhārena, pāsādiko hoti abhikkantapaṭikkante<sup>7</sup> samānvuto<sup>8</sup> antaraghare pi<sup>9</sup> nisajjāya, catunnam jhānānaṃ abhicetasi-kānaṃ<sup>10</sup> diṭṭhadhammasukhavihārānaṃ nikāmalābhi hoti<sup>11</sup> akicchalābhi akasiralābhi, āsavānaṃ ca<sup>12</sup> khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayāṃ abhiññā sacchikatvā upasampajja viharati.

Imehi kho bhikkhave dasahi dhammehi samannāgato thero bhikkhu yassaṃ yassaṃ<sup>13</sup> disāyaṃ viharati phāsu yeva viharati ti.

### XCIX.

1. Atha kho āyasmā Upāli yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ

<sup>1</sup> omitted by T. M<sub>7</sub>.

<sup>2</sup> M. la.

<sup>3</sup> M. la; S. in full.

<sup>4</sup> S. °ttāni; omitted by T. M<sub>7</sub>.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> °dācāro.

<sup>6</sup> M. Ph. °mqjjo.

<sup>7</sup> M. Ph. °to.

<sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> samv°

<sup>9</sup> omitted by M. M<sub>6</sub>.

<sup>10</sup> S. ābhi°

<sup>11</sup> omitted by M<sub>6</sub>.

<sup>12</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>13</sup> omitted by T. M<sub>6</sub>.



nisīdi. Ekamantaṃ nisinno kho āyasmā Upāli Bhagavan-  
taṃ etaḍ avoca 'icchāmi' ahaṃ bhante araṇṇe<sup>1</sup> vanapatthāni<sup>2</sup>  
pantāni senāsanaṇi paṭisevitun<sup>3</sup> ti.

2. Durabbhisambhavāni<sup>4</sup> kho Upāli araṇṇe vanapatthāni  
pantāni senāsanaṇi, dukkaraṃ pavivekaṃ durabbhiraṃ  
ekatte<sup>5</sup>, haranti<sup>6</sup> maṇṇe mano vanāni samādhim<sup>7</sup> alabha-  
mānassa bhikkhuno. Yo kho Upāli evaṃ vadeyya 'ahaṃ  
samādhim alabhamāno araṇṇe vanapatthāni pantāni senā-  
sanaṇi paṭisevissāmi<sup>8</sup> ti, tass' etaṃ pāṭikaṅkham: saṃsi-  
dissati vā uppilavissati<sup>9</sup> vā.

3. Seyyathā pi Upāli mahā-udakarahado. Atha āgaccheyya  
hatthināgo sattaratano vā aṭṭharatano<sup>10</sup> vā. Tassa evaṃ  
assa 'yaṃ nūnāhaṃ imaṃ udakarahadaṃ ogāhetvā kaṇṇa-  
sandhovikaṃ<sup>11</sup> pi khiḍḍaṃ kileyyaṃ, piṭṭhisandhovikaṃ pi  
khiḍḍaṃ kileyyaṃ, kaṇṇasandhovikaṃ pi khiḍḍaṃ kilitvā<sup>12</sup>  
piṭṭhisandhovikaṃ pi khiḍḍaṃ kilitvā nahātvā<sup>13</sup> ca pivitvā  
ca paccuttaritvā yena kāmāṃ pakkameyyaṃ<sup>14</sup> ti. So taṃ  
udakarahadaṃ ogāhetvā kaṇṇasandhovikaṃ pi khiḍḍaṃ  
kileyya, piṭṭhisandhovikaṃ pi khiḍḍaṃ kileyya, kaṇṇasan-  
dhovikaṃ pi khiḍḍaṃ kilitvā piṭṭhisandhovikaṃ pi khiḍḍaṃ  
kilitvā nahātvā ca pivitvā ca paccuttaritvā yena kāmāṃ  
pakkameyya. Taṃ kissa hetu? Mahā h' Upāli<sup>15</sup> attabhāvo  
gambhīre gāḍhaṃ vindati<sup>16</sup>. Atha āgaccheyya saso<sup>17</sup> vā  
bilāro vā. Tassa evaṃ assa 'ko cāhaṃ ko ca hatthināgo?  
Yaṃ nūnāhaṃ imaṃ udakarahadaṃ ogāhetvā kaṇṇasandho-  
vikaṃ pi khiḍḍaṃ kileyyaṃ, piṭṭhisandhovikaṃ pi khiḍḍaṃ

<sup>1</sup> M. Ph. S. araṇṇava<sup>o</sup>; M. Ph. °pattāni *throughout*.

<sup>2</sup> M. Ph. S. *add* hi. <sup>3</sup> T. ekante; M<sub>6</sub> ekanta.

<sup>4</sup> T. M<sub>7</sub> viha<sup>o</sup> <sup>5</sup> T. *inserts* alabhamānāni samādhim.

<sup>6</sup> Ph. T. uppalāpissati; M<sub>7</sub> uppalassati; M. uplavissati;  
M<sub>6</sub> pilāpissati.

<sup>7</sup> M. Ph. S. addhatṭha<sup>o</sup>; M<sub>7</sub> abhatṭhama<sup>o</sup>

<sup>8</sup> Ph. °sampodhikam; M<sub>6</sub> °sandhopikam *throughout*, T.  
M<sub>7</sub> *mostly*.

<sup>9</sup> M. Ph. kiletvā *throughout*.

<sup>10</sup> S. nhātvā; M. Ph. nhatvā; M<sub>7</sub> nāh<sup>o</sup> *throughout*.

<sup>11</sup> Ph. °yya, *then* Taṃ kissa hetu.

<sup>12</sup> M. Ph. S. Up<sup>o</sup> (*without* h'). <sup>13</sup> T. M<sub>7</sub> vināti.

<sup>14</sup> M<sub>6</sub> silo.

kileyyam, kannasandhovicam pi khiḍḍam kilivā piṭṭhi-sandhovicam khiḍḍam kilivā nahātvā ca pivivā ca paccuttaritvā yena kāmaṃ pakkameyyan' ti. So taṃ udakarahadam<sup>1</sup> sahasā appaṭisaṃkhāya<sup>2</sup> pakkhandeyya<sup>3</sup>. Tass' etaṃ pāṭikaṅkham: saṃsidissati vā uppilavissati<sup>4</sup> vā<sup>5</sup>. Taṃ kissa hetu? Paritto h' Upāli<sup>6</sup> attabhāvo gambhīre gādham na vindati<sup>7</sup>. Evam eva kho Upāli yo evaṃ vadeyya 'ahaṃ samādhim alabhamāno araṇṇe vanapatthāni pantāni senāsanāni paṭisevissāmi' ti, tass' etaṃ pāṭikaṅkham: saṃsidissati vā uppilavissati<sup>8</sup> vā.

4. Seyyathā pi Upāli daharo kumāro<sup>9</sup> mando uttāna-seyyako sakena muttakarīsena kilati. Taṃ kim maññasi Upāli 'nanvāyam<sup>10</sup> kevalā paripūrā bālakhiddā'<sup>11</sup> ti? Evam bhante. Sa kho so Upāli kumāro aparena samayena vuddhim anvāya indriyānaṃ paripākam anvāya<sup>12</sup>, yāni tāni kumārakānaṃ kilāpanakāni bhavanti, seyyathidaṃ vaṅkam<sup>13</sup> ghaṭikam mokkhacikam<sup>14</sup> ciṅgulakam<sup>15</sup> pattāḷhakam rathakam dhanukam, tehi kilati. Taṃ kim maññasi Upāli 'nanvāyam<sup>16</sup> khiḍḍā purimāya khiḍḍāya<sup>17</sup> abhikkantatarā ca<sup>17</sup> paṇitatarā cā' ti? Evam bhante. Sa<sup>18</sup> kho<sup>18</sup> so Upāli kumāro aparena samayena vuddhim anvāya indriyānaṃ<sup>19</sup> paripākam<sup>19</sup> anvāya<sup>19</sup> pañcahi kāmaguṇehi samappito samaṅgibhūto paricāreti<sup>20</sup>: cakkhuviññeyyehi rūpehi itṭhehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajanīyehi, sotaviññeyyehi saddehi . . . ghānaviññeyyehi gandhehi . . . jivhāviññeyyehi rasehi . . . kāyaviññeyyehi

<sup>1</sup> T. *adds* upasamhitvā; M<sub>6</sub> upasamkamitvā; M<sub>7</sub> upasam-yitvā. <sup>2</sup> M. Ph. 'okhā. <sup>3</sup> *omitted by* S.

<sup>4</sup> Ph. uppilāvi°; T. M<sub>7</sub> uppilāp°; M. uplavi°; M<sub>6</sub> *omits* upp° vā.

<sup>5</sup> M. Ph. *add* ti. <sup>6</sup> M. Ph. M<sub>6</sub>. S. Up° (*without* h').

<sup>7</sup> T. M<sub>7</sub> vināti.

<sup>8</sup> Ph. uppilāvi°; M. uplavi°; T. M<sub>6</sub>. M<sub>7</sub> uppalāp°

<sup>9</sup> *omitted by* M. <sup>10</sup> T. nanvayam; M<sub>7</sub> nānvayam.

<sup>11</sup> M. Ph. 'kilā. <sup>12</sup> T. M<sub>7</sub> katvā.

<sup>13</sup> M. Ph. S. vaṅkakam. <sup>14</sup> T. mokkhi°; M<sub>6</sub> mokkhaṭikam

<sup>15</sup> M. Ph. ciṅku°; T. ciṅu°; S. piṅgulikam; M<sub>6</sub> gulakam.

<sup>16</sup> M<sub>6</sub> nanvayam; T. na tāyam; M<sub>7</sub> nānāyam.

<sup>17</sup> *omitted by* Ph. <sup>18</sup> T. ko; M<sub>7</sub> kho.

<sup>19</sup> *omitted by* M<sub>6</sub>. <sup>20</sup> T. M<sub>7</sub> °vāreti.

phoṭṭhabbehi itthehi kantehi manāpehi piyarūpehi kāmūpasamhitehi rajaniye. Taṃ kiṃ maññasi<sup>1</sup> Upāli 'nanvāyam<sup>2</sup> khiḍḍā purimāhi khiḍḍāhi abhikkantatarā ca paṇitatarā cā' ti? Evaṃ bhante.

5. Idha kho pana vo<sup>3</sup> Upāli Tathāgato loka uppajjati araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānam buddho Bhagavā<sup>4</sup>. So imaṃ lokaṃ sadevakam samāraṃ sabrahmakam sassamaṇabrahmaṇim<sup>5</sup> pajam sadevamanussam sayam abhiññā sacchikatvā pavedeti<sup>6</sup>. So dhammaṃ deseti ādikalyāṇam majjhe kalyāṇam pariyośanakalyāṇam sattham savyañjanam kevalaparipuṇṇam parisuddham brahmacariyaṃ pakāseti. Taṃ dhammaṃ suṇāti gahapati vā gahapatiputto vā aññatarasmim vā kule paccājāto<sup>7</sup>. So taṃ dhammaṃ sutvā Tathāgate saddham paṭilabhati. So tena saddhāpaṭilābhena samannāgato iti paṭisaṅcikkhati 'sambādho gharāvāso rajāpatho<sup>8</sup>, abbhokāso pabbajjā; na yidaṃ<sup>9</sup> sukaram agāram ajjhāvasatā ekantaparipuṇṇam ekantaparisuddham saṅkhalikhitam brahmacariyaṃ caritum; yaṃ nūnāham kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajeyya' ti. So aparena samayena appaṃ vā bhogakkhandham pahāya mahantaṃ vā bhogakkhandham pahāya appaṃ vā nātiparivaṭṭam pahāya mahantaṃ vā nātiparivaṭṭam pahāya kesamassum ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃ pabbajati. So evaṃ pabbajito samāno bhikkhūnam<sup>10</sup> sikkhāsajivasamāpanno pāṇātipātā pahāya pāṇātipātā paṭivirato hoti, nihitadaṇḍo nihitasatto lajji dayāpanno sabbapāṇabhūtahitānukāmpī viharati. Adinnādānam<sup>11</sup> pahāya<sup>12</sup> adinnādānā paṭivirato hoti, dinnādāyī dinnapāṭikaṅkhī athenena sucibhūtena attanā viharati. Abrahmacariyaṃ pahāya brahmacārī hoti,

<sup>1</sup> T. maññatha. <sup>2</sup> M, nanvayam; T. na tvam.

<sup>3</sup> omitted by S. <sup>4</sup> M. adds ti.

<sup>5</sup> T. 'niyam. <sup>6</sup> T. M, 'si.

<sup>7</sup> Ph. S. pacchā<sup>8</sup> <sup>8</sup> Ph. rāja<sup>9</sup>; T. M, rājā<sup>10</sup>; M. rāja<sup>11</sup>

<sup>9</sup> T. idaṃ. <sup>10</sup> T. M, bhikkhū. <sup>11</sup> omitted by M.

ārācārī<sup>1</sup> virato methunā gāmadhammā. Musāvādaṃ pahāya musāvādā paṭivirato hoti, saccavādi saccasandho theto paccayiko avisamvādako lokassa, pisunaṃ<sup>2</sup> vācaṃ pahāya pisunāya vācāya paṭivirato hoti; na ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā<sup>3</sup> sutvā na<sup>4</sup> imesaṃ akkhātā amūsaṃ bhedāya; iti bhinnānaṃ vā sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandi samaggakaraṇiṃ<sup>5</sup> vācaṃ bhāsitaṃ hoti. Pharusam vācaṃ pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā<sup>6</sup> kannasukhā pemaṇiyā hadayaṅgamā porī bahuja-nakantā bahujanamanāpā, tathārūpiṃ<sup>7</sup> vācaṃ bhāsitaṃ hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādi bhūtavādi atthavādi<sup>8</sup> dhammavādi<sup>3</sup> vinayavādi<sup>3</sup>, nidhānavatiṃ vācaṃ bhāsitaṃ hoti<sup>4</sup> kālena sāpadesaṃ pari-yantavatiṃ atthasamhitam. So bijagāmabhūtagāmasam-ārambhā paṭivirato hoti. Ekabhattiko hoti rattuparato virato vikālabhojanā. Naccagītavāditavisūkadassanā paṭivirato hoti. Mālāgandhavilepanadhāraṇamaṇḍanavibhūsa-natthānā paṭivirato hoti. Uccāsayanamahāsayanā<sup>9</sup> paṭivirato hoti<sup>10</sup>. Jātarūparajatapāṭiggahaṇā paṭivirato hoti. Āmakadhaññapaṭiggahaṇā paṭivirato hoti. Āmakamaṃsa-paṭiggahaṇā paṭivirato hoti. Itthikumārikapaṭiggahaṇā<sup>11</sup> paṭivirato hoti. Dāsīdāsapaṭiggahaṇā<sup>12</sup> paṭivirato hoti. Ajelakapaṭiggahaṇā paṭivirato hoti. Kukkuṭasūkarapaṭiggahaṇā paṭivirato hoti. Hatthigavassavaḷavāpaṭiggahaṇā<sup>6</sup> paṭivirato<sup>6</sup> hoti<sup>6</sup>. Khettaṃvatthupaṭiggahaṇā paṭivirato hoti. Dūteyyapahīṇagamanānuyogā<sup>13</sup> paṭivirato hoti. Kayavikkayā paṭivirato hoti. Tulākūṭakamsakūṭamānakūṭā paṭivirato

<sup>1</sup> T. ācārī; M. Ph. ānā°; Ph. °rā.

<sup>2</sup> M. Ph. S. pisun° throughout. <sup>3</sup> omitted by M. Ph.

<sup>4</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>. <sup>5</sup> Ph. T. °pi.

<sup>6</sup> omitted by S. <sup>7</sup> Ph. °pi.

<sup>8</sup> omitted by M. Ph. T. M<sub>7</sub>. <sup>9</sup> T. uccāsayanā ma°

<sup>10</sup> T. M<sub>7</sub>, continue: Khettaṃvatthu° paṭi° hoti. Āmakamaṃsa° paṭi° hoti and so on, repeating Khetta° in due place.

<sup>11</sup> S. °kumāripaṭi°; M<sub>6</sub> puts itthikumara° (sic) after dāsī°

<sup>12</sup> T. M<sub>7</sub>, omit this phrase.

<sup>13</sup> T. °pahīṇāg°; M<sub>6</sub> °pahīṇānuy°; M. Ph. M<sub>7</sub>. S. °pahīma°

hoti. Ukkoṭanavañcananikatisāciyogā<sup>1</sup> paṭivirato hoti. Chedanavadhabandhanaviparāmosa<sup>2</sup>-ālopasahasākārā<sup>3</sup> paṭivirato hoti. So santuṭṭho hoti kāyaparihārikena<sup>4</sup> cīvarena kucchiparihārikena piṇḍapātena yena yen' eva pakkamati samāday' eva pakkamati. Seyyathā pi nāma pakkhī sakuno yena yen' eva ḍeti sapattabhāro<sup>5</sup> 'va<sup>6</sup> ḍeti, evam eva bhikkhu santuṭṭho hoti kāyaparihārikena cīvarena kucchiparihārikena piṇḍapātena yena yen' eva pakkamati samāday' eva pakkamati. So iminā ariyena silakkhandhena samannāgato ajjhataṃ anavajjasukhaṃ paṭisaṃvedeti.

6. So cakkhunā rūpaṃ disvā na nimittaggāhi hoti nānuyyañjanaggāhi, yatvādhikaraṇaṃ enaṃ<sup>7</sup> cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaraṃ āpajjati. Sotena saddaṃ sutvā . . . ghānena gandhaṃ ghāyitvā . . . jivhāya rasaṃ sāyitvā . . . kāyena phoṭṭhabbaṃ phusitvā . . . manasā dhammaṃ viññāya na nimittaggāhi hoti nānuyyañjanaggāhi, yatvādhikaraṇaṃ enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati. So iminā ariyena indriyasamvarena samannāgato ajjhataṃ avyasekasukhaṃ<sup>8</sup> paṭisaṃvedeti.

7. So abhikkante paṭikkante sampajānakāri hoti, ālokite vilokite sampajānakāri hoti, samminñite<sup>9</sup> pasārite sampajānakāri hoti, saṅghātipattacivaradhāraṇe sampajānakāri hoti, asite<sup>10</sup> pite khāyite sāyite sampajānakāri hoti, uccārapassāvakamme sampajānakāri hoti, gate thite nisinne sutte jāgarite bhāsīte tuṇhībhāve sampajānakāri hoti. So iminā ca ariyena silakkhandhena samannāgato iminā ca

<sup>1</sup> Ph. ukkoṭavañc°      <sup>2</sup> S. °bandavi°

<sup>3</sup> M. Ph. °sāha°; T. °sahasāvyākārā; M, °sahavyākārā; S. °sāhasā.

<sup>4</sup> M. Ph. °pāri° throughout.      <sup>5</sup> T. sapattāhāro.

<sup>6</sup> T. M<sub>6</sub> yeva.      <sup>7</sup> T. M<sub>6</sub> etaṃ.

<sup>8</sup> T. avyasekkham.      <sup>9</sup> M. Ph. samīñcite.

<sup>10</sup> T. omits this phrase.

ariyena indriyasam<sup>1</sup>warena samannāgato iminā ca ariyena satisampajāññena samannāgato vivittaṃ senāsanam bhajati araṇṇam rukkhamūlam pabbataṃ kandaram giriguham<sup>2</sup> susānam vanapattham abbhokāsam palālapuñjam. So araṇṇagato vā rukkhamūlagato vā suññāgāragato vā nīsi-dati pallaṅkam ābhujitvā<sup>3</sup> ujum kāyam paṇidhāya<sup>4</sup> parimukham satim upaṭṭhapetvā. So abhiijham loke pahāya vigatābhiijhena cetasā viharati, abhiijhāya cittaṃ parisodheti, vyāpādapadosam<sup>5</sup> pahāya avyāpannacitto<sup>6</sup> viharati sabbapāpabhūtahitānukampī, vyāpādapadosā<sup>7</sup> cittaṃ parisodheti, thīnamiddham pahāya vigatathīnamiddho viharati ālokasaññi sato sampajāno, thīnamiddhā cittaṃ parisodheti, uddhaccakukkuccam pahāya anuddhato viharati ajjhataṃ vūpasantacitto, uddhaccakukkuccā cittaṃ parisodheti, vicikiccham pahāya tiṇṇavicikiccho viharati akathamkathi kusalesu dhammesu vicikicchāya cittaṃ parisodheti.

8. So<sup>8</sup> ime pañca nīvaraṇe pahāya cetaso upakkilese paññāya dubbalikaraṇe vivicca<sup>9</sup> eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam<sup>10</sup> jhānam<sup>11</sup> upasampajja viharati. Taṃ kiṃ maññasi Upāli ‘nanvāyam<sup>12</sup> vihāro purimehi<sup>13</sup> vihārehi<sup>14</sup> abhikkantataro ca paṇitataro cā’ ti? Evaṃ bhante. Imam pi kho Upāli mama sāvakā attani dhammam sampassamānā<sup>15</sup> araṇṇe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

9. Puna ca param Upāli bhikkhu vitakkavicārānam vūpasamā . . .<sup>16</sup> dutiyam jhānam upasampajja viharati. Taṃ kiṃ maññasi Upāli ‘nanvāyam<sup>17</sup> vihāro purimehi<sup>18</sup> vihārehi<sup>19</sup> abhikkantataro ca paṇitataro cā’ ti? Evaṃ bhante. Imam pi kho Upāli mama sāvakā attani dhammam sampassamānā

<sup>1</sup> M. Ph. °gūham.

<sup>2</sup> M. Ph. ābhujj°

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> pan°

<sup>4</sup> T. vya° and avya°

<sup>5</sup> omitted by T. M<sub>7</sub>.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> °majjh° and likewise in every similar case.

<sup>7</sup> T. na vāyam.

<sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> purimāhi (T. °mā) khiddāhi.

<sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> samph° always.

<sup>10</sup> M. pa.

<sup>11</sup> T. M<sub>7</sub> nanvayam.

<sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub> °mena °rena.

araññe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

10. Puna ca paraṃ Upāli bhikkhu pītiyā ca virāgā...<sup>1</sup> tatiyaṃ jhānaṃ upasampajja viharati. Taṃ kiṃ maññasi Upāli 'nanvāyaṃ<sup>2</sup> vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā' ti? Evaṃ bhante. Imam pi kho Upāli mama sāvakā attani dhammaṃ sampassamānā araññe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

11. Puna ca paraṃ Upāli bhikkhu sukhassa ca pahānā...<sup>3</sup> catutthaṃ jhānaṃ<sup>4</sup> upasampajja viharati. Taṃ kiṃ maññasi Upāli 'nanvāyaṃ<sup>2</sup> vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā' ti? Evaṃ bhante. Imam pi kho mama sāvakā attani dhammaṃ sampassamānā araññe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

12. Puna ca paraṃ Upāli bhikkhu sabbaso rūpasaññānaṃ samatikkamā<sup>5</sup> paṭighasaññānaṃ atthaṅgamā<sup>6</sup> nānattasaññānaṃ amanasikārā 'ananto ākāso' ti ākāśānañcāyatanam upasampajja viharati. Taṃ kiṃ maññasi Upāli 'nanvāyaṃ<sup>2</sup> vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā' ti? Evaṃ bhante. Imam pi kho Upāli mama sāvakā attani dhammaṃ sampassamānā araññe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

13. Puna ca paraṃ Upāli bhikkhu sabbaso ākāśānañcāyatanam samatikkamma 'anantaṃ viññānaṃ' ti viññānañcāyatanam upasampajja viharati...<sup>pe</sup>...<sup>7</sup> sabbaso viññānañcāyatanam samatikkamma 'natthi kiñci' ti ākiñcaññāyatanam upasampajja viharati...<sup>3</sup> sabbaso ākiñcaññāyatanam samatikkamma 'santaṃ<sup>8</sup> etaṃ paṇitam etaṃ'

<sup>1</sup> M. pa.    <sup>2</sup> T. M. nanvayam.    <sup>3</sup> M. la.

<sup>4</sup> M. continues: la, Ph. pa || Puna.    <sup>5</sup> T. 'kkammā.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> atthag<sup>o</sup>

<sup>7</sup> M. la; Ph. pa; omitted by S.

<sup>8</sup> T. natthi kiñci ti; M<sub>7</sub> only natthi; M<sub>6</sub> omits the words between inverted commas.

ti nevasaññānāsaññāyatanam upasampajja viharati. Taṃ kiṃ maññasi Upāli 'nanvāyam<sup>1</sup> vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā' ti? Evaṃ bhante. Imam pi kho Upāli mama sāvakā attani dhammam sampassamānā<sup>2</sup> araṇṇe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

14. Puna ca param Upāli bhikkhu sabbaso nevasaññānāsaññāyatanam samatikkamma saññāvedayitanirodham upasampajja viharati, paññāya c'assa disvā āsavā parikkhīṇā honti. Taṃ kiṃ maññasi Upāli 'nanvāyam<sup>1</sup> vihāro purimehi vihārehi abhikkantataro ca paṇītataro cā' ti? Evaṃ bhante. Imam pi kho Upāli mama sāvakā attani dhammam sampassamānā<sup>3</sup> araṇṇe vanapatthāni pantāni senāsanāni paṭisevanti, no ca kho tāva anuppattasadatthā viharanti.

Ingaha tvam Upāli saṅghe viharāhi<sup>4</sup>, saṅghe<sup>4</sup> te<sup>4</sup> viharato phāsu<sup>5</sup> bhavissati ti.

### C.

1. Dasa yime<sup>6</sup> bhikkhave dhamme appahāya abhabbo arahattam sacchikātum. Katame dasa?

2. Rāgaṃ dosaṃ mohaṃ kodhaṃ upanāhaṃ makkhaṃ paḷāsaṃ<sup>7</sup> issaṃ macchariyaṃ mānaṃ.

Ime kho bhikkhave dasa dhamme appahāya abhabbo arahattam sacchikātum<sup>8</sup>.

3. Dasa<sup>9</sup> yime bhikkhave dhamme pahāya bhabbo arahattam sacchikātum. Katame dasa?

4. Rāgaṃ dosaṃ mohaṃ kodhaṃ upanāhaṃ makkhaṃ paḷāsaṃ<sup>7</sup> issaṃ<sup>10</sup> macchariyaṃ mānaṃ.

Ime kho bhikkhave dasa dhamme pahāya bhabbo arahattam sacchikātun ti.

<sup>1</sup> T. M<sub>7</sub> nanvayam. <sup>2</sup> M. here samph°

<sup>3</sup> T. here samp°, M. samph°

<sup>4</sup> omitted by T.; M<sub>6</sub>. M<sub>7</sub> omit only te.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> °sum. <sup>6</sup> M<sub>6</sub> ime. <sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> pal°

<sup>8</sup> S. adds ti. <sup>9</sup> Ph. only has Ime and so on.

<sup>10</sup> M<sub>7</sub> icchaṃ.



Upāsakavaggo<sup>1</sup> dasamo<sup>2</sup>.

Tatr'<sup>3</sup> uddānam:

Kāmabhogī<sup>4</sup> veram<sup>5</sup> diṭṭhi<sup>6</sup> Vajjiya<sup>7</sup>-Uttiyā<sup>8</sup> ubho<sup>9</sup>  
Kokanudo<sup>10</sup> āhuniyo<sup>11</sup> therō<sup>12</sup> Upāli abhabbo<sup>13</sup> ti<sup>14</sup>.

Dutiyaṇṇāsako<sup>15</sup> niṭṭhito<sup>16</sup>.

## CL.

1. Tisso<sup>17</sup> bhikkhave samaṇasaññā bhāvitā bahulikātā  
satta dhamme paripūrenti. Katamā tisso?

2. Vevaññiyamhi ajjhūpagato, parapaṭibaddhā<sup>18</sup> me jivikā<sup>19</sup>, añño me ākappo karaṇiyo ti<sup>20</sup>.

Imā kho bhikkhave tisso samaṇasaññā bhāvitā bahulikātā  
satta dhamme paripūrenti. Katame satta?

3. Niccam<sup>21</sup> satatakāri hoti satatavutti<sup>22</sup> silesu, anabhi-  
jjhālu hoti, avyāpajjho<sup>23</sup> hoti, anati māni hoti, sikkhākāmo

<sup>1</sup> M. Upāli°; Ph. Vaggo.    <sup>2</sup> M. Ph. S. pañcāmo.

<sup>3</sup> M. Ph. S. tass'.

<sup>4</sup> M. Ph. bhogī; T. kodho; M<sub>6</sub> M<sub>7</sub> kodha.

<sup>5</sup> M. bhayaṃ; T. ve; M<sub>7</sub> vo; *omitted by* M<sub>6</sub>.

<sup>6</sup> M. kimdiṭṭhiko; T. M<sub>6</sub> M<sub>7</sub> *add* ca.

<sup>7</sup> Ph. T. M<sub>6</sub> Vajji; M. sabbam garaṇi.

<sup>8</sup> M. Ph. °yo; T. M<sub>6</sub> M<sub>7</sub> °ko.    <sup>9</sup> Ph. T. M<sub>6</sub> M<sub>7</sub> ca.

<sup>10</sup> M<sub>7</sub> Kocakanado; T. Katado; *omitted by* M<sub>6</sub>.

<sup>11</sup> M. M<sub>6</sub> °neyyo; Ph. *adds* ca; T. Punñiye; M<sub>7</sub> Punñiyo.

<sup>12</sup> Ph. *adds* ca.    <sup>13</sup> Ph. bhabbena cā; T. M<sub>6</sub> M<sub>7</sub> *add* navā.

<sup>14</sup> *omitted by* T. M<sub>6</sub> M<sub>7</sub> S.

<sup>15</sup> Ph. °kam; T. M<sub>6</sub> M<sub>7</sub> paṇṇāsakam.

<sup>16</sup> Ph. °tam dutiyam; S. dutiyo; *omitted by* T. M<sub>6</sub> M<sub>7</sub>.

<sup>17</sup> M. T. M<sub>6</sub> M<sub>7</sub> *add* imā.

<sup>18</sup> M. Ph. °bandhā.    <sup>19</sup> Ph. °tā.

<sup>20</sup> *omitted by* S.    <sup>21</sup> *omitted by* M.

<sup>22</sup> M. santatha°; M<sub>6</sub> samtata° *both times*; M<sub>7</sub> santa° and  
santata°    <sup>23</sup> T. avyā°

hoti, idam atthan ti 'ssa<sup>1</sup> hoti jivitaparikkhāresu, āradḍha-viriyo ca<sup>2</sup> viharati.

Imā kho bhikkhave tisso samaṇasaññā bhāvitā bahulikatā ime satta dhamme paripūrenti ti.

## CII.

1. Satt' ime bhikkhave bojjhaṅgā bhāvitā bahulikatā tisso vijjā paripūrenti. Katame satta?

2. Satisambojjhaṅgo, dhammavicayasambojjhaṅgo, viriya-sambojjhaṅgo, pītisambojjhaṅgo, passaddhisambojjhaṅgo, samādhisambojjhaṅgo, upekkhāsambojjhaṅgo<sup>3</sup>.

Ime kho bhikkhave satta bojjhaṅgā bhāvitā bahulikatā tisso vijjā paripūrenti. Katamā tisso?

3. Idha bhikkhave bhikkhu anekavihitam pubbenivāsam anussarati, seyyathidaṃ ekam pi jātiṃ dve pi jātiyo<sup>4</sup> . . . pe<sup>5</sup> . . . iti sākāraṃ sa-uddesaṃ anekavihitam pubbenivāsam anussarati. Dibbena cakkhunā visuddhena atikkantamānusakena<sup>6</sup> . . . pe<sup>7</sup> . . . yathākammūpage satte pajānāti. Āsavānaṃ khayā . . . pe<sup>8</sup> . . . sacchikatvā upasampajja viharati.

Ime kho bhikkhave satta bojjhaṅgā bhāvitā bahulikatā imā tisso vijjā paripūrenti ti.

## CIII.

1. Micchattam bhikkhave āgamma virāḍhanā hoti, no ārāḍhanā. Kathaṇ ca bhikkhave micchattam āgamma virāḍhanā hoti, no ārāḍhanā?

2. Micchādittḥikassa bhikkhave micchāsaṅkappo pahoti. Micchāsaṅkappassa micchāvācā pahoti. Micchāvācassa

<sup>1</sup> Ph. S. icc attham ti 'ssa (Ph. hi'ssa); T. icchatatan ti 'ssa; M<sub>6</sub> icchantam ti 'ssa; M<sub>7</sub> icchattam ti 'ssa.

<sup>2</sup> omitted by S. <sup>3</sup> M. Ph. S. upekkhā°

<sup>4</sup> M. Ph. add tisso pi jātiyo. <sup>5</sup> M. la; omitted by Ph.

<sup>6</sup> M. Ph. 'nussakena; T. M<sub>6</sub>. M<sub>7</sub> only atikka.

<sup>7</sup> M. pa; omitted by Ph.

<sup>8</sup> M. la; Ph. pa; omitted by T. M<sub>6</sub>. M<sub>7</sub>.

micchākammanto pahoti. Micchākammantassa micchā-ājīvo pahoti. Micchā-ājīvassa micchāvāyāmo pahoti. Micchāvāyāmassa micchāsati pahoti. Micchāsatissa micchāsamādhī pahoti. Micchāsamādhissa micchāñāṇaṃ pahoti. Micchāñāṇassa<sup>1</sup> micchāvimutti pahoti.

Evam kho bhikkhave micchattaṃ āgama virāḍhanā hoti, no ārāḍhanā.

3. Sammattaṃ bhikkhave āgama ārāḍhanā hoti, no virāḍhanā. Kathaṃ ca bhikkhave sammattaṃ āgama ārāḍhanā hoti, no virāḍhanā?

4. Sammādiṭṭhikassa bhikkhave sammāsaṅkappo pahoti. Sammāsaṅkappassa sammāvācā pahoti. Sammāvācassa sammākammanto pahoti. Sammākammantassa sammā-ājīvo pahoti. Sammā-ājīvassa sammāvāyāmo pahoti. Sammāvāyāmassa sammāsati pahoti. Sammāsatissa sammāsamādhī pahoti. Sammāsamādhissa sammāñāṇaṃ pahoti. Sammāñāṇassa<sup>2</sup> sammāvimutti pahoti.

Evam kho bhikkhave sammattaṃ āgama ārāḍhanā hoti, no virāḍhanā ti.

#### CIV.

1. Micchādiṭṭhikassa bhikkhave purisapuggalassa micchāsaṅkappassa micchāvācassa micchākammantassa micchā-ājīvassa micchāvāyāmassa micchāsatissa micchāsamādhissa micchāñāṇassa<sup>3</sup> micchāvimuttissa yaṃ c'eva<sup>4</sup> kāyakammaṃ yathādiṭṭhisamattaṃ samādiṇṇaṃ<sup>5</sup> yaṃ ca vacikammaṃ . . . yaṃ ca manokammaṃ yathādiṭṭhisamattaṃ samādiṇṇaṃ yā ca cetanā yā ca patthanā yo ca paṇidhi ye ca saṅkhārā, sabbe te dhammā anīṭṭhāya akantāya amanāpāya ahitāya dukkhāya samvattanti. Taṃ kissa hetu? Diṭṭhi hi<sup>6</sup> bhikkhave pāpikā.

2. Seyyathā pi bhikkhave nimbabījāṃ vā kosātakībījāṃ<sup>6</sup> vā tittakalābubījāṃ<sup>7</sup> vā allāya paṭhaviyā<sup>8</sup> nikkhittaṃ, yaṃ

<sup>1</sup> T. M., °ñāṇissa. <sup>2</sup> T. M., S. °ñāṇissa. <sup>3</sup> M. Ph. ca.

<sup>4</sup> M<sup>6</sup>. S. °dinnam *throughout*; T. M., °dinnam and °dinnam.

<sup>5</sup> M. Ph. hi °ssa. <sup>6</sup> S. °ta°; M. Ph. *omit* ko° vā.

<sup>7</sup> S. °kāla° <sup>8</sup> T. °yam.

c'eva paṭhavirasam upādiyati yañ ca āporasam upādiyati, sabban taṃ tittakattāya<sup>1</sup> kaṭukattāya asātattāya samvattati. Taṃ kissa hetu? Bijam hi<sup>2</sup> bhikkhave pāpakam. Evam eva kho bhikkhave micchādīṭṭhikassa purisapuggalassa micchāsankappassa micchāvācassa micchākammantassa micchā-ājīvassa micchāvāyāmassa micchāsatisa micchā-samādhissa micchāñāṇassa<sup>3</sup> micchāvimuttissa yañ c'eva kāyakammam yathādīṭṭhisamattam samādiṇṇam yañ ca vacīkammam . . .<sup>4</sup> yañ<sup>5</sup> ca manokammam yathādīṭṭhisamattam samādiṇṇam yā ca cetanā yā ca patthanā yo ca papidhi ye ca saṅkhārā, sabbe te dhammā anīṭṭhāya akantāya amanāpāya ahitāya dukkhāya samvattanti. Taṃ kissa hetu? Dīṭṭhi hi<sup>6</sup> bhikkhave pāpikā.

3. Sammādīṭṭhikassa bhikkhave purisapuggalassa sammā-sankappassa sammāvācassa sammākammantassa sammā-ājīvassa sammāvāyāmassa sammāsatisa sammāsamādhissa sammāñāṇassa sammāvimuttissa yañ c'eva kāyakammam yathādīṭṭhisamattam samādiṇṇam, yañ ca vacīkammam yathādīṭṭhisamattam samādiṇṇam yañ ca manokammam yathādīṭṭhisamattam samādiṇṇam yā ca cetanā yā ca patthanā yo ca papidhi ye ca saṅkhārā, sabbe te dhammā iṭṭhāya kantāya manāpāya hitāya sukhāya samvattanti. Taṃ kissa hetu? Dīṭṭhi hi<sup>6</sup> bhikkhave bhaddikā.

4. Seyyathā pi bhikkhave ucchubijam vā sālibijam vā muddikabijam<sup>7</sup> vā allāya paṭhaviyā nikkhattam, yañ c'eva<sup>8</sup> paṭhavirasam upādiyati yañ ca āporasam upādiyati, sabban taṃ sātattāya madhurattāya asecanakattāya samvattati. Taṃ kissa hetu? Bijam hi bhikkhave bhaddakam<sup>9</sup>. Evam eva kho bhikkhave sammādīṭṭhikassa purisapuggalassa<sup>10</sup> sammāsankappassa sammāvācassa sammākammantassa

<sup>1</sup> T. tikattāya.      <sup>2</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. °ñāṇissa throughout.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> in full.

<sup>5</sup> T. M<sub>7</sub> omit yañ ca . . . °diṇṇam.

<sup>6</sup> M. Ph. hi 'ssa.      <sup>7</sup> M. Ph. °kā°

<sup>8</sup> M. Ph. S. ca.      <sup>9</sup> M<sub>6</sub>. S. bhaddikam.

<sup>10</sup> M. pa || sammāvimuttissa.

sammā-ājivassa sammāvāyāmassa sammāsatissa sammāsamādhissa sammāñāṇassa sammāvimuttissa yaṁ c'eva kāyakammaṃ yathādiṭṭhisamattam samādiṇṇam yaṁ ca vacīkammaṃ . . . yaṁ ca manokammaṃ yathādiṭṭhisamattam samādiṇṇam yā ca cetanā yā ca patthanā yo ca papīdhi ye ca saṅkhārā, sabbe te dhammā iṭṭhāya kantāya manāpāya hitāya sukhāya samvattanti. Tam kissa hetu? Diṭṭhi hi<sup>1</sup> bhikkhave bhaddikā ti.

### CV.

1. Avijjā bhikkhave pubbaṅgamā akusalānaṃ dhammānaṃ samāpattiyaṃ anvad<sup>2</sup> eva<sup>3</sup> ahirikaṃ anottappam. Avijjāgatassa bhikkhave aviddasuno<sup>3</sup> micchādiṭṭhi pahoti. Micchādiṭṭhikassa<sup>4</sup> micchāsāṅkappo pahoti. Micchāsāṅkappassa micchāvācā pahoti. Micchāvācassa micchākammanto pahoti. Micchākammantassa micchā-ājivo pahoti. Micchā-ājivassa micchāvāyāmo pahoti. Micchāvāyāmassa micchāsati pahoti. Micchāsatissa micchāsamādhī pahoti. Micchāsamādhissa micchāñāṇam pahoti. Micchāñāṇassa micchāvimutti pahoti.

2. Vijjā<sup>5</sup> bhikkhave pubbaṅgamā kusalanāṃ dhammānaṃ samāpattiyaṃ anvad eva hīrottappam. Vijjāgatassa bhikkhave viddasuno<sup>6</sup> sammādiṭṭhi pahoti. Sammādiṭṭhikassa<sup>4</sup> sammāsāṅkappo pahoti. Sammāsāṅkappaassa sammāvācā pahoti. Sammāvācassa sammākammanto pahoti. Sammākammantassa sammā-ājivo pahoti. Sammā-ājivassa sammāvāyāmo pahoti. Sammāvāyāmassa sammāsati pahoti. Sammāsatissa sammāsamādhī pahoti. Sammāsamādhissa sammāñāṇam pahoti. Sammāñāṇassa sammāvimutti pahoti.

<sup>1</sup> M. Ph. hi 'ssa.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> anu-d-eva.

<sup>3</sup> M. avindasuno.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> 'diṭṭhissa.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> add ca kho.

<sup>6</sup> M. vinda°

## CVI.

1. Dasa yimāni bhikkhave nijjaravatthūni<sup>1</sup>. Katamāni dasa?

2. Sammādiṭṭhikassa bhikkhave micchādiṭṭhi nijjinṇa hoti, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjinṇa honti, sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsaṅkappassa bhikkhave micchāsaṅkappo nijjinṇo hoti, ye ca micchāsaṅkappapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjinṇa honti, sammāsaṅkappapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāvācassa bhikkhave micchāvācā nijjinṇa hoti, ye ca micchāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjinṇa honti, sammāvācāpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammākammantassa bhikkhave micchākammanto nijjinṇo hoti, ye ca micchākammantapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjinṇa honti, sammākammantapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammā-ājivassa bhikkhave micchā-ājivo nijjinṇo hoti, ye ca micchā-ājivapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjinṇa honti, sammā-ājivapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāvāyāmassa bhikkhave micchāvāyāmo nijjinṇo hoti, ye ca micchāvāyāmapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjinṇa honti, sammāvāyāmapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsattissa bhikkhave micchāsatti nijjinṇa hoti, ye ca micchāsattipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjinṇa honti, sammāsattipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsamādhissa bhikkhave micchāsamādhi nijjinṇo hoti, ye ca micchāsamādhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjinṇa honti, sammāsamādhipaccayā ca aneke

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<sup>1</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> nijjarā°

kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāñāṇassa bhikkhave micchāñāṇaṃ nijjinṇaṃ hoti, ye ca micchāñāṇapaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjinṇā honti, sammāñāṇapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāvimuttissa bhikkhave micchāvimuttiṃ nijjinṇā hoti, ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa nijjinṇā honti. Sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

Imāni kho bhikkhave dasa nijjaravatthūni ti.

## CVII.

1. Atthi bhikkhave dakkhiṇesu janapadesu dhovanam<sup>1</sup> nāma. Tattha hoti annam pi pānam pi khajjam<sup>2</sup> pi<sup>2</sup> bhojjam pi leyyam pi peyyam<sup>3</sup> pi<sup>3</sup> naccam pi gītam pi vāditam pi. Atth' etaṃ bhikkhave dhovanam<sup>4</sup>, n'etaṃ natthi ti vadāmi. Tañ ca kho etaṃ bhikkhave dhovanam hinam gammadam pothujjanikam<sup>5</sup> anariyam anattasamhitam na nibbidāya na virāgāya na nirodhāya na upasamāya na abhiññāya na sambodhāya na nibbānāya samvattati<sup>6</sup>. Ahañ<sup>7</sup> ca<sup>7</sup> kho<sup>7</sup> bhikkhave ariyam dhovanam desissāmi<sup>8</sup>, yaṃ dhovanam ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya samvattati; yaṃ dhovanam āgamma jātidhammā sattā jātiyā parimuccanti, jarādhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti. Taṃ suṇātha sādhuṃ manasikarotha, bhāsiṃsāmi ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etaṃ avoca: —

2. Katamañ ca taṃ<sup>3</sup> bhikkhave ariyam dhovanam, yaṃ<sup>9</sup> dhovanam<sup>9</sup> ekantanibbidāya virāgāya nirodhāya upasamāya

<sup>1</sup> M<sub>6</sub>. M<sub>7</sub> dhop°; T. yepanam. <sup>2</sup> omitted by Ph.

<sup>3</sup> omitted by M. Ph. <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> dhop° throughout.

<sup>5</sup> T. °tam. <sup>6</sup> Ph. continues: yaṃ dho° āgamma.

<sup>7</sup> M. atthi. <sup>8</sup> omitted by M. <sup>9</sup> omitted by S.

abhiññāya sambodhāya nibbānāya saṃvattati; yaṃ dhovanam āgamma jātidhammā sattā jātiyā parimuccanti, jarā-dhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti?

3. Sammādiṭṭhikassa bhikkhave micchādiṭṭhi niddhotā hoti, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa niddhotā honti, sammādiṭṭhipaccayā ca<sup>1</sup> aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsaṅkappassa bhikkhave micchāsaṅkappo niddhoto hoti . . . pe<sup>2</sup> . . . sammāvācassa bhikkhave micchāvācā niddhotā hoti . . . sammākammantassa bhikkhave micchākammanto niddhoto hoti . . . sammā-ājivassa bhikkhave micchā-ājivo niddhoto hoti . . . sammāvāyāmassa bhikkhave micchāvāyāmo niddhoto hoti . . .<sup>3</sup> sammāsatiassa bhikkhave micchāsati niddhotā hoti . . . sammāsamādhissa bhikkhave micchāsamādhi niddhoto hoti . . . sammāñāṇassa bhikkhave micchāñāṇam niddhotam hoti . . . sammāvimuttissa bhikkhave micchāvimutti niddhotā hoti, ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa niddhotā hoti, sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

4. Idam kho tam bhikkhave ariyam dhovanam, yaṃ<sup>4</sup> dhovanam<sup>4</sup> ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya saṃvattati; yaṃ dhovanam āgamma jātidhammā sattā jātiyā parimuccanti, jarā-dhammā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti ti<sup>5</sup>.

<sup>1</sup> omitted by T. M<sub>7</sub>. S.

<sup>2</sup> M. la; Ph. pa; omitted by S.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> pe.

<sup>4</sup> omitted by M. Ph. S.

<sup>5</sup> omitted by M<sub>6</sub>.



## CVIII.

1. Tikicchakā bhikkhave virecanam denti pittasamuṭṭhānānam pi ābādhānam paṭighātāya semhasamuṭṭhānānam pi ābādhānam paṭighātāya vātasamuṭṭhānānam pi ābādhānam paṭighātāya. Atth' etaṃ bhikkhave virecanam, n' etaṃ natthi ti vadāmi. Tañ ca kho etaṃ<sup>1</sup> bhikkhave virecanam sampajjati pi vipajjati pi. Ahañ ca kho bhikkhave ariyaṃ virecanam desissāmi, yaṃ virecanam sampajjati yeva<sup>2</sup> no vipajjati; yaṃ virecanam āgamma jātidhammā sattā jātiyā parimuccanti, jarādharmā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti. Taṃ suṇātha sādhukaṃ manasikarotha, bhāssāmi ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etaṃ avoca: —

2. Katamañ ca taṃ bhikkhave ariyaṃ virecanam, yaṃ<sup>3</sup> virecanam<sup>3</sup> sampajjati yeva<sup>4</sup> no vipajjati; yaṃ virecanam āgamma jātidhammā sattā jātiyā parimuccanti, jarādharmā sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā sattā sokaparidevadukkhadomanassupāyāsehi parimuccanti?

3. Sammādiṭṭhikassa bhikkhave micchādiṭṭhi virittā<sup>5</sup> hoti, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa virittā honti, sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti. Sammāsaṅkappassa bhikkhave micchāsaṅkappo viritto hoti . . .<sup>6</sup> sammāvācassa bhikkhave micchāvācā virittā hoti . . . sammākammantassa bhikkhave micchākammanto viritto hoti . . . sammā-ājivassa bhikkhave micchā-ājivo viritto hoti . . . sammāvāyāmassa bhikkhave micchāvāyāmo viritto hoti . . . sammāsatissa bhikkhave micchāsati virittā hoti . . .

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> evaṃ.    <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> c'eva.

<sup>3</sup> omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>. S.

<sup>4</sup> Ph. m-eva; T. M<sub>6</sub>. M<sub>7</sub> c'eva.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> virattā; S. virittā throughout.

<sup>6</sup> M. la.

sammāsamādhissa bhikkhave micchāsamādhi viritto hoti  
 . . . sammāñāṇassa bhikkhave micchāñāṇaṃ virittam hoti  
 . . . sammāvimuttissa bhikkhave micchāvimutti virittā hoti,  
 ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā  
 sambhavanti, te c'assa virittā honti, sammāvimuttipaccayā  
 ca aneke kusalā dhammā bhāvanāpāripurim gacchanti.

4. Idam kho tam bhikkhave ariyam virecanam, yam<sup>1</sup>  
 virecanam<sup>1</sup> sampajjati yeva<sup>2</sup> no vipajjati; yam virecanam  
 āgamma jātidhammā sattā jātiyā parimuccanti jarādharmā<sup>3</sup>  
 sattā jarāya parimuccanti, maraṇadhammā sattā maraṇena  
 parimuccanti, sokaparidevadukkhadomanassupāyāsadhammā  
 sattā sokaparidevadukkhadomanassupāyāsehi parimuccan-  
 ti ti<sup>4</sup>.

### CIX.

1. Tikicchakā bhikkhave vamanam denti pittasamutthā-  
 nānam pi ābādhānam paṭighātāya semhasamutthānānam pi  
 ābādhānam paṭighātāya vātasamutthānānam pi ābādhānam  
 paṭighātāya. Atth' etaṃ bhikkhave vamanam, n'etaṃ natthi  
 ti vadāmi. Tañ ca kho etaṃ bhikkhave vamanam sam-  
 pajjati pi vipajjati pi. Ahañ ca<sup>2</sup> kho<sup>5</sup> bhikkhave ariyam  
 vamanam desissāmi, yam vamanam sampajjati yeva<sup>6</sup> no  
 vipajjati; yam vamanam āgamma jātidhammā sattā jātiyā  
 parimuccanti, jarādharmā sattā jarāya parimuccanti,  
 maraṇadhammā sattā maraṇena parimuccanti, sokapari-  
 devadukkhadomanassupāyāsadhammā sattā sokaparideva-  
 dukkhadomanassupāyāsehi parimuccanti. Tam supātha<sup>7</sup>  
 . . . pe<sup>8</sup> . . .

2. Katamañ ca tam bhikkhave ariyam vamanam, yam<sup>9</sup>  
 vamanam<sup>9</sup> sampajjati yeva<sup>6</sup> no vipajjati; yam vamanam  
 āgamma jātidhammā sattā jātiyā parimuccanti . . . pe<sup>10</sup> . . .

<sup>1</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.      <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> c'eva.

<sup>3</sup> M. pa || soka<sup>o</sup> pari<sup>o</sup>      <sup>4</sup> M. Ph. omit ti.

<sup>5</sup> S. adds tam.      <sup>6</sup> Ph. m-eva; T. M<sub>6</sub>. M<sub>7</sub> c'eva.

<sup>7</sup> T. M<sub>7</sub> add sādho manasi<sup>o</sup>      <sup>8</sup> M. pa; omitted by Ph. S.

<sup>9</sup> omitted by Ph. M<sub>6</sub>. S.      <sup>10</sup> M. la; Ph. pa.

sokaparidevadukkhadomanassupāyāsadhammā<sup>1</sup> sattā<sup>1</sup> soka-paridevadukkhadomanassupāyāsehi parimuccanti?

3. Sammādiṭṭhikassa bhikkhave micchādiṭṭhi vantā hoti, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa vantā honti, sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūrim gacchanti. Sammāsaṅkappassa bhikkhave micchāsaṅkappo vanto hoti . . .<sup>2</sup> sammāvācassa bhikkhave micchāvācā vantā hoti . . . sammākammantassa bhikkhave micchākammanto vanto hoti . . . sammā-ājīvassa bhikkhave micchā-ājīvo vanto hoti . . . sammāvāyāmassa bhikkhave micchāvāyāmo vanto hoti . . . sammāsatisa bhikkhave micchāsati vantā hoti . . . sammāsamādhissa bhikkhave micchāsamādhi vanto hoti . . . sammāñānassa bhikkhave micchāñānaṃ vantaṃ hoti . . . sammāvimuttissa bhikkhave micchāvimutti vantā hoti, ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa vantā honti, sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūrim gacchanti.

4. Idaṃ kho taṃ bhikkhave ariyaṃ vamaṇaṃ, yaṃ<sup>3</sup> vamaṇaṃ<sup>3</sup> sampajjati yeva<sup>4</sup> no vipajjati; yaṃ vamaṇaṃ āgama jātiddhammā sattā jātiyā parimuccanti, jarādhhammā . . . pe<sup>5</sup> . . . sokaparidevadukkhadomanassupāyāsadhammā<sup>6</sup> sattā<sup>6</sup> sokaparidevadukkhadomanassupāyāsehi parimuccanti ti.

## CX.

1. Dasa yime bhikkhave niddhamaniyā dhammā. Katame dasa?

2. Sammādiṭṭhikassa bhikkhave micchādiṭṭhi niddhantā hoti, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa niddhantā honti, sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūrim

<sup>1</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.      <sup>2</sup> M. pa.

<sup>3</sup> omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>. S.

<sup>4</sup> Ph. m-eva; T. M<sub>6</sub>. M<sub>7</sub>. c'eva.

<sup>5</sup> M. pa; Ph. S. in full.      <sup>6</sup> omitted by M.

gacchanti. Sammāsaṅkappassa bhikkhave micchāsaṅkappo niddhanto hoti . . .<sup>1</sup> sammāvācassa bhikkhave micchāvācā niddhantā hoti . . . sammākammantassa bhikkhave micchākammanto niddhanto hoti . . . sammā-ājivassa bhikkhave micchā-ājivo niddhanto hoti . . . sammāvāyāmassa bhikkhave micchāvāyāmo niddhanto hoti . . . sammāsatiassa bhikkhave micchāsati niddhantā hoti . . . sammāsamādhissa bhikkhave micchāsamādhi niddhanto hoti . . . sammāñāṇassa bhikkhave micchāñāṇaṃ niddhantaṃ hoti . . . sammāvimuttissa bhikkhave micchāvimutti niddhantā hoti, ye ca micchāvimuttipaccayā aneke pāpakā akusalā dhammā sambhavanti, te c'assa niddhantā honti, sammāvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti.

Ime kho bhikkhave dasa niddhamaniyā dhammā ti.

### CXI.

1. Atha kho aññataro bhikkhu yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho so<sup>2</sup> bhikkhu Bhagavantaṃ etad avoca 'asekho asekho ti bhante vuccati. Kittavātā nu<sup>3</sup> kho<sup>3</sup> bhante bhikkhu asekho hoti' ti?

2. Idha bhikkhu<sup>4</sup> bhikkhu<sup>5</sup> asekhāya sammāditthiyā samannāgato hoti, asekhena sammāsaṅkappena samannāgato hoti, asekhāya sammāvācāya samannāgato hoti, asekhena sammākammantena samannāgato hoti, asekhena sammā-ājivena samannāgato hoti, asekhena sammāvāyāmena samannāgato hoti, asekhāya sammāsatiyā samannāgato hoti, asekhena sammāsamādhinā samannāgato hoti, asekhena sammāñāṇena samannāgato hoti, asekhāya sammāvimuttiyā<sup>6</sup> samannāgato hoti.

Evam kho bhikkhu<sup>7</sup> bhikkhu<sup>8</sup> asekho hoti ti.

<sup>1</sup> M. pa.      <sup>2</sup> omitted by T. M.

<sup>3</sup> omitted by M. Ph.      <sup>4</sup> T. M., bhikkhave.

<sup>5</sup> M. bhikkhussa; omitted by Ph. M.<sup>6</sup> S.

<sup>6</sup> T. °sati, as in the next Sutta, till °vimutti, where it has °ttiya samannā° and so on.

<sup>7</sup> T. M.<sup>6</sup> M., bhikkhave.      <sup>8</sup> omitted by Ph. S.

## CXII.

1. Dasa yime bhikkhave asekhiyā dhammā. Katame dasa?

2. Asekhā sammādiṭṭhi, asekho sammāsankappo, asekhā sammāvācā, asekho sammākammanto, asekho sammā-ājivo, asekho sammāvāyāmo, asekhā sammāsati, asekho sammā-samādhi, asekhaṃ sammāñāṇaṃ, asekhā sammāvimutti.

Ime kho bhikkhave dasa asekhiyā dhammā ti.

Samaṇasaññāvaggo<sup>1</sup> paṭhamo.

Tass' uddānaṃ<sup>2</sup>:

Saññā<sup>3</sup> bojhaṅgā micchattaṃ bijaṃ<sup>4</sup> vijjāya<sup>5</sup> nijjarā<sup>6</sup>  
Dhovaṇa<sup>7</sup> ca<sup>8</sup> tikicchā ca<sup>8</sup> niddhamanaṃ<sup>9</sup> dve<sup>10</sup> asekhā<sup>11</sup> ti.

## CXIII.

1. Adhammo ca bhikkhave veditabbo anatto<sup>12</sup> ca, dhammo<sup>13</sup> ca veditabbo attho ca, adhammañ ca viditvā anattañ<sup>14</sup> ca, dhammañ<sup>15</sup> ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabbaṃ. Katamo ca bhikkhave adhammo ca anatto ca?

2. Micchādiṭṭhi micchāsankappo micchāvācā micchā-kammanto micchā-ājivo micchāvāyāmo micchāsati micchā-samādhi micchāñāṇaṃ micchāvimutti.

<sup>1</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> Vaggo.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> omit tass' uddo and the uddo itself.

<sup>3</sup> S. samaṇasaññā. <sup>4</sup> omitted by Ph. S.

<sup>5</sup> Ph. vijjā hoti; S. upavijjaya. <sup>6</sup> M. 'raṃ; S. vijjānaṃ.

<sup>7</sup> M. 'naṃ; S. 'nati<sup>o</sup> <sup>8</sup> omitted by M. S.

<sup>9</sup> M. vamaṇaṃ niddho; Ph. 'na; S. 'mena.

<sup>10</sup> omitted by Ph. <sup>11</sup> Ph. asekhiyā; S. cā.

<sup>12</sup> T. M<sub>7</sub> na attho; Ph. dhammo. <sup>13</sup> Ph. anatto.

<sup>14</sup> Ph. T. M<sub>7</sub> dhammañ. <sup>15</sup> Ph. T. M<sub>7</sub> anattañ.

Ayaṃ vuccati bhikkhave adhammo ca anatto ca. Katamo ca bhikkhave dhammo ca attho ca?

3. Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākamanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhī sammāñāṇaṃ sammāvimutti.

Ayaṃ vuccati bhikkhave dhammo ca attho ca.

4. Adhammo<sup>1</sup> ca bhikkhave veditabbo anatto ca, dhammo ca<sup>2</sup> veditabbo attho ca, adhammañ ca viditvā anattañ ca, dhammañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban ti iti yaṃ taṃ vuttaṃ,<sup>3</sup> idam etaṃ paṭicca vuttan ti.

#### CXIV.

1. Adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabbaṃ. Katamo ca bhikkhave adhammo, katamo ca dhammo, katamo ca anatto, katamo ca attho?

2. Micchādiṭṭhi bhikkhave adhammo, sammādiṭṭhi dhammo, ye ca micchādiṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammādiṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāsaṅkappo bhikkhave adhammo, sammāsaṅkappo dhammo, ye ca micchāsaṅkappapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammāsaṅkappapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāvācā bhikkhave adhammo, sammāvācā dhammo, ye ca micchāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammāvācāpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchākammanto bhikkhave adhammo, sammākammanto dhammo, ye ca micchākammantapaccayā aneke pāpakā akusalā dhammā sambhavanti,

<sup>1</sup> M. Ph. *omit* Adh° . . . attho ca.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> *add* bhikkhave.

<sup>3</sup> M<sub>6</sub> *then has* ca attho ca (*all*).

ayaṃ anatto, sammākammantapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchā-ājīvo bhikkhave adhammo, sammā-ājīvo dhammo, ye ca micchā-ājīvapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammā-ājīvapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāvāyāmo bhikkhave adhammo, sammāvāyāmo dhammo, ye ca micchāvāyāmapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammāvāyāmapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāsati bhikkhave adhammo, sammāsati dhammo, ye ca micchāsati paccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammāsati paccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāsamādhī bhikkhave adhammo, sammāsamādhī dhammo, ye ca micchāsamādhī paccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammāsamādhī paccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāñāṇaṃ bhikkhave adhammo, sammāñāṇaṃ dhammo, ye ca micchāñāṇapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammāñāṇapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāvimutti bhikkhave adhammo, sammāvimutti dhammo, ye ca micchāvimutti paccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammāvimutti paccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

3. Adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammaṇ ca veditvā dhammaṇ ca, anattaṇ ca veditvā atthaṇ ca, yathā dhammo yathā attho, tathā paṭipajjitabban ti iti yaṇ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttan ti.

## CXV.

1. Adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammaṇ ca veditvā dhammaṇ ca, anattaṇ ca veditvā atthaṇ ca, yathā dhammo yathā attho,

tathā paṭipajjitabban ti. Idam avoca Bhagavā, idam vatvā<sup>1</sup> Sugato<sup>2</sup> utthāyāsana vihāraṃ pāvisi.

2. Atha kho tesam bhikkhūnaṃ acirapakkantassa Bhagavato etad ahosi: Idam kho no<sup>3</sup> āvuso<sup>3</sup> Bhagavā samkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsana vihāraṃ pavittḥo 'adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Ko nu kho imassa Bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā ti? Atha kho tesam bhikkhūnaṃ etad ahosi: Ayaṃ kho āyasmā Ānando Satthu c'eva samvannito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ, pahoti cāyasmā<sup>4</sup> Ānando imassa Bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yan nūna mayaṃ yenāyasmā Ānando ten' upasaṅkameyyāma<sup>5</sup>, upasaṅkamitvā āyasmantaṃ Ānandaṃ etam atthaṃ puccheyyāma<sup>5</sup>. Yathā no āyasmā Ānando vyākariṣṣati<sup>6</sup>, tathā naṃ dhāressāma<sup>7</sup> ti.

3. Atha kho te bhikkhū yenāyasmā Ānando ten' upasaṅkamimṣu, upasaṅkamitvā āyasmatā Ānandena saddhiṃ sammodimṣu; sammodaniyaṃ kathaṃ sārāṇiyaṃ<sup>8</sup> vītisāretvā ekamantaṃ nisidimṣu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ Ānandaṃ etad avocum: Idam kho no āvuso Ānanda Bhagavā samkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsana vihāraṃ pavittḥo 'adhammo ca bhikkhave<sup>9</sup> veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Tesam no āvuso amhākaṃ acirapakkantassa Bhagavato etad ahosi: Idam kho no āvuso Bhagavā

<sup>1</sup> M. S. vatvāna; Ph. vatvā ca.

<sup>2</sup> T. M<sub>7</sub> add athāparaṃ.

<sup>3</sup> T. paṇāv°; M<sub>7</sub> omits no.

<sup>4</sup> S. āy°      <sup>5</sup> T. °yyama.

<sup>6</sup> T. vya°

<sup>7</sup> M. Ph. °yyāmā.

<sup>8</sup> M. Ph. sārā°

<sup>9</sup> M. pa || tathā paṭi°



samkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsaṇā vihāraṃ pavitṭho 'adhammo ca bhikkhave' veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammaṇ ca viditvā dhammaṇ ca, anattaṇ ca viditvā atthaṇ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Ko nu kho imassa Bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā<sup>2</sup> ti? Tesā no āvuso amhākaṃ etad ahoṣi: Ayaṃ kho āyasmā Ānando Satthu c'eva samvappito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti cāyasmā<sup>3</sup> Ānando imassa Bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa<sup>4</sup> vitthārena atthaṃ vibhajitum. Yan nūna mayaṃ yenāyasmā Ānando ten' upasaṅkameyyāma<sup>5</sup>, upasaṅkamitvā āyasmantaṃ Ānandaṃ etam atthaṃ puccheyyāma<sup>6</sup>. Yathā no āyasmā Ānando vyākariṣṣati<sup>7</sup>, tathā naṃ dhāressāma<sup>8</sup> ti. Vibhajat'<sup>9</sup> āyasmā Ānando ti<sup>10</sup>.

4. Seyyathā pi āvuso puriso sārattthiko sārāgavesi sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato<sup>11</sup> sāravato atikkamm'<sup>12</sup> eva<sup>13</sup> mūlaṃ atikkamma<sup>14</sup> khandhaṃ sākāpalāse<sup>15</sup> sāraṃ pariyesitabbaṃ maññeyya, evaṃ sampadam idaṃ. Āyasmantaṇaṃ Satthari sammukhībhūte taṃ Bhagavantaṃ atisitvā<sup>16</sup> amhe etam atthaṃ paṭipucchitabbaṃ maññetha<sup>17</sup>. So h'āvuso<sup>18</sup> Bhagavā jānaṃ jānāti passaṃ passati cakkhubhūto nāṇabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmi<sup>19</sup> Tathāgato. So c'eva pan' etassa kālo ahoṣi, yaṃ tumhe Bhagavantaṃ yeva upasaṅkamitvā

<sup>1</sup> M. pa || tathā paṭi°

<sup>2</sup> T. °yya.

<sup>3</sup> S. āy°

<sup>4</sup> Ph. °bhajitassa.

<sup>5</sup> T. °yyama; Ph. S. °missāma.

<sup>6</sup> T. °yyama; M. pati°

<sup>7</sup> T. vya° throughout.

<sup>8</sup> T. °yyamā; M<sub>6</sub>. M, °yyamā; M. °rissāmā.

<sup>9</sup> M. Ph. °tu.

<sup>10</sup> omitted by Ph.

<sup>11</sup> T. M, thito; M<sub>6</sub> tiṭṭhito.

<sup>12</sup> M. °kkam'.

<sup>13</sup> T. ca.

<sup>14</sup> M. T. °kkama.

<sup>15</sup> Ph. °sam.

<sup>16</sup> M. Ph. °kkamitvā.

<sup>17</sup> M<sub>6</sub> maññeyyātha; M. Ph. S. maññatha.

<sup>18</sup> T. M, S. āv°; Ph. only hi.

<sup>19</sup> M. Ph. S. °sāmi throughout.

etam<sup>1</sup> attham puccheyyātha<sup>2</sup>. Yathā vo<sup>3</sup> Bhagavā vyākareyya, tathā nam dhāreyyāthā<sup>4</sup> ti.

5. Addhāvuso<sup>5</sup> Ānanda Bhagavā jānam jānāti passam passati cakkhubhūto ñānabhūto dhammabhūto brahmabhūto vattā pavattā atthassa ninnetā amatassa datā dhammassāmi Tathāgato. So c'eva pan' etassa<sup>6</sup> kālo ahosi, yaṃ mayam Bhagavantam yeva upasaṅkamitvā etam<sup>7</sup> attham puccheyyāma<sup>8</sup>. Yathā no Bhagavā vyākareyya, tathā nam dhāreyyāma. Api cāyasmā Ānando Satthu c'eva samvaṇṇito sambhāvito ca viññūnam sabrahmacārinam, pahoti cāyasmā<sup>9</sup> Ānando imassa Bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa<sup>10</sup> vitthārena attham vibhajitum. Vibhaja<sup>11</sup> āyasmā Ānando agarukarivā<sup>12</sup> ti.

6. Tena hāvuso<sup>12</sup> supātha sādhuṇaṃ manasikarotha, bhāsissāmi ti. 'Evam āvuso' ti kho te bhikkhū āyasmato Ānandassa paccassosum. Āyasmā Ānando etad avoca: Yaṃ kho no āvuso Bhagavā samkhittena uddesaṃ uddisitvā vitthārena attham avibhajitvā utthāyāsanaṃ vihāraṃ pavitṭho 'adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammaṇ ca viditvā dhammaṇ ca, anattaṇ ca viditvā atthaṇ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Katamo cāvuso adhammo, katamo ca dhammo, katamo ca anatto, katamo ca attho?

7. Micchādīṭṭhi āvuso adhammo, sammādīṭṭhi dhammo, ye ca micchādīṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammādīṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāsaṅkappo āvuso adhammo, sammāsaṅkappo dhammo . . . pe<sup>13</sup> . . . micchāvācā āvuso adhammo, sammāvācā

<sup>1</sup> M. S. ekam. <sup>2</sup> T. °yyatha.

<sup>3</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub>. S. no. <sup>4</sup> T. °yyathā, and so always.

<sup>5</sup> T. M<sub>7</sub> āv° <sup>6</sup> T. assa; M<sub>6</sub>. M<sub>7</sub> tassa.

<sup>7</sup> T. ekam. <sup>8</sup> T. °yyama, and so always. <sup>9</sup> T. āy°

<sup>10</sup> Ph. °bhajitassa.

<sup>11</sup> M. Ph. S. °katvā; T. M<sub>7</sub> agarukaṃ (T. °tam) karitvā.

<sup>12</sup> T. M<sub>6</sub>. M<sub>7</sub> āv° <sup>13</sup> omitted by M. Ph. S.

dhammo . . . micchākammanto āvuso adhammo, sammā-  
 kammanto dhammo . . . micchā-ājīvo āvuso adhammo,  
 sammā-ājīvo dhammo . . . micchāvāyāmo āvuso adhammo,  
 sammāvāyāmo dhammo . . . micchāsamādhī āvuso adhammo,  
 sammāsamādhī dhammo . . . micchāñāṇaṃ āvuso adhammo,  
 sammāñāṇaṃ dhammo . . . micchāvimutti āvuso adhammo,  
 sammāvimutti dhammo, ye ca micchāvimuttipaccayā aneke  
 pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sam-  
 māvimuttipaccayā ca aneke kusalā dhammā bhāvanāpāri-  
 pūriṃ gacchanti, ayaṃ attho. Yaṃ<sup>1</sup> kho no āvuso Bhagavā  
 saṃkhittena uddeśaṃ uddisittvā vitthārena atthaṃ avibha-  
 jittvā utthāyāsanaṃ vihāraṃ pavittṭho 'adhammo ca bhikkhave  
 veditabbo dhammo ca, anatto<sup>2</sup> ca veditabbo attho ca,  
 adhammaṇ ca vidditvā dhammaṇ ca, anattaṇ ca vidditvā  
 atthaṇ ca, yathā dhammo yathā attho tathā paṭipajjitabban'  
 ti, imassa kho ahaṃ<sup>3</sup> āvuso Bhagavatā saṃkhittena udde-  
 sassa uddiṭṭhassa vitthārena atthaṃ avibhattassa evaṃ  
 vitthārena atthaṃ ājānāmi<sup>4</sup>. Ākaṅkhamānā ca pana tumhe  
 āvuso Bhagavantaṃ yeva upasāṅkamitvā etam atthaṃ  
 puccheyyātha<sup>5</sup>. Yathā vo<sup>6</sup> Bhagavā vyākaroṭi<sup>7</sup>, tathā naṃ  
 dhāreyyāthā ti. 'Evam āvuso' ti kho te bhikkhū āyasmato  
 Ānandassa bhāsitaṃ abhinanditvā anumoditvā utthāyāsanaṃ  
 yena Bhagavā ten' upasāṅkamiṃsu, upasāṅkamitvā Bhaga-  
 vantaṃ abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ  
 nisinnā kho te bhikkhū Bhagavantaṃ etad avocum: —

8. Yaṃ kho no bhante Bhagavā saṃkhittena uddeśaṃ  
 uddisittvā vitthārena atthaṃ avibhajittvā utthāyāsanaṃ vihā-  
 raṃ pavittṭho 'adhammo ca bhikkhave veditabbo dhammo'<sup>8</sup>  
 ca, anatto ca veditabbo attho ca, adhammaṇ ca vidditvā  
 dhamaṇ ca, anattaṇ ca vidditvā atthaṇ ca, yathā dhammo  
 yathā attho, tathā paṭipajjitabban' ti. Tesam no bhante  
 amhākaṃ acirapakkantassa Bhagavato etad ahoṣi: Idaṃ  
 kho no āvuso Bhagavā saṃkhittena uddeśaṃ uddisittvā

<sup>1</sup> M. ayaṃ.    <sup>2</sup> M. la || tathā paṭi°    <sup>3</sup> omitted by T.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub>. aji°    <sup>5</sup> M. paṭi°

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. no; M. kho.    <sup>7</sup> S. °kareyya.

<sup>8</sup> M. pa || tathā paṭi°

vitthārena attham avibhajitvā uṭṭhāyāsanā vihāram pavitṭho 'adhammo ca bhikkhave veditabbo dhammo'¹ ca, anatto ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Ko nu kho imassa Bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajeyyā ti? Tesam no bhante amhākaṃ etad ahoṣi: Ayaṃ kho āyasmā Ānando Satthu c'eva samvaṇṇito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ, pahoti cāyasmā² Ānando imassa Bhagavatā samkhittena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajitum. Yan nūna mayaṃ yenāyasmā Ānando ten' upasaṅkameyyāma, upasaṅkamitvā āyasmantaṃ Ānandaṃ etam attham puccheyyāma. Yathā no āyasmā Ānando vyākariṣṣati, tathā naṃ dhāressāmā³ ti. Atha kho mayaṃ bhante yenāyasmā Ānando ten' upasaṅkamimhā⁴, upasaṅkamitvā āyasmantaṃ Ānandaṃ etam attham apucchimhā⁵. Tesam no bhante āyasmatā Ānandena imehi ākārehi imehi padehi imehi vyañjanehi attho suvibhatto ti.

9. Sādhū sādhū bhikkhave, paṇḍito bhikkhave Ānando, mahāpaṇḍito bhikkhave Ānando, maṃ ce pi tumhe bhikkhave upasaṅkamitvā etam attham puccheyyātha, ahaṃ pi c'etaṃ⁶ evaṃ eva⁷ vyākareyyaṃ. Yathā taṃ Ānandena vyākataṃ, eso c'eva⁸ tassa⁸ attho, evaṇ ca naṃ dhāreyyāthā ti.

## CXVI.

1. Atha kho Ajito⁹ paribbājako yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi; sammodaniyaṃ kathaṃ sārāṇiyaṃ¹⁰ vitisāretvā ekamantaṃ

¹ M. pa || tathā paṭi°      ² S. āy°      ³ S. °reyyāma.

⁴ M₆ °mimha; T. °mamha.      ⁵ M₆ °ha; T. āpucchimha.

⁶ M. Ph. ca taṃ; T. M₇ add attham.      ⁷ T. evaṃ.

⁸ T. M₇ c'etassa; M₆ c'ev'etassa.

⁹ Ph. Ajino *throughout*; S. Ajino; T. Ajito; M₆ ajivako; M₇ ajiviko.      ¹⁰ M. Ph. sārā°

nisīdi. Ekamantaṃ nisinno kho Ajito<sup>1</sup> paribbājako Bhagavantaṃ etad avoca 'amhākaṃ bho Gotama paṇḍito<sup>2</sup> nāma sabrahmacārī, tena pañcamattāni cittaṭṭhānasatāni<sup>3</sup> cintitāni<sup>4</sup>, yehi aññatitthiyā upāraddhā<sup>5</sup> 'va<sup>6</sup> jānanti<sup>6</sup> upāraddh'amhā<sup>7</sup>' ti. Atha kho Bhagavā bhikkhū āmantesi 'dhāretha no<sup>8</sup> tumhe bhikkhave paṇḍitavattthūnī<sup>9</sup> ti. 'Etassa Bhagavā kālo, etassa Sugata kālo, yaṃ Bhagavā bhāseyya, Bhagavato sutvā bhikkhū dhāressanti<sup>10</sup> ti. 'Tena hi bhikkhave supātha sādhukaṃ manasikarotha, bhāsissāmi<sup>11</sup> ti. 'Evaṃ bhante<sup>12</sup> ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: —

2. Idha bhikkhave ekacco adhammikenā vādena adhammikaṃ vādaṃ abhiniggaṇhāti<sup>9</sup> abhinippīleti<sup>10</sup>. Tena ca adhammikaṃ parisāṃ rañjēti<sup>11</sup>, tena sā adhammikā parisā uccāsaddā<sup>12</sup> mahāsaddā<sup>13</sup> hoti<sup>13</sup> 'paṇḍito vata bho paṇḍito vata bho' ti.

3. Idha pana bhikkhave ekacco adhammikenā vādena dhammikaṃ vādaṃ abhiniggaṇhāti abhinippīleti, tena ca adhammikaṃ parisāṃ rañjēti<sup>14</sup>, tena sā adhammikā parisā uccāsaddā mahāsaddā hoti 'paṇḍito vata bho paṇḍito vata bho' ti.

4. Idha pana bhikkhave ekacco adhammikenā vādena dhammikaṃ ca vādaṃ adhammikaṃ ca vādaṃ abhiniggaṇhāti abhinippīleti, tena ca adhammikaṃ parisāṃ rañjēti<sup>14</sup>, tena sā adhammikā parisā uccāsaddā mahāsaddā hoti 'paṇḍito vata bho paṇḍito vata bho' ti.

5. Idha<sup>15</sup> pana bhikkhave ekacco dhammikenā vādena adhammikaṃ vādaṃ abhiniggaṇhāti abhinippīleti, tena ca

<sup>1</sup> M, ājivako; T. M, ājivito; *omitted by S.*

<sup>2</sup> T. M, paṇḍisso; T. M, *have also* brahma vā instead of sabrahma<sup>2</sup> <sup>3</sup> Ph. cinta<sup>3</sup>

<sup>4</sup> *omitted by* T. M, S. <sup>5</sup> Ph. uddhā.

<sup>6</sup> T. M, pajā<sup>6</sup> <sup>7</sup> M. Ph. S. 'ddhasmā.

<sup>8</sup> *omitted by* Ph. <sup>9</sup> M. Ph. 'hati throughout.

<sup>10</sup> T. M, 'ppeleti throughout. <sup>11</sup> T. M, rajati.

<sup>12</sup> M. Ph. uccāsaddamahā<sup>12</sup> throughout.

<sup>13</sup> M. Ph. honti always. <sup>14</sup> T. M, rajeti.

<sup>15</sup> M. Ph. omit this passage.

dhammikam<sup>1</sup> parisam rañjeti<sup>2</sup>, tena sã dhammikã<sup>1</sup> parisã uccāsaddã mahāsaddã hoti ‘paṇḍito vata bho paṇḍito vata bho’ ti.<sup>3</sup>

6. Adhammo ca<sup>4</sup> bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammañ ca viditvã dhammañ ca, anattañ ca viditvã atthañ ca, yathã dhammo yathã attho, tathã paṭipajjitabbaṃ<sup>5</sup>. Katamo<sup>6</sup> ca<sup>7</sup> bhikkhave adhammo, katamo ca<sup>7</sup> dhammo, katamo ca<sup>7</sup> anatto, katamo ca<sup>7</sup> attho?

7. Micchãdiṭṭhi bhikkhave adhammo, sammãdiṭṭhi dhammo, ye ca micchãdiṭṭhipaccayã aneke pãpakã akusalã dhammã sambhavanti, ayaṃ anatto, sammãdiṭṭhipaccayã ca aneke kusalã dhammã bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchāsankappo bhikkhave adhammo, sammāsankappo dhammo . . . micchāvācã bhikkhave adhammo, sammāvācã dhammo . . . micchākammanto bhikkhave adhammo, sammākammanto dhammo . . . micchã-ājivo bhikkhave adhammo, sammã-ājivo dhammo . . . micchāvāyāmo bhikkhave adhammo, sammāvāyāmo dhammo . . . micchāsati bhikkhave adhammo . . . sammāsati dhammo, micchāsamādhī bhikkhave adhammo, sammāsamādhī dhammo . . . micchãñāṇaṃ bhikkhave adhammo, sammãñāṇaṃ dhammo . . . micchāvimutti bhikkhave adhammo, sammāvimutti dhammo, ye ca micchāvimuttipaccayã aneke<sup>8</sup> pãpakã akusalã dhammã sambhavanti, ayaṃ anatto, sammāvimuttipaccayã ca aneke kusalã dhammã bhāvanāpāripūriṃ gacchanti, ayaṃ attho.

Adhammo ca<sup>9</sup> bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammañ ca viditvã dhammañ

<sup>1</sup> S. adh°    <sup>2</sup> T. M, rajati.

<sup>3</sup> S. adds the following passage, viz. Idha pana bh° ekacco dh° vādena dh° vādaṃ abhinigg° abhinipp°, tena ca dh° parisam r°, tena sã dh° parisã ucc° mahā° hoti ‘paṇḍito vata bho p° v° bho’ ti.

<sup>4</sup> omitted by Ph.    <sup>5</sup> T. S. add ti.

<sup>6</sup> T. M, only have katamo ca bh° adh° kat° ca anatto.

<sup>7</sup> omitted by M. Ph.    <sup>8</sup> T. M, M, pe || ayaṃ anatto.

<sup>9</sup> T. M, M, pe || ayaṃ attho.

ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban ti iti yaṇ taṃ vuttaṃ, idaṃ etaṃ paṭicca vuttan ti.

## CXVII.

1. Atha kho Saṅgāravo<sup>1</sup> brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi; sammodaniyaṃ kathaṃ sārāṇiyaṃ<sup>2</sup> vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Saṅgāravo brāhmaṇo Bhagavantam etad avoca 'kin nu kho bho Gotama orimaṃ tiraṃ, kiṃ<sup>3</sup> pārimaṃ tiraṇ' ti?

2. Micchādiṭṭhi kho brāhmaṇa orimaṃ tiraṃ, sammā-diṭṭhi pārimaṃ tiraṃ. Micchāsankappo orimaṃ tiraṃ, sammāsankappo pārimaṃ tiraṃ. Micchāvācā orimaṃ tiraṃ, sammāvācā pārimaṃ tiraṃ. Micchākammanto orimaṃ tiraṃ, sammākammanto pārimaṃ tiraṃ. Micchā-ājīvo orimaṃ tiraṃ, sammā-ājīvo pārimaṃ tiraṃ. Micchāvāyāmo orimaṃ tiraṃ, sammāvāyāmo pārimaṃ tiraṃ, micchāsati orimaṃ tiraṃ, sammāsati pārimaṃ tiraṃ. Micchāsamādhī orimaṃ tiraṃ, sammāsamādhī pārimaṃ tiraṃ. Micchā-ñāpaṃ orimaṃ tiraṃ, sammāñāpaṃ pārimaṃ tiraṃ. Micchāvimutti orimaṃ tiraṃ, sammāvimutti pārimaṃ tiraṃ.

Idaṃ kho brāhmaṇa orimaṃ tiraṃ, idaṃ pārimaṃ tiraṇ ti<sup>3</sup>.

Appakā te manussesu ye janā pāragāmino  
athāyaṃ itarā pajā tiram evānudhāvati.

Ye ca kho samma-d-akkhāte<sup>4</sup> dhamme dhammānuvattino  
te janā pāram essanti<sup>5</sup> maccudheyyaṃ suduttaraṃ.

Kaṇhaṃ dhammaṃ vipphāya sukkam bhāvētha paṇḍito  
okā anokam āgama viveke yattha dūramaṃ.

Tatrābhiratim iccheyya hitvā kāme akiñcano  
pariyodapeyya attānaṃ cittaklesehi<sup>6</sup> paṇḍito.

<sup>1</sup> Ph. S. Saṅgāravo. <sup>2</sup> M. Ph. sārā<sup>o</sup>

<sup>3</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>4</sup> T. <sup>o</sup>to. <sup>5</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> issanti.

<sup>6</sup> M<sub>6</sub> citakehi.

Yesam sambodhiyaṅgesu<sup>1</sup> sammācittam subhāvitam  
 ādānapaṭinissagge anupādāya ye ratā  
 khīṇāsavā jutimanto<sup>2</sup> te loke parinibbutā<sup>3</sup> ti.

## CXVIII.

1. Orimañ ca vo<sup>4</sup> bhikkhave tīraṃ desissāmi<sup>5</sup> pārimañ ca  
 tīraṃ. Taṃ supātha sādhukaṃ manasikarotha, bhāsissāmi  
 ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccasso-  
 sum. Bhagavā etad avoca: —

2. Katamañ ca bhikkhave orimaṃ tīraṃ, katamañ ca  
 pārimaṃ tīraṃ?

Micchādiṭṭhi bhikkhave<sup>6</sup> orimaṃ tīraṃ, sammādiṭṭhi  
 pārimaṃ tīraṃ . . . pe<sup>7</sup> . . . micchāvimutti orimaṃ tīraṃ,  
 sammāvimutti pārimaṃ tīraṃ. Idaṃ kho bhikkhave ori-  
 maṃ tīraṃ, idaṃ pārimaṃ tīraṃ ti.

Appakā te manussesu ye janā pāragāmino  
 athāyaṃ itarā pajā tīraṃ evānudhāvati.  
 Ye ca kho samma-d-akkhāte dhamme<sup>8</sup> dhammānuvattino  
 te janā pāram essanti maccudheyyaṃ suduttaraṃ.  
 Kaṇhaṃ dhammaṃ vipphāya sukkaṃ bhāvetha paṇḍito  
 okā anokaṃ āgamma viveke yattha dūramaṃ.  
 Tatrabhiratim iccheyya hitvā kāme akiñcano  
 pariyodapeyya attānaṃ cittaklesehi paṇḍito.  
 Yesam sambodhiyaṅgesu<sup>1</sup> sammācittam subhāvitam  
 ādānapaṭinissagge anupādāya ye ratā  
 khīṇāsavā jutimanto<sup>2</sup> te loke parinibbutā<sup>3</sup> ti.

## CXIX.

1. Tena kho pana samayena Jānussoni<sup>9</sup> brāhmaṇo tadah'  
 uposathe ssaṃ nahāto navam khomayugam nivattho allam

<sup>1</sup> T. M, 'odhi aṅg°      <sup>2</sup> T. jūti°      <sup>3</sup> M. 'obbūta.

<sup>4</sup> only in S.      <sup>5</sup> M, desessāmi.      <sup>6</sup> omitted by M. Ph.

<sup>7</sup> M. la; Ph. pa.      <sup>8</sup> T. dhammo.

<sup>9</sup> Ph. Jānussoni; M. Jānussoni; M, Jānussoni; M, Jā-  
 nussoni throughout; T. Jānussoni, Jānussoni and Jānussoni.



kusamuṭṭhiṃ ādāya Bhagavato avidūre ekamantaṃ ṭhito hoti. Addasā<sup>1</sup> kho Bhagavā Jāṇussoṇiṃ brāhmaṇaṃ tadah'uposathe sīsaṃ nahātaṃ navaṃ khomayugaṃ nivatthaṃ allaṃ kusamuṭṭhiṃ ādāya avidūre ekamantaṃ ṭhitaṃ, disvā<sup>2</sup> Jāṇussoṇiṃ brāhmaṇaṃ etad avoca 'kin nu kho<sup>3</sup> tvam brāhmaṇa tadah'uposathe sīsaṃ nahāto navaṃ khomayugaṃ nivattho allaṃ kusamuṭṭhiṃ ādāya ekamantaṃ ṭhito, kin nu<sup>4</sup> kho<sup>5</sup> ajja<sup>5</sup> brāhmaṇakulassā<sup>6</sup> ti? 'Paccorohaṇi bho Gotama ajja brāhmaṇakulassā<sup>6</sup> ti. Yathākathaṃ pana brāhmaṇa brāhmaṇānaṃ paccorohaṇi hoti' ti? 'Idha bho Gotama brāhmaṇa tadah'uposathe sīsaṃ nahātā navaṃ khomayugaṃ nivatthā allena gomayena paṭhavim opuñjitvā<sup>7</sup> haritehi kusehi pattharivitvā<sup>8</sup> antarā ca velaṃ antarā ca agyāgāraṃ<sup>9</sup> seyyaṃ kappenti. Te taṃ rattim tikkhattuṃ paccuṭṭhāya<sup>10</sup> pañjalikā<sup>10</sup> aggim namassanti 'paccorohāma bhavantaṃ<sup>11</sup>, paccorohāma bhavantaṃ<sup>11</sup>, ti, pahutena<sup>12</sup> ca sappitelena navaṇitena aggim santappenti, tassā ca rattiyaṃ accayena paṇitena khādaniyena bhojaniyena brāhmaṇe santappenti. Evaṃ bho Gotama brāhmaṇānaṃ paccorohaṇi hoti' ti. 'Aññathā kho brāhmaṇa<sup>13</sup> brāhmaṇānaṃ paccorohaṇi<sup>14</sup>, aññathā ca<sup>15</sup> pana ariyassa vinaye paccorohaṇi hoti' ti. 'Yathākathaṃ pana bho Gotama ariyassa vinaye paccorohaṇi hoti<sup>16</sup>? Sādhume bhavaṃ Gotama tathā dhammaṃ desetu, yathā ariyassa vinaye paccorohaṇi hoti' ti<sup>17</sup>. 'Tena hi brāhmaṇa supāhi sādhukaṃ manasikarohi, bhāsissāmi' ti. 'Evaṃ bho' ti kho Jāṇussoṇi brāhmaṇo Bhagavato paccassosi. Bhagavā etad avoca: —

<sup>1</sup> M. oṣa. <sup>2</sup> M. Ph. S. disvāna.

<sup>3</sup> omitted by M. Ph. S. <sup>4</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>5</sup> T. M<sub>7</sub> v'ajja; S. ajja; omitted by M<sub>6</sub>; M. Ph. add brāhmaṇa. <sup>6</sup> M. Ph. brahmakulassā.

<sup>7</sup> M<sub>6</sub> 'jetvā; T. omayitvā; M<sub>7</sub> otvā.

<sup>8</sup> Ph. santharivitvā; M. pavitthāretvā.

<sup>9</sup> T. M<sub>7</sub> aggāgāraṃ. <sup>10</sup> M<sub>6</sub> pañjalikāya paccuṭṭhāya.

<sup>11</sup> Ph. bhagavantaṃ; M<sub>6</sub> mahantaṃ and bhavantaṃ.

<sup>12</sup> M. bahukena; Ph. bahutena. <sup>13</sup> omitted by T. M<sub>7</sub>.

<sup>14</sup> M. M<sub>6</sub> add hoti. <sup>15</sup> omitted by M<sub>6</sub>.

<sup>16</sup> T. M<sub>6</sub>. M<sub>7</sub> hoti ti. <sup>17</sup> omitted by T.

2. Idha brāhmaṇa ariyasāvako iti paṭisaṇcikkhati 'micchādittḥiyā kho pāpako vipāko dittḥe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya micchādittḥim pajahati, micchādittḥiyā paccorohati . . . 'Micchāsankappassa kho pāpako vipāko dittḥe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya micchāsankappaṃ pajahati, micchāsankappā paccorohati . . . 'Micchāvācāya kho pāpako vipāko dittḥe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya micchāvācaṃ pajahati, micchāvācāya paccorohati . . . 'Micchākammantassa kho pāpako vipāko dittḥe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya micchākammantaṃ pajahati, micchākammantā paccorohati . . . 'Micchā-ājivassa kho pāpako vipāko dittḥe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya micchā-ājivaṃ pajahati, micchā-ājivā paccorohati . . . 'Micchāvāyāmassa kho pāpako vipāko dittḥe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya micchāvāyāmaṃ pajahati, micchāvāyāmā paccorohati . . . 'Micchāsatiyā kho pāpako vipāko dittḥe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya micchāsatiṃ pajahati, micchāsatiyā paccorohati . . . 'Micchāsamaḍdhissa kho pāpako vipāko dittḥe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya micchāsamaḍdhiṃ pajahati, micchāsamaḍdhihā paccorohati . . . 'Micchāñāṇassa kho pāpako vipāko dittḥe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya micchāñāṇaṃ pajahati, micchāñāṇā paccorohati . . . 'Micchāvimuttiyā kho pāpako vipāko dittḥe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya micchāvimuttiṃ pajahati, micchāvimuttiyā paccorohati. Evaṃ kho brāhmaṇa ariyassa vinaye paccorohaṇi hoti ti<sup>1</sup>.

3. Aññathā bho Gotama brāhmaṇānaṃ paccorohaṇi, aññathā ca<sup>2</sup> pana ariyassa vinaye paccorohaṇi hoti<sup>3</sup>, imissā ca bho Gotama ariyassa vinaye paccorohaṇiyā brāhmaṇānaṃ paccorohaṇi kalam nāgghati<sup>4</sup> soḷasim.

<sup>1</sup> omitted by M. Ph. T.    <sup>2</sup> omitted by T.

<sup>3</sup> T. M., hoti ti; omitted by M.

<sup>4</sup> M. Ph. n'aggh°; S. na aggh°

Abhikkantaṃ bho Gotama . . . pe<sup>1</sup> . . . upāsakaṃ maṃ bhavaṃ Gotama dhāretu ajja-t-agge paṇupetaṃ saraṇa-gatan ti.

## CXX.

1. Ariyaṃ vo bhikkhave paccorohaṇiṃ desissāmi<sup>2</sup>. Taṃ suṇātha<sup>3</sup> . . . pe<sup>4</sup> . . . Katamā ca bhikkhave ariyā paccorohaṇi?

2. Idha bhikkhave ariyasāvako iti paṭisaṇcikkhati 'micchādittḥiṃ kho pāpako vipāko dittḥe c'eva dhamme abhisamparāyaṇā ca' ti. So iti paṭisaṃkhāya micchādittḥiṃ pajahati, micchādittḥiṃ paccorohati . . . 'Micchāsāṅkapassa kho pāpako<sup>5</sup> vipāko<sup>5</sup> . . . pe<sup>4</sup> . . . micchāvācāya kho . . . micchākammantassa kho . . . micchā-ājivassa kho . . .<sup>6</sup> micchāvāyāmassa kho . . . micchāsatiyā kho . . . micchāsamādhissa kho . . . micchāñāpassa kho . . . micchāvimuttiyā kho pāpako vipāko dittḥe c'eva dhamme abhisamparāyaṇā ca' ti. So iti paṭisaṃkhāya micchāvimuttiṃ pajahati, micchāvimuttiyā paccorohati.

Ayaṃ vuccati bhikkhave ariyā paccorohaṇi ti.

## CXXI.

1. Suriyassa<sup>7</sup> bhikkhave udayato etaṃ pubbaṅgamaṃ, etaṃ pubbanimittaṃ, yad<sup>8</sup> idaṃ<sup>8</sup> aruṇaggam<sup>9</sup>. Evam eva kho bhikkhave kusalānaṃ dhammānaṃ etaṃ pubbaṅgamaṃ, etaṃ pubbanimittaṃ, yad idaṃ sammādiṭṭhi.

2. Sammādiṭṭhissa<sup>10</sup> bhikkhave sammāsāṅkappo pahoti. Sammāsāṅkappassa sammāvācā pahoti. Sammāvācassa sammākammanto pahoti. Sammākammantassa sammā-ājivo pahoti. Sammā-ājivassa sammāvāyāmo pahoti. Sammāvāyāmassa sammāsati pahoti. Sammāsatiṃ sammāsamādhī

<sup>1</sup> M. pa; omitted by Ph.

<sup>2</sup> M<sub>6</sub>. M<sub>7</sub> desessāmi.

<sup>3</sup> T. M<sub>7</sub> add sādhuṇaṃ.

<sup>4</sup> omitted by M. Ph. S.

<sup>5</sup> omitted by S.

<sup>6</sup> M<sub>6</sub> pe.

<sup>7</sup> M. Ph. sū°

<sup>8</sup> M<sub>6</sub> etaṃ; omitted by Ph.

<sup>9</sup> M. Ph. °nuggam; S. °nuttam.

<sup>10</sup> M. Ph. S. °diṭṭhikassa.

pahoti. Sammāsamādhissa sammāñāṇaṃ pahoti. Sammāñāṇassa<sup>1</sup> sammāvimutti pahoti ti<sup>2</sup>.

## CXXII.

1. Dasa yime bhikkhave dhammā bhāvitā bahulikata āsavānaṃ khayāya samvattanti. Katame dasa?

2. Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi sammāñāṇaṃ sammāvimutti.

Ime kho bhikkhave dasa dhammā bhāvitā bahulikata āsavānaṃ khayāya samvattanti ti.

Paccorohaṇivaggo<sup>3</sup> dutiyo.

[Tass' uddānaṃ:

Tayo adhammā Ajito Sagāravo ca orimaṃ

Dve c'eva paccorohaṇi pubbaṅgamaṃ āsava cā ti.]<sup>4</sup>

## CXXIII.

1. Dasa yime<sup>5</sup> bhikkhave dhammā parisuddhā pariyodātā na aññatra sugatavinayā. Katame dasa?

2. Sammādiṭṭhi sammāsaṅkappo<sup>6</sup> sammāvācā sammākammanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi sammāñāṇaṃ sammāvimutti.

Ime kho bhikkhave dasa dhammā parisuddhā pariyodātā na aññatra sugatavinayā ti<sup>7</sup>.

## CXXIV.

1. Dasa yime<sup>5</sup> bhikkhave dhammā anuppannā uppajjanti na aññatra sugatavinayā. Katame dasa?

<sup>1</sup> T. M<sub>7</sub> °ñāṇissa. <sup>2</sup> omitted by Ph. S. <sup>3</sup> Ph. Vaggo.

<sup>4</sup> only in M.; M<sub>6</sub> has tass' uddānaṃ: saṃkhittā vitthatam  
Ānando Ājina ve yaṃ gayhakā dve paccorohaṇi vutta suriyā āsavakkhaya ti. <sup>5</sup> T. ime.

<sup>6</sup> Ph. pa || sammākammanto. <sup>7</sup> omitted by Ph.

2. Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā anuppannā uppajjanti na aññatra sugatavinayā ti.

### CXXV.

1. Dasa yime<sup>2</sup> bhikkhave dhammā mahapphalā mahānisamsā na aññatra sugatavinayā. Katame dasa?

2. Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā mahapphalā<sup>3</sup> mahānisamsā na aññatra sugatavinayā ti.

### CXXVI.

1. Dasa yime bhikkhave dhammā rāgavinayapariyosānā honti, dosavinayapariyosānā honti, mohavinayapariyosānā honti na aññatra sugatavinayā. Katame dasa?

2. Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā rāgavinayapariyosānā honti, dosavinayapariyosānā honti, mohavinayapariyosānā honti na aññatra sugatavinayā ti.

### CXXVII.

1. Dasa yime bhikkhave dhammā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya sampvattanti na aññatra sugatavinayā ti. Katame dasa?

2. Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā ekantanibbidāya virāgāya upasamāya abhiññāya sambodhāya nibbānāya sampvattanti na aññatra sugatavinayā ti.

### CXXVIII<sup>4</sup>.

1. Dasa yime bhikkhave dhammā bhāvitā bahulikātā anuppannā uppajjanti na aññatra sugatavinayā. Katame dasa?

<sup>1</sup> M. la; Ph. pa.      <sup>2</sup> T. ime.

<sup>3</sup> T. rāgavinayā° as in CXXVI.

<sup>4</sup> is missing in M<sub>6</sub>.

2. Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā bhāvitā bahulikātā anuppannā uppajjanti na aññatra sugatavinayā ti.

### CXXIX.

1. Dasa yime bhikkhave dhammā bhāvitā bahulikātā mahapphalā honti mahānisamsā na aññatra sugatavinayā ti. Katame dasa?

2. Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā bhāvitā bahulikātā mahapphalā honti mahānisamsā na aññatra sugatavinayā ti.

### CXXX.

1. Dasa yime bhikkhave dhammā bhāvitā bahulikātā rāgavinayapariyosānā honti, dosavinayapariyosānā honti, mohavinayapariyosānā honti na aññatra sugatavinayā. Katame dasa?

2. Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā bhāvitā bahulikātā rāgavinayapariyosānā honti, dosavinayapariyosānā honti, mohavinayapariyosānā honti na aññatra sugatavinayā ti.

### CXXXI.

1. Dasa yime bhikkhave dhammā bhāvitā bahulikātā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya sampvattanti na aññatra sugatavinayā ti. Katame dasa?

2. Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.

Ime kho bhikkhave dasa dhammā bhāvitā bahulikātā ekantanibbidāya virāgāya nirodhāya upasamāya abhiññāya sambodhāya nibbānāya sampvattanti na aññatra sugatavinayā ti.

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<sup>1</sup> M. la; Ph. pa.

## CXXXII.

1. Dasa yime bhikkhave micchattā. Katame dasa?
  2. Micchādittḥi micchāsaṅkappo micchāvācā micchā-kammanto micchā-ājivo micchāvāyāmo micchāsati micchā-samādhi micchāñāṇaṃ micchāvimutti.
- Ime kho bhikkhave dasa micchattā ti.

## CXXXIII.

1. Dasa yime bhikkhave sammattā. Katame dasa?
  2. Sammādittḥi sammāsaṅkappo sammāvācā sammā-kammanto sammā-ājivo sammāvāyāmo sammāsati sammā-samādhi sammāñāṇaṃ sammāvimutti.
- Ime kho bhikkhave dasa sammattā ti.
- Parisuddhavaggo<sup>1</sup> tatiyo<sup>2</sup>.

## CXXXIV.

1. Sādhun ca vo bhikkhave desissāmi<sup>3</sup> asādhun ca, tam suṇātha sādhuṃ manasikarotha, bhāssissāmi ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosun. Bhagavā etad avoca: —
  2. Katamaṇ ca bhikkhave asādhun?
- Micchādittḥi micchāsaṅkappo micchāvācā micchākammanto micchā-ājivo micchāvāyāmo micchāsati micchāsamādhi micchāñāṇaṃ micchāvimutti.
- Idaṃ vuccati bhikkhave asādhun.
3. Katamaṇ ca bhikkhave sādhum?

<sup>1</sup> S. Pārisuddhi<sup>o</sup>; Ph. Vaggo.

<sup>2</sup> M<sub>6</sub> adds tass' uddānaṃ: parisuddhamano upamala-rāgavipatājanāya cattāro micchattāni te dasā ti.

<sup>3</sup> T. desessāmi.

Sammāditṭhi sammāsaṅkappo sammāvācā sammākamman-  
to sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhī  
sammāñāṇaṃ sammāvimutti.

Idaṃ vuccati bhikkhave sādhuṃ ti.

## CXXXV.

1. Ariyadhammaṃ ca vo bhikkhave desissāmi<sup>1</sup> anariya-  
dhammaṃ ca, taṃ supātha sādhukaṃ<sup>2</sup> manasikarotha<sup>2</sup>  
. . . pe<sup>3</sup> . . .

2. Katamo ca bhikkhave anariyo dhammo?

Micchāditṭhi . . . pe<sup>4</sup> . . . micchāvimutti.

Ayaṃ vuccati bhikkhave anariyo dhammo.

3. Katamo ca bhikkhave ariyo dhammo?

Sammāditṭhi . . . pe<sup>4</sup> . . . sammāvimutti.

Ayaṃ vuccati bhikkhave ariyo dhammo ti.

## CXXXVI.

1. Kusalaṃ<sup>5</sup> ca vo bhikkhave desissāmi<sup>6</sup> akusalaṃ<sup>7</sup> ca,  
taṃ supātha . . . pe<sup>8</sup> . . .

2. Katamaṃ ca bhikkhave akusalaṃ?

Micchāditṭhi . . . pe<sup>4</sup> . . . micchāvimutti.

Idaṃ vuccati bhikkhave akusalaṃ.

3. Katamaṃ ca bhikkhave kusalaṃ?

Sammāditṭhi . . . pe<sup>4</sup> . . . sammāvimutti.

Idaṃ vuccati bhikkhave kusalaṃ.

## CXXXVII.

1. Atthaṃ ca vo bhikkhave desissāmi anattaṃ ca, taṃ  
supātha . . . pe<sup>8</sup> . . .

2. Katamo ca bhikkhave anatto?

<sup>1</sup> T. M<sub>6</sub> desessāmi. <sup>2</sup> omitted by M. Ph.

<sup>3</sup> M. pa; omitted by Ph.; S. gives it in full.

<sup>4</sup> M. la; Ph. pa. <sup>5</sup> M. Ph. aku<sup>o</sup>

<sup>6</sup> M<sub>6</sub>. M<sub>7</sub> desessāmi. <sup>7</sup> M. Ph. ku<sup>o</sup>

<sup>8</sup> omitted by M. Ph.; S. in full.



Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.  
 Ayaṃ vuccati bhikkhave anatto.  
 3. Katamo ca bhikkhave attho?  
 Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
 Ayaṃ vuccati bhikkhave attho ti.

## CXXXVIII.

1. Dhammaṇ ca vo bhikkhave desissāmi adhammaṇ ca,  
 taṃ supātha . . . pe<sup>2</sup> . . .  
 2. Katamo ca bhikkhave adhammo?  
 Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.  
 Ayaṃ vuccati bhikkhave adhammo.  
 3. Katamo ca bhikkhave dhammo?  
 Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
 Ayaṃ vuccati bhikkhave dhammo ti.

## CXXXIX.

1. Sāsavaṇ ca vo bhikkhave dhammaṃ desissāmi<sup>3</sup> anā-  
 savaṇ ca, taṃ supātha . . . pe<sup>2</sup> . . .  
 2. Katamo ca bhikkhave sāsavo dhammo?  
 Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.  
 Ayaṃ vuccati bhikkhave sāsavo dhammo.  
 3. Katamo ca bhikkhave anāsavo dhammo?  
 Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
 Ayaṃ vuccati bhikkhave anāsavo dhammo ti.

## CXL.

1. Sāvajjaṇ ca vo bhikkhave dhammaṃ desissāmi<sup>4</sup> ana-  
 vajjaṇ ca, taṃ supātha . . . pe<sup>2</sup> . . .  
 2. Katamo ca bhikkhave sāvajjo dhammo?  
 Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.  
 Ayaṃ vuccati bhikkhave sāvajjo dhammo.  
 3. Katamo ca bhikkhave anavajjo dhammo?  
 Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
 Ayaṃ vuccati bhikkhave anavajjo dhammo ti.

<sup>1</sup> M. la; Ph. pa.<sup>2</sup> omitted by M. Ph.; S. in full.<sup>3</sup> M. Ph. M<sub>6</sub> dese°<sup>4</sup> M. T. M<sub>7</sub> dese°

## CXLI.

1. Tapaniyañ ca vo bhikkhave dhammaṃ desissāmi<sup>1</sup> atapaniyañ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave tapanīyo dhammo?  
Micchādiṭṭhi . . . pe<sup>3</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave tapanīyo dhammo.
3. Katamo ca bhikkhave atapanīyo dhammo?  
Sammādiṭṭhi . . . pe<sup>3</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave atapanīyo dhammo ti.

## CXLI.

1. Ācāyagāmiṃ ca vo bhikkhave dhammaṃ desissāmi<sup>1</sup> apacāyagāmiṃ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave ācāyagāmi dhammo?  
Micchādiṭṭhi . . . pe<sup>4</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave ācāyagāmi dhammo.
3. Katamo ca bhikkhave apacāyagāmi dhammo?  
Sammādiṭṭhi . . . pe<sup>3</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave apacāyagāmi dhammo ti.

## CXLI.

1. Dukkhuḍrayaṇ<sup>5</sup> ca vo bhikkhave dhammaṃ desissāmi<sup>6</sup> sukhudrayaṇ<sup>5</sup> ca, taṃ suṇātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave dukkhuḍrayo dhammo?  
Micchādiṭṭhi . . . pe<sup>3</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave dukkhuḍrayo dhammo.
3. Katamo ca bhikkhave sukhudrayo dhammo?  
Sammādiṭṭhi . . . pe<sup>3</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave sukhudrayo dhammo ti.

<sup>1</sup> M. Ph. T. M<sub>6</sub> dese°

<sup>2</sup> omitted by M. Ph.; S. in full.

<sup>3</sup> M. la; Ph. pa.      <sup>4</sup> M. Ph. pa.

<sup>5</sup> Ph. °indriyañ; T. M<sub>6</sub>. M<sub>7</sub> °uddayañ throughout.

<sup>6</sup> T. M<sub>6</sub> dese°

## CXLIV.

1. Dukkhavipākaṇ ca vo bhikkhave dhammaṃ desissāmi<sup>1</sup>  
sukhavipākaṇ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .

2. Katamo ca bhikkhave dukkhavipāko dhammo?  
Micchādiṭṭhi . . . pe<sup>3</sup> . . . micchāvimutti.

Ayaṃ vuccati bhikkhave dukkhavipāko dhammo.

3. Katamo ca bhikkhave sukhavipāko dhammo?

Sammādiṭṭhi . . . pe<sup>3</sup> . . . sammāvimutti.

Ayaṃ vuccati bhikkhave sukhavipāko dhammo ti.

Sādhuvaggo<sup>4</sup> catuttho<sup>5</sup>.

## CXLV.

1. Ariyamaggaṇ ca vo bhikkhave dhammaṃ desissāmi<sup>6</sup>  
anariyamaggaṇ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .

2. Katamo ca bhikkhave anariyo maggo?  
Micchādiṭṭhi . . . pe<sup>3</sup> . . . micchāvimutti.

Ayaṃ vuccati bhikkhave anariyo maggo.

3. Katamo ca bhikkhave ariyo maggo?

Sammādiṭṭhi . . . pe<sup>3</sup> . . . sammāvimutti.

Ayaṃ vuccati bhikkhave ariyo maggo ti.

## CXLVI.

1. Sukkamaggaṇ<sup>7</sup> ca vo bhikkhave dhammaṃ desissāmi<sup>8</sup>  
kaṇhamaggaṇ<sup>9</sup> ca, taṃ suṇātha . . . pe<sup>2</sup> . . .

<sup>1</sup> M. Ph. T. dese°      <sup>2</sup> omitted by M. Ph.; S. in full.

<sup>3</sup> M. la; Ph. pa.      <sup>4</sup> Ph. T. M<sub>7</sub> Vaggo.

<sup>5</sup> M<sub>6</sub> adds tass' uddānaṃ:

Sādhūṃ ariyakusalaṃ atthadhammaṃ anāsavaṃ

Sāvajjaṃ tapaniyaṃ ca ācayagāmi dukkhuddayaṃ

Dukkhavipākena te dasā ti.

<sup>6</sup> Ph. T. M<sub>6</sub> dese°      <sup>7</sup> M. Ph. S. kaṇha°

<sup>8</sup> M<sub>6</sub> dese°      <sup>9</sup> M. Ph. S. sukka°

2. Katamo ca bhikkhave kaṇhamaggo?  
Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave kaṇhamaggo?  
3. Katamo ca bhikkhave sukkamaggo?  
Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave sukkamaggo ti.

## CXLVII.

1. Saddhammaṇ ca vo bhikkhave desissāmi<sup>2</sup> asaddhammaṇ ca, taṃ suṇātha . . . pe<sup>3</sup> . . .  
2. Katamo ca bhikkhave asaddhammo?  
Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave asaddhammo.  
3. Katamo ca bhikkhave saddhammo?  
Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave saddhammo ti.

## CXLVIII.

1. Sappurisadhammaṇ ca vo bhikkhave desissāmi<sup>4</sup> asappurisadhammaṇ ca, taṃ suṇātha . . . pe<sup>3</sup> . . .  
2. Katamo ca bhikkhave asappurisadhammo?  
Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave asappurisadhammo.  
3. Katamo ca bhikkhave sappurisadhammo?  
Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave sappurisadhammo ti.

## CXLIX.

1. Uppādetabbaṇ ca vo bhikkhave dhammaṃ desissāmi<sup>4</sup> na uppādetabbaṇ ca, taṃ suṇātha . . . pe<sup>5</sup> . . .  
2. Katamo ca bhikkhave na uppādetabbo dhammo?  
Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave na uppādetabbo dhammo.

<sup>1</sup> M. 1a; Ph. pa.    <sup>2</sup> M. Ph. T. M<sub>6</sub> dese°

<sup>3</sup> omitted by M. Ph.; S. in full.    <sup>4</sup> M. Ph. T. M<sub>6</sub>, M<sub>7</sub> dese°

<sup>5</sup> omitted by M. Ph.; T. M<sub>6</sub>, M<sub>7</sub> omit also taṃ su°;  
S. in full.

3. Katamo ca bhikkhave uppādetabbo dhammo?  
Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave uppādetabbo dhammo ti.

## CL.

1. Āsevitabbañ ca vo bhikkhave dhammaṃ desissāmi<sup>2</sup>  
na āsevitabbañ<sup>3</sup> ca, taṃ suṇātha . . . pe<sup>4</sup> . . .  
2. Katamo<sup>5</sup> ca bhikkhave na āsevitabbo dhammo?  
Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave na āsevitabbo dhammo.  
3. Katamo ca bhikkhave āsevitabbo dhammo?  
Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave āsevitabbo dhammo ti.

## CLI.

1. Bhāvetabbañ ca vo bhikkhave dhammaṃ desissāmi<sup>2</sup>  
na bhāvetabbañ ca, taṃ suṇātha . . . pe<sup>4</sup> . . .  
2. Katamo ca bhikkhave na bhāvetabbo dhammo?  
Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave na bhāvetabbo dhammo.  
3. Katamo ca bhikkhave bhāvetabbo dhammo?  
Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave bhāvetabbo dhammo ti.

## CLII.

1. Bahulikātabbañ ca vo bhikkhave dhammaṃ desissāmi<sup>6</sup>  
na bahulikātabbañ ca, taṃ suṇātha . . . pe<sup>4</sup> . . .  
2. Katamo ca bhikkhave na bahulikātabbo dhammo?  
Micchādiṭṭhi . . . pe<sup>1</sup> . . . micchāvimutti.  
Ayaṃ vuccati bhikkhave na bahulikātabbo dhammo.  
3. Katamo ca bhikkhave bahulikātabbo dhammo?  
Sammādiṭṭhi . . . pe<sup>1</sup> . . . sammāvimutti.  
Ayaṃ vuccati bhikkhave bahulikātabbo dhammo ti.

<sup>1</sup> M. la; Ph. pa.    <sup>2</sup> M. Ph. T. M., dese°

<sup>3</sup> T. M<sub>6</sub>, M<sub>7</sub>, sevi°; T. M<sub>7</sub>, *throughout*.

<sup>4</sup> *omitted by M. Ph.; S. in full.*

<sup>5</sup> *in M<sub>6</sub> there is some disorder.*

<sup>6</sup> M. Ph. T. dese°

## CLIII.

1. Anussaritabbañ ca vo bhikkhave dhammaṃ desissāmi<sup>1</sup>  
na anussaritabbañ ca, taṃ supātha . . . pe<sup>2</sup> . . .

2. Katamo ca bhikkhave na anussaritabbo dhammo?  
Micchādiṭṭhi . . . pe<sup>3</sup> . . . micchāvimutti.

Ayaṃ vuccati bhikkhave na anussaritabbo dhammo.

3. Katamo ca bhikkhave anussaritabbo dhammo?

Sammādiṭṭhi . . . pe<sup>3</sup> . . . sammāvimutti.<sup>4</sup>

Ayaṃ vuccati bhikkhave anussaritabbo dhammo ti.

## CLIV.

1. Sacchikātabbañ ca vo bhikkhave dhammaṃ desissā-  
mi<sup>4</sup> na sacchikātabbañ ca, taṃ supātha . . . pe<sup>2</sup> . . .

2. Katamo ca bhikkhave na sacchikātabbo dhammo?  
Micchādiṭṭhi . . . pe<sup>3</sup> . . . micchāvimutti.

Ayaṃ vuccati bhikkhave na sacchikātabbo dhammo.

3. Katamo ca bhikkhave sacchikātabbo dhammo?

Sammādiṭṭhi . . . pe<sup>3</sup> . . . sammāvimutti.

Ayaṃ vuccati bhikkhave sacchikātabbo dhammo ti.

Ariyamaggavaggo<sup>5</sup> pañcamo<sup>6</sup>.

Pannāsako<sup>7</sup> tatiyo.

## CLV.

1. Dasahi<sup>8</sup> bhikkhave dhammehi samannāgato puggalo  
na sevitaḥ. Katamehi dasahi<sup>9</sup>?

<sup>1</sup> M. Ph. M<sub>6</sub> dese<sup>o</sup>      <sup>2</sup> omitted by M. Ph.; S. in full.

<sup>3</sup> M. la; Ph. pa.      <sup>4</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> dese<sup>o</sup>

<sup>5</sup> M. M<sub>6</sub> Ariyavaggo; Ph. T. M<sub>7</sub> Vaggo.

<sup>6</sup> M. saññāpannāsako; S. tatiyapannāsako; Ph. T. M<sub>6</sub>.  
M<sub>7</sub> omit Pann<sup>o</sup> tatiyo.

<sup>7</sup> M<sub>6</sub> adds tass' uddānam: ariyo maggo kaṇhamaggo  
saddhammo sappurisaḍḍhammo uppādetabbo dhammo āsevi-  
tabbo dhammo na bhāvetabbo dhammo na bāhulikātabbo  
dhammo sacchikātabbo dhammo ti.      <sup>8</sup> T. M<sub>7</sub> add me.

<sup>9</sup> T. M<sub>7</sub> add dasahi bh<sup>o</sup> dh<sup>o</sup> sa<sup>o</sup> pu<sup>o</sup> sevitaḥ.

2. Micchāditṭhiko<sup>1</sup> hoti, micchāsankappo hoti, micchāvāco<sup>2</sup> hoti, micchākammanto hoti, micchā-ājīvo hoti, micchāvāyāmo hoti, micchāsati hoti, micchāsamādhi hoti, micchāñāpi<sup>3</sup> hoti, micchāvimutti hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato puggalo na sevitaḅbo.

3. Dasahi bhikkhave dhammehi samannāgato puggalo sevitaḅbo. Katamehi dasahi?

4. Sammāditṭhiko<sup>4</sup> hoti, sammāsankappo hoti, sammāvāco<sup>2</sup> hoti, sammākammanto hoti, sammā-ājīvo hoti, sammāvāyāmo hoti, sammāsati hoti, sammāsamādhi hoti, sammāñāpi<sup>3</sup> hoti, sammāvimutti hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato puggalo sevitaḅbo ti<sup>5</sup>.

#### CLVI—CLXVI.

1. Dasahi bhikkhave dhammehi samannāgato puggalo na bhajitaḅbo . . . pe<sup>6</sup> . . . bhajitaḅbo<sup>7</sup> . . . pe<sup>8</sup> . . . na<sup>9</sup> payirupāsitaḅbo . . . payirupāsitaḅbo<sup>10</sup> . . . pe<sup>6</sup> . . . na puḅjo hoti . . . pe<sup>11</sup> . . . puḅjo hoti<sup>12</sup> . . . na pāsamsa hoti . . . pe<sup>11</sup> . . . pāsamsa hoti<sup>12</sup> . . . agāravo hoti . . . sagāravo<sup>13</sup> hoti . . . pe<sup>8</sup> . . . appatikkho<sup>14</sup> hoti . . . pe<sup>11</sup> . . . sappatikkho<sup>14</sup> hoti . . . na ārādhako hoti . . . pe<sup>6</sup> . . . ārādhako hoti<sup>15</sup> . . .<sup>15</sup> na visujjhati . . . pe<sup>11</sup> . . . visujjhati . . . mānaḅ<sup>16</sup> nādhibhoti<sup>17</sup> . . . pe<sup>11</sup> . . . mānaḅ<sup>16</sup> adhibhoti<sup>18</sup>

<sup>1</sup> M. °ditṭhi.

<sup>2</sup> M. Ph. °cā; T. °vāyāmo; M<sub>6</sub> °vāyāmo and °vāco.

<sup>3</sup> M. Ph. °ṇaḅ. <sup>4</sup> M. Ph. °ditṭhi.

<sup>5</sup> omitted by M. Ph.; S. adds in parenthesis Chuttaradiyadhasatādisuttaḅ peyyālavasena gaṇitaḅbaḅ.

<sup>6</sup> M. la; Ph. pa; omitted by S.

<sup>7</sup> T. M<sub>7</sub> na bh°; M<sub>7</sub> adds ti. <sup>8</sup> M. la; omitted by Ph. S.

<sup>9</sup> omitted by T. M<sub>7</sub>. <sup>10</sup> T. M<sub>7</sub> na pay°

<sup>11</sup> omitted by M. Ph. S. <sup>12</sup> T. M<sub>6</sub> M<sub>7</sub> hoti ti.

<sup>13</sup> Ph. gā° <sup>14</sup> T. °tikko; M. °tisso; Ph. °tisso.

<sup>15</sup> M. la; Ph. pa.

<sup>16</sup> M<sub>6</sub> māraḅ; T. M<sub>7</sub> mānaḅ and māraḅ.

<sup>17</sup> M. °vibhoti. <sup>18</sup> T. M<sub>6</sub> M<sub>7</sub> °ti ti; M. °vibhoti.

...<sup>1</sup> paññāya na vadḍhati . . . pe<sup>2</sup> . . . paññāya vadḍhati<sup>3</sup>  
 ...<sup>1</sup> bahum apuññam pasavati . . . bahum puññam pasa-  
 vati. Katamehi dasahi?

2. Sammādiṭṭhiko<sup>4</sup> hoti, sammāsankappo hoti, sammā-  
 vāco<sup>5</sup> hoti, sammākammanto hoti, sammā-ājīvo hoti, sam-  
 māvāyāmo hoti, sammāsati hoti, sammāsamādhī hoti,  
 sammāñāṇī<sup>6</sup> hoti, sammāvimutti hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato  
 puggalo bahum puññam pasavati ti.

Puggalavaggo<sup>7</sup> chaṭṭho<sup>8</sup>.

## CLXVII.

1. Tena kho pana samayena Jāṇussoṇi<sup>9</sup> brāhmaṇo tadah'  
 uposathe sīsam nahāto navam khomayugam nivattho allam  
 kusamutṭhim ādāya Bhagavato avidūre ekamantaṃ tṭhito  
 hoti. Addasā<sup>10</sup> kho Bhagavā Jāṇussoṇim brāhmaṇam  
 tadah' uposathe sīsam nahātaṃ navam khomayugam ni-  
 vattham allam kusamutṭhim ādāya ekamantaṃ tṭhitaṃ,  
 disvā<sup>11</sup> Jāṇussoṇim brāhmaṇam etad avoca 'kin nu kho<sup>12</sup>  
 tvam brāhmaṇa tadah' uposathe sīsam nahāto navam  
 khomayugam nivattho allam kusamutṭhim ādāya ekaman-  
 taṃ tṭhito, kim nu khv<sup>13</sup> ajja brāhmaṇa brāhmaṇakulassā<sup>14</sup>  
 ti<sup>15</sup>? 'Paccorohaṇī bho Gotama ajja brāhmaṇakulassā<sup>14</sup>

<sup>1</sup> M. la; Ph. pa. <sup>2</sup> omitted by M. Ph. S.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> °ti ti. <sup>4</sup> M. Ph. °diṭṭhi.

<sup>5</sup> M. Ph. M<sub>7</sub> °cā. <sup>6</sup> M. Ph. °ṇam.

<sup>7</sup> M. Sammādiṭṭhivaggo; Ph. M<sub>6</sub> Sammādiṭṭhipaṇṇāsakam;  
 T. Paṇṇāsakam; M<sub>7</sub> °kī.

<sup>8</sup> M. S. paṭhamo; Ph. chaṭṭham; omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>9</sup> see p. 233 n. 9. <sup>10</sup> M. Ph. °sa.

<sup>11</sup> M. Ph. S. disvāna. <sup>12</sup> omitted by M. Ph. M<sub>6</sub>. M<sub>7</sub>. S.

<sup>13</sup> S. kho. <sup>14</sup> M. Ph. brahmakusalassā.

<sup>15</sup> T. adds pucchi.



ti. 'Yathākatham pana brāhmaṇa brāhmaṇānam paccorohaṇi hoti' ti? 'Idha bho Gotama brāhmaṇā tadah' uposathe sisam nahātā navaṃ khomayugam nivatthā allena gomayena paṭhavim opuñjitvā<sup>1</sup> haritehi kusehi pattharitvā<sup>2</sup> antarā ca velam antarā ca agyāgāram<sup>3</sup> seyyam kappenti. Te tam rattim tikkhattum paccuṭṭhāya pañjalikā aggim namassanti. 'paccorohāma bhavantam paccorohāma bhavantam' ti, pahutena<sup>4</sup> ca sappitelena navanitena aggim santappenti. Tassā ca rattiya accayena paṇitena khādaniyena bhojaniyena brāhmaṇe santappenti. Evaṃ kho<sup>5</sup> bho Gotama brāhmaṇānam paccorohaṇi hoti' ti. 'Aññathā kho brāhmaṇānam paccorohaṇi<sup>6</sup>, aññathā ca<sup>7</sup> pana ariyassa vinaye paccorohaṇi hoti' ti. 'Yathākatham pana bho Gotama ariyassa vinaye paccorohaṇi hoti<sup>8</sup>? Sādhū<sup>9</sup> me bhavam Gotamo tathā dhammam desetu, yathā ariyassa vinaye paccorohaṇi hoti' ti. 'Tena hi brāhmaṇa suṇāhi sādhuṇam manasikarohi, bhāsissāmi' ti. 'Evaṃ bho' ti kho Jāṇussoṇi brāhmaṇo Bhagavato paccassosi. Bhagavā etad avoca: —

2. Idha brāhmaṇa ariyasāvako iti paṭisañcikkhati 'pānātipātassa kho pāpako vipāko diṭṭhe c'eva<sup>10</sup> dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya pānātipātā pajahati, pānātipātā paccorohati . . . 'Adinnādānassa kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya adinnādānam pajahati, adinnādāna paccorohati . . . 'Kāmesu micchācārassa kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya kāmesu micchācāram pajahati, kāmesu micchācārā paccorohati . . . 'Musāvādassa kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti

<sup>1</sup> T. M<sub>7</sub> ubbhajitvā; M<sub>6</sub> nibbhañjitvā.

<sup>2</sup> M. M<sub>7</sub> pavittharitvā; Ph. santharitvā; T. pavitthajitvā.

<sup>3</sup> T. M<sub>7</sub> aggā<sup>o</sup>

<sup>4</sup> M. T. bahukena; Ph. M<sub>7</sub> bahutena.

<sup>5</sup> omitted by M. Ph. <sup>6</sup> M. Ph. S. add hoti.

<sup>7</sup> omitted by T. <sup>8</sup> T. hoti ti.

<sup>9</sup> T. twice; S. adds vata.

<sup>10</sup> T. M<sub>6</sub> S. diṭṭh'eva throughout; M<sub>7</sub> diṭṭh'eva and diṭṭhe c'eva.

paṭisaṃkhāya musāvādaṃ pajahati, musāvādā paccorohati . . . 'Pisunāya<sup>1</sup> vācāya kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya pisunavācam pajahati, pisunāya vācāya paccorohati . . . 'Pharusāya vācāya kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya pharusavācam pajahati, pharusāya vācāya paccorohati . . . 'Samphappalāpassa kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya samphappalāpam pajahati, samphappalāpā paccorohati . . . 'Abhiijhāya kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya abhiijham pajahati, abhiijhāya paccorohati . . . 'Vyāpādassa<sup>2</sup> kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya vyāpādam pajahati, vyāpādā paccorohati . . . 'Micchādiṭṭhiyā kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya micchādiṭṭhiṃ pajahati, micchādiṭṭhiyā paccorohati. Evaṃ kho brāhmaṇa ariyassa vinaye paccorohaṇi hoti ti.

3. Aññathā<sup>3</sup> bho Gotama brāhmaṇaṇaṃ paccorohaṇi<sup>4</sup> aññathā ca pana ariyassa vinaye paccorohaṇi hoti, imissā ca<sup>5</sup> bho<sup>6</sup> Gotama ariyassa vinaye paccorohaṇiyā brāhmaṇaṇaṃ paccorohaṇi kalam nāgghati<sup>7</sup> soḷasim. Abhikkantaṃ bho Gotama . . . pe<sup>8</sup> . . . upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajja-t-agge pānupetaṃ saraṇaṃ gatan ti.

## CLXVIII.

1. Ariyaṃ vo bhikkhave paccorohaṇiṃ desissāmi<sup>9</sup>, taṃ supātha . . . pe<sup>10</sup> . . . Bhagavā etad avoca: Katamā ca bhikkhave ariyā paccorohaṇi?

<sup>1</sup> M. Ph. M., S. pisun° *always*.    <sup>2</sup> T. vya° *always*.

<sup>3</sup> M. Ph. *add* kho.    <sup>4</sup> S. *adds* hoti.

<sup>5</sup> *omitted by* M. Ph.    <sup>6</sup> *omitted by* T.

<sup>7</sup> M. Ph. n'aggh°; Ph. T. M<sub>6</sub>, M<sub>7</sub> °anti.

<sup>8</sup> M. pa; *omitted by* Ph.    <sup>9</sup> T. M<sub>7</sub>, dese°

<sup>10</sup> M. Ph. S. *in full*.

2. Idha bhikkhave ariyasāvako iti paṭisañcikkhati 'pānātipātassa kho pāpako vipāko diṭṭhe c'eva<sup>1</sup> dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya pānātipātā pajahati, pānātipātā paccorohati . . . pe<sup>2</sup> . . . 'Micchādīṭṭhiyā kho pāpako vipāko diṭṭhe c'eva dhamme abhisamparāyaṇā cā' ti. So iti paṭisaṃkhāya micchādīṭṭhiṃ pajahati, micchādīṭṭhiyā paccorohati.

Ayaṃ vuccati bhikkhave ariyā paccorohaṇī ti.

### CLXIX.

1. Atha kho Saṅgāravo<sup>3</sup> brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddiṃ sammodi . . . pe<sup>4</sup> . . . Ekamantaṃ nisinno kho Saṅgāravo brāhmaṇo Bhagavantaṃ etad avoca 'kin nu kho bho Gotama orimaṃ tīraṃ, kiṃ pārimaṃ tīraṃ' ti?

2. Pānātipāto kho brāhmaṇa orimaṃ tīraṃ, pānātipātā veramaṇī pārimaṃ tīraṃ. Adinnādānaṃ kho<sup>5</sup> brāhmaṇa<sup>5</sup> orimaṃ tīraṃ, adinnādānā veramaṇī pārimaṃ tīraṃ. Kāmesu micchācāro orimaṃ tīraṃ, kāmesu micchācārā veramaṇī pārimaṃ tīraṃ. Musāvādo orimaṃ tīraṃ, musāvādā veramaṇī pārimaṃ tīraṃ. Pisunā vācā orimaṃ tīraṃ, pisunāya vācāya veramaṇī pārimaṃ tīraṃ. Pharusā vācā orimaṃ tīraṃ, pharusāya vācāya veramaṇī pārimaṃ tīraṃ. Samphappalāpo orimaṃ tīraṃ, samphappalāpā veramaṇī pārimaṃ tīraṃ. Abhiññhā orimaṃ tīraṃ, anabhiññhāya pārimaṃ tīraṃ. Vyāpādo orimaṃ tīraṃ, avyāpādo pārimaṃ tīraṃ. Micchādīṭṭhi orimaṃ tīraṃ, sammādīṭṭhi pārimaṃ tīraṃ.

Idaṃ kho brāhmaṇa orimaṃ tīraṃ, idaṃ pārimaṃ tīraṃ ti.

<sup>1</sup> M<sub>c</sub>. S. diṭṭh' eva *throughout*.

<sup>2</sup> Ph. S. *in full, as in the preceding Sutta*; M. has *pa after kāmesu micchācārassa kho vipāko, then micchācārā paccorohati, and so henceforth*.

<sup>3</sup> Ph. S. Sag<sup>o</sup> *throughout*. <sup>4</sup> M. Ph. S. *in full*.

<sup>5</sup> *omitted by S.*

Appakā te manussesu ye janā pāragāmino  
 athāyaṃ<sup>1</sup> itarā pajā tīraṃ evānudhāvati.  
 Ye ca kho samma-d-akkhāte dhamme dhammānuvattino  
 te janā pāraṃ essanti<sup>2</sup> maccudheyyaṃ suduttaraṃ.  
 Kaṇhaṃ dhammaṃ vippahāya sukkam bhāvētha paṇḍito  
 okā anokam āgamaṃ viveke yattha dūramaṃ.  
 Tatrābhīratim iccheyya hitvā kāme akiñcano  
 pariyaḍapeyya attānaṃ cittaklesehi<sup>3</sup> paṇḍito.  
 Yesaṃ sambodhiyaṅgesu<sup>4</sup> sammācittaṃ subhāvitam  
 ādānapaṭinissagge anupādāya ye ratā  
 khīṇāsavā jutimanto<sup>5</sup> te loke parinibbutā<sup>6</sup> ti<sup>7</sup>.

## CLXX.

1. Orimaṇ ca vo<sup>8</sup> bhikkhave tīraṃ desissāmi pārimaṇ  
 ca tīraṃ, taṃ supātha . . . pe<sup>9</sup> . . . Katamaṇ ca bhik-  
 khave orimaṃ tīraṃ, katamaṇ ca pārimaṃ tīraṃ?

2. Pāṇātipāto kho bhikkhave orimaṃ tīraṃ, pāṇātipātā  
 veramaṇi pārimaṃ tīraṃ. Adinnādānaṃ orimaṃ tīraṃ,  
 adinnādānā veramaṇi pārimaṃ tīraṃ. Kāmesu micchācāro  
 orimaṃ tīraṃ, kāmesu micchācārā veramaṇi pārimaṃ  
 tīraṃ. Musāvādo orimaṃ tīraṃ, musāvādā veramaṇi pā-  
 rimaṃ tīraṃ. Pisunā vācā orimaṃ tīraṃ, pisunāya vācāya  
 veramaṇi pārimaṃ tīraṃ. Pharusā vācā orimaṃ tīraṃ,  
 pharusāya vācāya veramaṇi pārimaṃ tīraṃ. Samphappa-  
 lāpo orimaṃ tīraṃ, samphappalāpā veramaṇi pārimaṃ  
 tīraṃ. Abhiññhā orimaṃ tīraṃ, anabhiññhā pārimaṃ tīraṃ.  
 Vyāpādo orimaṃ tīraṃ, avyāpādo pārimaṃ tīraṃ. Micchā-  
 ditthi orimaṃ tīraṃ, sammāditthi pārimaṃ tīraṃ.

Idaṃ kho bhikkhave orimaṃ tīraṃ, idaṃ pārimaṃ  
 tīraṃ ti.

<sup>1</sup> M. athāya.      <sup>2</sup> Ph. issanti.

<sup>3</sup> Ph. cittaṃ kesehi.

<sup>4</sup> M<sub>7</sub> °dhiṃ aṅg°      <sup>5</sup> M<sub>7</sub> jūti°

<sup>6</sup> M. °bbūtā.      <sup>7</sup> omitted by Ph.

<sup>8</sup> omitted by M. Ph. T. M<sub>6</sub>. M<sub>7</sub>.      <sup>9</sup> omitted by M. Ph.

Appakā te manusseṣu ye janā pāragāmino  
 athāyaṃ itarā pajā tīraṃ evānudhāvati.  
 Ye ca kho samma-d-akkhāte dhamme dhammānuvattino  
 te janā pāraṃ essanti<sup>1</sup> maccudheyyaṃ suduttaraṃ.  
 Kaṇhaṃ dhammaṃ vippahāya sukkaṃ bhāvetha paṇḍito  
 okā anokaṃ āgamaṃ viveke yattha dūramaṃ.  
 Tatrābhiratim iccheyya hitvā kāme akiñcano  
 pariyodaṭṭheya attānaṃ cittakleśeḥi paṇḍito.  
 Yesaṃ sambodhiyaṅgesu<sup>2</sup> sammācittaṃ subhāviṭṭaṃ  
 anādānaṭṭhāniṣṣagge anupādāya ye ratā  
 khīṇāsavā jutimanto<sup>3</sup> te loke parinibbutā<sup>4</sup> ti.

## CLXXI.

1. Adhammo ca bhikkhave veditabbo anatto ca, dhammo  
 ca veditabbo attho ca, adhammaṇ ca viditvā anattaṇ ca,  
 dhammaṇ ca viditvā atthaṇ ca, yathā dhammo yathā attho,  
 tathā paṭipajjitabbaṃ<sup>5</sup>. Katamo ca bhikkhave adhammo  
 ca anatto ca?

2. Pāṇātipāto adinnādānaṃ kāmesu micchācāro musā-  
 vādo pisunā vācā pharusā vācā samphappalāpo abhijjhā  
 vyāpādo micchādītthi.

Ayaṃ vuccati bhikkhave adhammo ca anatto ca. Ka-  
 tamo ca bhikkhave dhammo ca attho ca?

3. Pāṇātipātā veramaṇi adinnādānā veramaṇi kāmesu  
 micchācārā veramaṇi musāvādā veramaṇi pisunāya vācāya  
 veramaṇi pharusāya vācāya veramaṇi samphappalāpā vera-  
 maṇi anabhijjhā vyāpādo sammādītthi.

Ayaṃ vuccati bhikkhave dhammo ca attho ca.

Adhammo ca bhikkhave veditabbo anatto ca, dhammo  
 ca veditabbo attho ca, adhammaṇ ca viditvā anattaṇ ca,  
 dhammaṇ ca viditvā atthaṇ ca, yathā dhammo yathā attho<sup>6</sup>,  
 tathā paṭipajjitabban ti iti yaṇ taṃ vuttaṃ, idam etaṃ  
 paṭicca vuttan ti.

<sup>1</sup> Ph. issanti.

<sup>2</sup> T. M., °dhi aṅ°

<sup>3</sup> T. jūti°

<sup>4</sup> M. °bbūtā.

<sup>5</sup> M. Ph. T. °bban ti.

<sup>6</sup> M. adds ca.

## CLXXII.

1. Adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban ti. Idam avoca Bhagavā, idam vatvā<sup>1</sup> Sugato utthāyāsana vihāraṃ pavīsi.

2. Atha kho tesam bhikkhūnaṃ acirapakkantassa Bhagavato etad ahoṣi: Idam kho no<sup>2</sup> āvuso Bhagavā saṃkhittena uddeśaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsana vihāraṃ pavīṭṭho 'adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammañ ca viditvā dhammañ ca, anattañ ca viditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Ko nu kho imassa Bhagavatā saṃkhittena uddeśassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā ti? Atha kho tesam bhikkhūnaṃ etad ahoṣi: Ayaṃ kho āyasmā Mahākaccāno Satthu c'eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti cāyasmā<sup>3</sup> Mahākaccāno imassa Bhagavatā saṃkhittena uddeśassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yan nūna mayaṃ yenāyasmā Mahākaccāno ten' upasaṅkameyyāma, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etam atthaṃ puccheyyāma. Yathā no āyasmā Mahākaccāno vyākarissati, tathā naṃ dhāressāmā<sup>4</sup> ti.

3. Atha kho te bhikkhū yenāyasmā Mahākaccāno ten' upasaṅkamimsu, upasaṅkamitvā āyasmatā Mahākaccānena saddhiṃ sammodimsu; sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdīmsu. Ekamantaṃ nisinnā kho te bhikkhū āyasmantaṃ Mahākaccānaṃ etad avocum: Idam kho no āvuso Kaccāna Bhagavā saṃkhittena uddeśaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsana vihāraṃ pavīṭṭho 'adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammañ

<sup>1</sup> M. S. vatvāna; Ph. vatvā ca.

<sup>2</sup> omitted by T. <sup>3</sup> S. āyo <sup>4</sup> T. °reyyamā.

ca veditvā dhammañ ca, anattañ ca veditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Tesam no āvuso amhākaṃ acirapakkantassa Bhagavato etad ahoṣi: Idaṃ kho no āvuso Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena atthaṃ avibhajitvā utthāyāsana vihāraṃ pavitṭho 'adhammo ca bhikkhave veditabbo' dhammo ca, anatto ca veditabbo attho ca, adhammañ ca veditvā dhammañ ca, anattañ ca veditvā atthañ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Ko nu kho imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajeyyā ti? Tesam no āvuso amhākaṃ etad ahoṣi: Ayaṃ kho āyasmā Mahākaccāno Satthu c'eva saṃvaṇṇito sambhāvito ca viññūnaṃ sabrahmacāriṇaṃ, pahoti cāyasmā<sup>2</sup> Mahākaccāno imassa Bhagavatā saṃkhittena uddesassa uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yan nūna mayaṃ yenāyasmā Mahākaccāno ten' upasaṅkameyyāma, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etam atthaṃ puccheyyāma. Yathā no āyasmā Mahākaccāno vyākarissati, tathā naṃ dhāressāmā ti. Vibhajat'<sup>3</sup> āyasmā Mahākaccāno ti.

4. Seyyathā pi āvuso puriso sārattthiko sārāgavesi sārāpariyesaṇaṃ caramāno mahato rukkhassa tiṭṭhato sāravato<sup>4</sup> atikkamm' eva<sup>5</sup> mūlaṃ atikkamma khandhaṃ sākāpālāse sāraṃ pariyesitabbaṃ maññeyya, evaṃ sampadam idaṃ. Āyasmantānaṃ Satthari sammukhibhūte taṃ Bhagavantaṃ atisitvā<sup>6</sup> amhe etam atthaṃ paṭipucchitabbaṃ maññetha<sup>7</sup>. So h'<sup>8</sup> āvuso Bhagavā jānaṃ jānāti passaṃ passati cak-khubbhūto nāpabbhūto dhammabbhūto brahmabbhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī<sup>9</sup> Tathāgato. So c'eva pan' etassa kālo ahoṣi, yaṃ tumhe

<sup>1</sup> M. pa || tathā paṭi°      <sup>2</sup> S. āyo

<sup>3</sup> Ph. vibhajatu; M. °jitu.

<sup>4</sup> M<sub>6</sub> sārato; *omitted by* T. M<sub>7</sub>.      <sup>5</sup> M. atikkamma.

<sup>6</sup> M. Ph. atikkamitvā.

<sup>7</sup> M. Ph. maññeyyātha; M<sub>6</sub>. M<sub>7</sub>. S. maññatha.

<sup>8</sup> S. hi; *omitted by* T. M<sub>7</sub>.

<sup>9</sup> M. Ph. S. °sāmī *throughout*.

Bhagavantam yeva upasaṅkamitvā etam attham puccheyyātha. Yathā vo<sup>10</sup> Bhagavā vyākareyya, tathā naṃ dhāreyyāthā<sup>2</sup> ti.

5. Addhāvuso Kaccāna Bhagavā jānaṃ jānāti passam passati cakkhubhūto nāṇabhūto dhammabhūto brahmbhūto vattā pavattā atthassa ninnetā amatassa dātā dhammassāmī Tathāgato. So c'eva pan' etassa kālo ahosi, yaṃ mayam Bhagavantam yeva upasaṅkamitvā etam attham puccheyyāma. Yathā no Bhagavā vyākareyya, tathā naṃ dhāreyyāma. Api cāyasmā Mahākaccāno Satthu c'eva samvaṇṇito sambhāvito ca viññūnaṃ sabrahmacārīnaṃ, pahoti cāyasmā<sup>3</sup> Mahākaccāno imassa Bhagavatā saṃkhitena uddesassa uddiṭṭhassa vitthārena attham avibhattassa vitthārena attham vibhajitum. Vibhajat' āyasmā Mahākaccāno agarukarivā<sup>4</sup> ti.

6. Tena<sup>5</sup> h'āvuso<sup>5</sup> suṇātha sādhuṃ manasikarotha, bhāsissāmī ti. 'Evam āvuso' ti kho te bhikkhū āyasmato Mahākaccānassa paccassosum. Āyasmā Mahākaccāno etad avoca: Yaṃ kho no āvuso Bhagavā saṃkhitena uddesam uddisivā vitthārena attham avibhajitvā utthāyāsanaṃ vihāraṃ pavitṭho 'adhammo ca bhikkhave veditabbo dhammo'<sup>6</sup> ca, anatto ca veditabbo attho ca, adhammaṇ ca viditvā dhammaṇ ca, anattaṇ ca viditvā atthaṇ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Katamo cāvuso adhammo, katamo ca<sup>7</sup> dhammo, katamo ca<sup>8</sup> anatto, katamo ca<sup>9</sup> attho?

7. Pāṇātipāto āvuso adhammo, pāṇātipātā veramaṇī dhammo, ye ca pāṇātipātapaccayā aneke pāpakā akusalā dhammā sambhavanti, yaṃ anatto, pāṇātipātā veramaṇīpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, yaṃ attho. Adinnādānaṃ āvuso adhammo, adinnādānā veramaṇī dhammo, ye ca adinnādānapaccayā

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. no.      <sup>2</sup> T. °yyamā; M<sub>7</sub> °yyāmā.

<sup>3</sup> S. āy°      <sup>4</sup> S. °katvā; T. M<sub>7</sub> agarukaṃ karitvā.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> tenāv°      <sup>6</sup> M. pa || tathā paṭi°

<sup>7</sup> omitted by M. Ph. T. M<sub>6</sub>. M<sub>7</sub>.

<sup>8</sup> omitted by M. T. M<sub>6</sub>. M<sub>7</sub>.      <sup>9</sup> omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>.



aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, adinnādānā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Kāmesu micchācāro āvuso adhammo, kāmesu micchācārā veramaṇi dhammo, ye ca kāmesu micchācārapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, kāmesu micchācārā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Musāvādo āvuso adhammo, musāvādā veramaṇi dhammo, ye ca musāvādapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, musāvādā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Pisunā vācā āvuso adhammo, pisunāya vācāya veramaṇi dhammo, ye ca pisunāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, pisunāya vācāya veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Pharusā vācā āvuso adhammo, pharusāya vācāya veramaṇi dhammo, ye ca pharusāvācāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, pharusāya vācāya veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Samphappalāpo āvuso adhammo, samphappalāpā veramaṇi dhammo, ye ca samphappalāpapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, samphappalāpā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Abhiijhā āvuso adhammo, anabhiijhā dhammo, ye ca abhiijhāpaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, anabhiijhāpaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Vyāpādo āvuso adhammo, avyāpādo dhammo, ye ca vyāpādapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, avyāpādapaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Micchādīṭṭhi āvuso adhammo, sammādīṭṭhi dhammo, ye ca micchādīṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammādīṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Yaṃ kho ño āvuso Bhagavā saṃkhittena uddesaṃ uddisitvā vitthārena

attham avibhajitvā utthāyāsanaṁ vihāraṁ pavittṭho 'adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho<sup>1</sup> ca, adhammaṁ ca veditvā dhammaṁ ca, anattaṁ ca veditvā atthaṁ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti, imassa<sup>2</sup> kho ahaṁ āvuso Bhagavatā saṁkhittena uddesassa uddiṭṭhassa vitthārena attham avibhajitvā evaṁ vitthārena attham ājānāmi<sup>3</sup>, ākaṅkhamānā ca pana tumhe āvuso Bhagavantam yeva upasaṅkamitvā etaṁ attham puccheyyātha<sup>4</sup>. Yathā vo<sup>5</sup> Bhagavā vyākaroṭi<sup>6</sup>, tathā naṁ dhāreyyātha<sup>7</sup> ti. 'Evam āvuso' ti kho te bhikkhū āyasmato Mahākaccānassa bhāsitaṁ abhinanditvā anumoditvā<sup>7</sup> utthāyāsanaṁ yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṁ nisidimsu. Ekamantaṁ nisinnā kho te bhikkhū Bhagavantam etaḍ avocum: —

8. Yaṁ kho no<sup>8</sup> bhante Bhagavā saṁkhittena uddesaṁ uddisitvā vitthārena attham avibhajitvā utthāyāsanaṁ vihāraṁ pavittṭho 'adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho<sup>1</sup> ca, adhammaṁ ca veditvā dhammaṁ ca, anattaṁ ca veditvā atthaṁ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Tesam no bhante amhākaṁ acirapakkantassa Bhagavato etaḍ ahoṣi: Idaṁ kho no āvuso Bhagavā saṁkhittena uddesaṁ uddisitvā vitthārena attham avibhajitvā utthāyāsanaṁ vihāraṁ pavittṭho 'adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho<sup>1</sup> ca, adhammaṁ ca veditvā dhammaṁ ca, anattaṁ ca veditvā atthaṁ ca, yathā dhammo yathā attho, tathā paṭipajjitabban' ti. Ko nu kho imassa Bhagavatā saṁkhittena uddesassa uddiṭṭhassa vitthārena attham vibhajeyyā ti? Tesam no bhante amhākaṁ etaḍ ahoṣi: Ayam kho āyasmā Mahākaccāno Satthu c'eva saṁvaṇṇito sambhāvito ca viññūnaṁ sabrahmacāriṇaṁ, pahoti cāyasmā<sup>9</sup> Mahākaccāno imassa Bhagavatā saṁkhittena uddesassa

<sup>1</sup> M. pa. || tathā paṭi<sup>o</sup>      <sup>2</sup> S. adds pi.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> aj<sup>o</sup>      <sup>4</sup> M. paṭipu<sup>o</sup>      <sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. no.

<sup>6</sup> S. °kareyya.      <sup>7</sup> omitted by T.

<sup>8</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.      <sup>9</sup> S. āy<sup>o</sup>

uddiṭṭhassa vitthārena atthaṃ avibhattassa vitthārena atthaṃ vibhajitum. Yan nūna mayaṃ yenāyasmā Mahākaccāno ten' upasaṅkameyyāma, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etam atthaṃ puccheyyāma<sup>1</sup>. Yathā no āyasmā Mahākaccāno vyākariṣṣati, tathā naṃ dhāressamā<sup>2</sup> ti. Atha kho mayaṃ bhante yenāyasmā Mahākaccāno ten' upasaṅkamimhā, upasaṅkamitvā āyasmantaṃ Mahākaccānaṃ etam atthaṃ pucchimhā<sup>3</sup>. Tesam no bhante āyasmatā Mahākaccānena imehi ākārehi imehi padehi imehi vyañjanehi attho suvibhatto<sup>4</sup> ti.

9. Sādhu sādhu bhikkhave, paṇḍito bhikkhave Mahākaccāno, mahāpaṇḍo bhikkhave Mahākaccāno, maṃ ce pi tumhe bhikkhave upasaṅkamitvā etam atthaṃ puccheyyātha<sup>5</sup>, aham pi c'etaṃ<sup>6</sup> evam eva<sup>7</sup> vyākareyyaṃ<sup>8</sup>. Yathā taṃ<sup>9</sup> Mahākaccānena vyākataṃ, eso<sup>10</sup> c'eva tassa attho, evaṃ ca naṃ<sup>11</sup> dhāreyyāthā ti.

### CLXXIII.

1. Adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammaṃ ca viditvā dhammaṃ ca, anattaṃ ca viditvā atthaṃ ca, yathā dhammo yathā attho, tathā paṭipajjitabban ti. Katamo ca bhikkhave adhammo, katamo ca<sup>10</sup> dhammo, katamo ca<sup>10</sup> anatto, katamo ca attho?

2. Pāṇātipāto bhikkhave adhammo, pāṇātipātā veramaṇi dhammo, ye ca pāṇātipātapaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, pāṇātipātā veramaṇipaccayā ca aneke kusalā dhammā bhāvanāpāripūriṃ gacchanti, ayaṃ attho. Adinnādānaṃ bhikkhave adhammo, adinnādānaṃ veramaṇi dhammo . . .<sup>11</sup> kāmesu micchācāro

<sup>1</sup> M. paṭipu°      <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> °ha.

<sup>3</sup> T. M<sub>7</sub> vibh°; M<sub>6</sub> pi bhante.

<sup>4</sup> M. Ph. T. M<sub>7</sub> taṃ; omitted by M<sub>6</sub>.      <sup>5</sup> T. M<sub>6</sub> evaṃ.

<sup>6</sup> M<sub>6</sub> °yya.      <sup>7</sup> T. naṃ.

<sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> add kho; M<sub>6</sub> has c'etassa; M<sub>7</sub> c'ev'etassa.

<sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> taṃ.      <sup>10</sup> omitted by M.      <sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> pe.

bhikkhave adhammo, kāmesu micchācārā veramaṇi dhammo . . . musāvādo bhikkhave adhammo, musāvādā veramaṇi dhammo . . .<sup>1</sup> pisunā vācā bhikkhave adhammo, pisunāya vācāya veramaṇi dhammo . . . pharusā vācā bhikkhave adhammo, pharusāya vācāya veramaṇi dhammo . . . samphappalāpo bhikkhave adhammo<sup>2</sup>, samphappalāpā veramaṇi dhammo . . . abhijjhā bhikkhave adhammo, anabhijjhā dhammo . . . vyāpādo bhikkhave adhammo, avyāpādo dhammo . . . micchādīṭṭhi bhikkhave adhammo, sammādīṭṭhi dhammo, ye ca micchādīṭṭhipaccayā aneke pāpakā akusalā dhammā sambhavanti, ayaṃ anatto, sammādīṭṭhipaccayā ca aneke kusalā dhammā bhāvanāpāripūrim gacchanti, ayaṃ attho.

3. Adhammo ca bhikkhave veditabbo dhammo ca, anatto ca veditabbo attho ca, adhammaṇ ca viditvā dhammaṇ ca, anattaṇ ca viditvā atthaṇ ca, yathā dhammo yathā attho, tathā paṭipajjitabban ti iti yaṇ taṃ vuttam, idam etaṃ paṭicca vuttan ti.

#### CLXXIV.

1. Pānātipātāṃ p'ahaṃ<sup>3</sup> bhikkhave tividhaṃ vadāmi: lobhaHetukam pi dosahetukam pi mohahetukam pi. Adinnādānaṃ p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhaHetukam pi dosahetukam pi mohahetukam pi. Kāmesu micchācāraṃ p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhaHetukam pi dosahetukam pi mohahetukam pi. Musāvādaṃ p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhaHetukam pi dosahetukam pi mohahetukam pi. Pisunavācaṃ p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhaHetukam pi dosahetukam pi mohahetukam pi. Pharusavācaṃ p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhaHetukam pi dosahetukam pi mohahetukam pi. Samphappalāpaṃ p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhaHetukam pi dosahetukam pi mohahetukam pi. Abhijjhaṃ<sup>4</sup>

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> pe.    <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> insert pe.

<sup>3</sup> M. Ph. pāhaṃ *throughout*.

<sup>4</sup> only S. has this sentence.

p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhahetukam pi dosa-hetukam pi mohahetukam pi. Vyāpādam<sup>1</sup> p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhahetukam pi dosahetukam pi mohahetukam pi. Micchādītṭhim<sup>2</sup> p'ahaṃ bhikkhave tividhaṃ vadāmi: lobhahetukam pi dosahetukam pi moha-hetukam pi.

2. Iti kho bhikkhave lobho kammanidānasambhavo doso kammanidānasambhavo moho kammanidānasambhavo, lobhakkhayā<sup>3</sup> kammanidānasamkhalo dosakkhayā kammanidānasamkhalo mohakkhayā kammanidānasamkhalo ti.

### CLXXV.

1. Sapparikkamano ayaṃ bhikkhave dhammo nāyaṃ dhammo aparikkamano. Kathaṃ ca bhikkhave sapparikkamano ayaṃ dhammo nāyaṃ dhammo aparikkamano?

2. Pāṇātipātissa bhikkhave pāṇātipātā veramaṇi parikkamanam hoti, adinnādāyissa bhikkhave adinnādāna veramaṇi parikkamanam hoti, kāmesu micchācārassa<sup>4</sup> bhikkhave kāmesu micchācārā veramaṇi parikkamanam hoti, musāvādassa<sup>5</sup> bhikkhave musāvādā veramaṇi parikkamanam hoti, pisunāvācassa bhikkhave pisunāya<sup>6</sup> vācāya<sup>7</sup> veramaṇi parikkamanam hoti, pharusāvācassa bhikkhave pharusāya vācāya<sup>8</sup> veramaṇi parikkamanam hoti, samphappalāpassa<sup>9</sup> bhikkhave samphappalāpā veramaṇi parikkamanam hoti, abhijjālussa bhikkhave anabhijjhā parikkamanam hoti, vyāpādassa<sup>10</sup> bhikkhave avyāpādo parikkamanam hoti, micchādītṭhikassa<sup>11</sup> bhikkhave sammādītṭhi parikkamanam hoti. Evaṃ<sup>12</sup> kho bhikkhave parikkamanam<sup>13</sup> hoti.

Evaṃ kho bhikkhave sapparikkamano ayaṃ<sup>14</sup> dhammo<sup>15</sup> nāyaṃ<sup>16</sup> dhammo<sup>17</sup> aparikkamano ti.

<sup>1</sup> only S. has this sentence.    <sup>2</sup> omitted by M<sub>6</sub>.

<sup>3</sup> S. °cārissa.    <sup>4</sup> M. Ph. S. °dissa.

<sup>5</sup> T. °nāvācāya; M, °nāvācā.

<sup>6</sup> Ph. T. °sāvācāya; M, °sāvācā.    <sup>7</sup> S. °pissa.

<sup>8</sup> S. °pannassa.    <sup>9</sup> M. Ph. T. M<sub>6</sub> °dītṭhissa.

<sup>10</sup> M. omits this phrase.    <sup>11</sup> Ph. T. M<sub>6</sub> M, sappari°

<sup>12</sup> omitted by S.    <sup>13</sup> M<sub>6</sub> no; M, omits nāyaṃ dh°

## CLXXVI.

1. Ekam<sup>1</sup> samayaṃ Bhagavā Pāvāyaṃ<sup>2</sup> viharati Cundassa kammāraputtassa ambavane. Atha kho Cundo kammāraputto yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho Cundaṃ kammāraputtaṃ Bhagavā etad avoca 'kassa no tvaṃ Cunda soceyyāni rocesi' ti? 'Brāhmaṇa bhante pacchābhūmakā kamaṇḍalukā<sup>3</sup> sevālamālakā<sup>4</sup> aggiparicārikā udakorohakā soceyyāni paññāpenti, tesāhaṃ soceyyāni<sup>5</sup> rocemi' ti. 'Yathākathaṃ pana Cunda brāhmaṇa pacchābhūmakā kamaṇḍalukā sevālamālakā aggiparicārikā udakorohakā soceyyāni paññāpenti' ti? 'Idha bhante brāhmaṇa pacchābhūmakā kamaṇḍalukā<sup>3</sup> sevālamālakā aggiparicārikā udakorohakā, te sāvakaṃ<sup>6</sup> evaṃ samādapenti 'ehi tvaṃ ambho purisa kālāss' eva<sup>7</sup> vuttahanto<sup>8</sup> 'va'<sup>9</sup> sayanamhā paṭhavim āmaseyyāsi; no ce paṭhavim āmaseyyāsi, allāni<sup>10</sup> gomayāni<sup>10</sup> āmaseyyāsi; no ce allāni<sup>11</sup> gomayāni<sup>11</sup> āmaseyyāsi, haritāni tiṇāni āmaseyyāsi; no ce haritāni tiṇāni āmaseyyāsi, aggim paricareyyāsi; no ce aggim paricareyyāsi, pañjaliko ādiccaṃ namasseyyāsi, no ce pañjaliko ādiccaṃ namasseyyāsi, sāyatatiyakam udakam oroheyyāsi<sup>12</sup> ti. 'Evaṃ kho<sup>13</sup> bhante brāhmaṇa pacchābhūmakā kamaṇḍalukā sevālamālakā aggiparicārikā udakorohakā soceyyāni paññāpenti, tesāhaṃ soceyyāni rocemi' ti. 'Aññathā kho Cunda brāhmaṇa pacchābhūmakā kamaṇḍalukā sevālamālakā aggiparicārikā udakorohakā soceyyāni paññāpenti, aññathā ca

<sup>1</sup> M. Ph. *put* Evaṃ me sutam *before* Ekam.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> Campāyaṃ. <sup>3</sup> T. 'lūkā.

<sup>4</sup> M. Ph. 'mālikā *throughout*; M<sub>7</sub> 'mālakā *corr. into* 'mālikā *by a second hand*.

<sup>5</sup> *omitted by S.* <sup>6</sup> M. S. 'ke; M<sub>6</sub> 'kā.

<sup>7</sup> T. kālāssa; M<sub>7</sub> kālāssa *corr. into* kālāss' eva; S. sakāl°

<sup>8</sup> T. M<sub>7</sub>. S. utth° <sup>9</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub> ca; *omitted by S.*

<sup>10</sup> M. Ph. S. alla°

<sup>11</sup> M. Ph. T. S. alla°; M<sub>7</sub> alla° *corr. into* allāni.

<sup>12</sup> M. 'peyyāsi. <sup>13</sup> *omitted by* M. Ph.

pana ariyassa vinaye soceyyam hoti' ti. 'Yathākatham pana bhante ariyassa vinaye soceyyam hoti? Sādhū me bhante Bhagavā tathā dhammam desetu, yathā ariyassa vinaye soceyyam hoti' ti. 'Tena hi Cunda suṇāhi sādhu-kam manasikarohi, bhāsissāmi' ti. 'Evam bhante' ti kho Cundo kammāraputto Bhagavato paccassosi. Bhagavā etad avoca: —

2. Tividham kho Cunda kāyena asoceyyam hoti, catub-bidham vācāya asoceyyam hoti, tividham manasā asoceyyam hoti. Kathañ ca Cunda tividham kāyena asoceyyam hoti?

3. Idha Cunda ekacco pāṇātipātī hoti luddo<sup>1</sup> lohitapāṇi hatapahate<sup>2</sup> niviṭṭho adayāpanno sabbapāṇabhūtesu.<sup>3</sup> Adinnā-dāyī hoti, yan tam parassa paravittūpakaraṇam gāmagataṁ vā araṇṇagataṁ vā, tam<sup>4</sup> adinnam theyyasamkhātāṁ ādātā<sup>5</sup> hoti. Kāmesu micchācārī<sup>6</sup> hoti, yā tā mātūrakkhitā piturakkhitā<sup>7</sup> bhāturakkhitā<sup>8</sup> bhaginirakkhitā nātirakkhitā<sup>9</sup> dhammarakkhitā<sup>10</sup> sassāmikā<sup>11</sup> saporidanda antamaso mā-lāguṇaparikkhitā<sup>12</sup> pi<sup>13</sup>, tathārūpāsu cārittaṁ āpajjitā hoti.

Evam kho Cunda tividham kāyena asoceyyam hoti. Kathañ ca Cunda catubbidham vācāya asoceyyam hoti?

4. Idha Cunda ekacco musāvādī hoti, sabhāgato<sup>14</sup> vā parisagato<sup>15</sup> vā nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkehiputtō<sup>16</sup> 'eh'ambho<sup>17</sup> purisa, yam jānāsi, tam vadehi' ti<sup>18</sup> so ajānam vā 'aham'<sup>19</sup> jānāmi' ti jānam vā 'aham'<sup>19</sup> na jānāmi' ti<sup>20</sup> apassam vā 'aham'<sup>19</sup> passāmi' ti passam vā 'aham'<sup>19</sup> na passāmi' ti iti

<sup>1</sup> S. luddho. <sup>2</sup> M. pahata°; Ph. hatahate.

<sup>3</sup> M. Ph. T. M<sub>7</sub>. S. pāṇa° <sup>4</sup> omitted by S. <sup>5</sup> T. ad°

<sup>6</sup> T. °rā. <sup>7</sup> M. Ph. insert mātāpiturakkhitā.

<sup>8</sup> omitted by T. <sup>9</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>10</sup> M. Ph. insert gottarakkhita.

<sup>11</sup> M. Ph. S. sasā° <sup>12</sup> S. °kkhitā.

<sup>13</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>. <sup>14</sup> M. Ph. S. sabhaggato.

<sup>15</sup> M. Ph. parisaggato. <sup>16</sup> S. sakkehip°

<sup>17</sup> S. ehi bho; T. M<sub>7</sub> evam bho; M<sub>6</sub> mahā.

<sup>18</sup> omitted by T. M<sub>7</sub>. <sup>19</sup> T. M<sub>6</sub>. S. āha.

<sup>20</sup> omitted by M.

attahetu vā parahetu vā āmisakiñcikkhahetu vā sampajānamusā bhāsita hoti. Pisunāvāco hoti, ito sutvā amutra akkhātā imesaṃ bhedāya amutra vā<sup>1</sup> sutvā imesaṃ akkhātā amūsaṃ bhedāya iti samaggānaṃ vā bhetta<sup>2</sup> bhinnānaṃ vā anuppadātā vaggārāmo vaggarato vagganandi vaggakaraṇiṃ vācaṃ bhāsita hoti. Pharusāvāco hoti, yā sā vācā aṇḍakā<sup>3</sup> kakkasā<sup>4</sup> parakaṭukā parābhisajjani kodhasāmantā asamādhisaṃvattanikā, tathārūpiṃ vācaṃ bhāsita hoti. Samphappalāpi hoti, akālavādi abhūtavādi anattavādi adhammavādi<sup>5</sup> avinayavādi anidhānavatiṃ vācaṃ bhāsita hoti<sup>6</sup> akālena anapadesaṃ apariyantavatim anattasamhitam.

Evam kho Cunda catubbidham vācāya asoceyyam hoti. Kathaṃ ca Cunda tividham manasā asoceyyam hoti?

5. Idha Cunda ekacco abhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ, taṃ abhijjhita<sup>7</sup> hoti 'aho vata<sup>8</sup> yaṃ<sup>8</sup> parassa, taṃ mama<sup>9</sup> assā' ti. Vyāpannacitto hoti paduṭṭhamanasaṅkappo 'ime sattā haññantu vā bajjhantu<sup>10</sup> vā ucchijjantu<sup>11</sup> vā vinassantu vā mā vā ahesuṃ iti<sup>12</sup> vā'<sup>12</sup> ti. Micchādiṭṭhiko hoti viparitadassano<sup>13</sup> 'natthi dinnam natthi yiṭṭham natthi hutam, natthi sukaṭadukkaṭāṇaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko natthi paro<sup>14</sup> loko<sup>14</sup>, natthi mātā natthi pitā natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā<sup>15</sup> sammāpaṭipannā<sup>16</sup>, ye imaṃ ca lokaṃ paraṃ ca lokaṃ sayam abhiññā sacchikatvā pavedenti' ti.

Evam kho Cunda tividham manasā asoceyyam hoti.

<sup>1</sup> omitted by M.

<sup>2</sup> M. bhedātā; Ph. bheditā; T. bhonnā; M<sub>6</sub> hetā.

<sup>3</sup> Ph. kaṇṭakā. <sup>4</sup> M<sub>6</sub> kakkhasā; Ph. kaṇṇasā.

<sup>5</sup> omitted by M. Ph.

<sup>6</sup> omitted by T. M<sub>6</sub>; M<sub>7</sub> has hoti inserted by a second hand.

<sup>7</sup> T. M<sub>6</sub> M<sub>7</sub> 'jjhātā. <sup>8</sup> T. M<sub>6</sub> M<sub>7</sub> vatāyaṃ.

<sup>9</sup> Ph. mam'. <sup>10</sup> M<sub>6</sub> M<sub>7</sub> vajjhantu; S. bhijjantu.

<sup>11</sup> M<sub>7</sub> bhajjhantu uppajjantu, but these two words and vā in brackets.

<sup>12</sup> omitted by S. <sup>13</sup> S. viparitta° <sup>14</sup> M. T. M<sub>6</sub> M<sub>7</sub> para°

<sup>15</sup> M. Ph. M<sub>6</sub> M<sub>7</sub> samagg° <sup>16</sup> M. samā°



6. Ime kho Cunda dasa akusalakammapathā. Imehi kho Cunda dasahi akusalehi kammapathehi samannāgato kālass' eva<sup>1</sup> vuṭṭhahanto<sup>2</sup> 'va sayanamhā paṭhavim ce pi āmasati, asuci yeva hoti. No ce pi paṭhavim āmasati, asuci yeva hoti. Allāni ce pi gomayāni āmasati, asuci yeva hoti. No ce pi allāni gomayāni āmasati, asuci yeva hoti. Hari-tāni ce pi tiṇāni āmasati, asuci yeva hoti. No ce pi hari-tāni tiṇāni āmasati, asuci yeva hoti. Aggim ce pi paricarati, asuci yeva hoti. No ce pi aggim paricarati, asuci yeva hoti. Pañjaliko ce pi ādiccam namassati, asuci yeva hoti. No ce pi pañjaliko ādiccam namassati, asuci yeva hoti. Sāyatatiyakam ce pi udakam orohati, asuci yeva hoti. No ce pi sāyatatiyakam udakam orohati, asuci yeva hoti. Tam kissa hetu? Ime Cunda dasa akusalakamma-pathā asuci yeva honti<sup>3</sup> asucikaraṇā ca. Imesaṃ pana Cunda dasannaṃ akusalānaṃ kammapathānaṃ sammannā-gamanahetu nirayo paññāyati tiracchānayoni paññāyati pettivisayo<sup>4</sup> paññāyati yā vā<sup>5</sup> pan' aññā<sup>6</sup> pi kāci duggatiyo<sup>7</sup>.

7. Tividham kho Cunda kāyena soceyyaṃ hoti, catubbi-dham vācāya soceyyaṃ hoti, tividham manasā soceyyaṃ hoti. Kathaṃ ca Cunda tividham kāyena soceyyaṃ hoti?

8. Idha Cunda ekacco pānātipātāṃ pahāya pānātipātā paṭivirato hoti nihitadaṇḍo nihitasattho lajji dayāpanno sabbapānabhūtahitānupampī viharati. Adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yaṃ tam parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā, na<sup>8</sup> tam adinnaṃ<sup>9</sup> theyyasamkhātāṃ ādātā<sup>10</sup> hoti. Kāmesu micchā-cāraṃ pahāya kāmesu micchācārā paṭivirato hoti, yā tā māturalakkhitā pituralakkhitā<sup>11</sup> bhāturakkhitā bhaginirakkhitā nātirakkhitā<sup>12</sup> dhammarakkhitā<sup>6</sup> sassāmikā saporidaṇḍā

<sup>1</sup> S. sakāl°      <sup>2</sup> S. uttha°; T. S. omit 'va; M<sub>6</sub> has ca.

<sup>3</sup> omitted by S.      <sup>4</sup> Ph. S. pitti°

<sup>5</sup> M. ca; Ph. ce; omitted by T. M<sub>6</sub>; in M<sub>7</sub> vā added by a second hand.

<sup>6</sup> omitted by T. M<sub>6</sub>, M<sub>7</sub>.      <sup>7</sup> M. Ph. S. °ti hoti.

<sup>8</sup> omitted by T. M<sub>6</sub>, M<sub>7</sub>, S.      <sup>9</sup> T. M<sub>6</sub>, M<sub>7</sub> nādinnaṃ.

<sup>10</sup> S. anādātā.      <sup>11</sup> M. Ph. insert mātāpituralakkhitā.

<sup>12</sup> M. Ph. insert gottarakkhita.

antamaso mālāguṇaparikkhittā<sup>1</sup> pi, tathārūpāsu na cārittam āpajjitā hoti.

Evam kho Cunda tividdham kāyena soceyyam hoti. Kathañ ca Cunda catubbiddham vācāya soceyyam hoti?

9. Idha Cunda ekacco musāvādam pahāya musāvādā paṭivirato hoti sabhāgato vā parisagato vā nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhiputtḥo<sup>2</sup> 'eh' ambho<sup>3</sup> purisa yaṃ jānāsi, taṃ vadehi<sup>4</sup> ti so ajānam vā 'aham<sup>4</sup> na jānāmi' ti jānam vā 'aham<sup>4</sup> jānāmi' ti apassam vā 'aham<sup>4</sup> na passāmi' ti passam vā 'aham<sup>4</sup> passāmi' ti iti attahetu vā parahetu vā āmisakiñ-cikkhahetu vā na sampajānamusā bhāsita hoti. Pisunavācam pahāya pisināya vācāya paṭivirato hoti, na ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānam vā sandhātā sahitānam vā anuppadātā samaggārāmo samaggarato samagganandi samaggakaraṇiṃ vācam bhāsita hoti. Pharusavācam pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ vācam bhāsita hoti. Samphappalāpam pahāya samphappalāpā paṭivirato hoti kālavādi bhūtavādi atthavādi dhammavādi<sup>5</sup> vinayavādi<sup>6</sup> nidhānavatim vācam bhāsita hoti kālena sāpadesaṃ pariyantavatim atthasaṃhitam.

Evam kho Cunda catubbiddham vācāya soceyyam hoti. Kathañ ca Cunda tividdham manasā soceyyam hoti?

10. Idha Cunda ekacco anabhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇam, taṃ anabhijjhita<sup>7</sup> hoti 'aho vata<sup>8</sup> yaṃ<sup>8</sup> parassa, taṃ mama<sup>9</sup> assa' ti. Avyāpannacitto hoti appaduṭṭhamanasaṅkappo 'ime sattā averā<sup>10</sup> avyāpajjhā anighā sukhī attānam pariharantū' ti. Sammāditṭhiko

<sup>1</sup> M. Ph. °gula°; M<sub>7</sub> °gula°; S. °kkhitā.

<sup>2</sup> S. sakkhipp° <sup>3</sup> S. ehi bho; T. M<sub>6</sub>. M<sub>7</sub> evam bho.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. āha.

<sup>5</sup> omitted by S.; in M<sub>7</sub> inserted by a second hand.

<sup>6</sup> omitted by Ph. <sup>7</sup> T. M<sub>6</sub> nābhi°; M<sub>7</sub> nābhijjhātā.

<sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub> vatāyam. <sup>9</sup> M. Ph. mam'.

<sup>10</sup> M. adds hontu.

hoti aviparītadassano<sup>1</sup> 'atthi dinnam atthi yittham atthi hutam, atthi sukaṭadukkaṭānam kammānam phalam vipāko, atthi ayam loko atthi paro<sup>2</sup> loko<sup>3</sup>, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sam-maggaṭa<sup>4</sup> sammāpaṭipannā<sup>5</sup>, ye<sup>6</sup> imaṇ ca lokam paraṇ ca lokam sayam abhiññā sacchikatvā pavedenti' ti.

Evam kho Cunda tividham manasā soceyyam hoti.

11. Ime kho Cunda dasa kusalakammapathā. Imehi kho Cunda dasahi kusalehi dhammapathehi samannāgato kālass' eva vutthahanto<sup>6</sup> 'va<sup>7</sup> sayanamhā paṭhavim ce pi āmasati, suci yeva hoti. No ce pi paṭhavim āmasati, suci yeva hoti. Allāni ce pi gomayāni āmasati, suci yeva hoti. No ce pi allāni gomayāni āmasati, suci yeva hoti. Hari-tāni ce pi tiṇāni āmasati, suci yeva hoti. No ce pi hari-tāni tiṇāni āmasati, suci yeva hoti. Aggim ce pi paricarati, suci yeva hoti. No ce pi aggim paricarati, suci yeva hoti. Pañjaliko ce pi ādiccam namassati, suci yeva hoti. No ce pi pañjaliko ādiccam namassati, suci yeva hoti. Sāyatatiyakam ce pi udakam orohati, suci yeva hoti. No ce pi sāyatatiyakam udakam orohati, suci yeva hoti. Tam kissa hetu? Ime Cunda dasa kusalakammapathā suci yeva honti<sup>8</sup> sucikaraṇā ca. Imesaṇ ca pana Cunda dasannam kusalanam kammāpathānam samannāgamahetu devā paññāyanti manussā paññāyanti yā vā<sup>9</sup> pan' aññā pi kāci sugatiyo<sup>10</sup> ti<sup>10</sup>.

12. Evam vutte Cundo kammāraputto Bhagavantam etad avoca 'abhikkantam bhante . . . pe<sup>11</sup> . . . upāsakam mam bhante Bhagavā dhāretu ajja-t-agge paṇupetaṇ saraṇam gatan' ti.

<sup>1</sup> S. aviparitta°      <sup>2</sup> M. T. M<sub>7</sub> para°

<sup>3</sup> M. Ph. samagg°

<sup>4</sup> M. samā°

<sup>5</sup> omitted by T.; in M<sub>7</sub> inserted by a second hand.

<sup>6</sup> S. utth°      <sup>7</sup> omitted by S.; T. M<sub>6</sub>. M<sub>7</sub> ca.

<sup>8</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>9</sup> Ph. ca; M<sub>7</sub> adds tam.

<sup>10</sup> M. Ph. S. sugati hoti.

<sup>11</sup> M. la; Ph. pa.

## CLXXVII.

1. Atha kho Jāpussoṇi<sup>1</sup> brāhmaṇo yena Bhagavā ten<sup>2</sup> upasaṅkami, upasaṅkamitvā Bhagavatā saddhiṃ sammodi; sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Jāpussoṇi brāhmaṇo Bhagavantam etad avoca 'mayam assu<sup>3</sup> bho Gotama brāhmaṇā nāma dānāni dema, saddhāni<sup>4</sup> karoma: idaṃ dānaṃ petānaṃ nātisālohitānaṃ upakappatu, idaṃ dānaṃ petā nātisālohitā paribhuñjantū' ti. 'Kacci taṃ<sup>5</sup> bho Gotama dānaṃ petānaṃ nātisālohitānaṃ upakappati, kacci te petā nātisālohitā taṃ dānaṃ paribhuñjanti' ti? 'Thāne kho brāhmaṇa upakappati no aṭṭhāne' ti. 'Katamañ<sup>6</sup> ca<sup>7</sup> pana<sup>8</sup> bho Gotama thānaṃ, katamaṃ aṭṭhānaṃ' ti?

2. Idha brāhmaṇa ekacco pāṇātipātī hoti, adinnādāya hoti, kāmesu micchācārī hoti, musāvādī hoti, pisunāvāco hoti, pharusāvāco hoti, samphappalāpī hoti, abhijjhālu hoti, vyāpannacitto hoti, micchādītṭhiko hoti. So kāyassa bhedā parammaraṇā nirayaṃ upapajjati<sup>9</sup>. Yo nerayikānaṃ sattānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idaṃ pi<sup>10</sup> kho brāhmaṇa aṭṭhānaṃ, yattha tṭitassa taṃ dānaṃ na upakappati.

3. Idha pana<sup>8</sup> brāhmaṇa ekacco pāṇātipātī hoti . . . pe<sup>9</sup> . . . micchādītṭhiko hoti. So kāyassa bhedā parammaraṇā tiracchānayoṇiṃ upapajjati. Yo tiracchānayoṇikānaṃ sattānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idaṃ pi<sup>10</sup> kho brāhmaṇa aṭṭhānaṃ, yattha tṭitassa taṃ dānaṃ na upakappati.

4. Idha pana<sup>8</sup> brāhmaṇa ekacco pāṇātipātā paṭivirato hoti, adinnādānaṃ paṭivirato hoti, kāmesu micchācārā paṭivirato<sup>10</sup> hoti<sup>10</sup>, musāvādā paṭivirato<sup>11</sup> hoti<sup>11</sup>, pisunāya<sup>12</sup>

<sup>1</sup> as to the different spelling of this name cf. p. 233 n. 9.

<sup>2</sup> M<sub>6</sub> c'assu; T. M<sub>7</sub> assa. <sup>3</sup> T. saccāni.

<sup>4</sup> omitted by T. <sup>5</sup> omitted by M. Ph. S.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> uppajj<sup>o</sup> throughout. <sup>7</sup> omitted by S.

<sup>8</sup> omitted by M. Ph. <sup>9</sup> M. la; Ph. pa.

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> pe. <sup>11</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>12</sup> T. M<sub>7</sub> pisunāvācāya.

vācāya<sup>1</sup> paṭivirato hoti, pharusāya<sup>2</sup> vācāya<sup>2</sup> paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, avyāpannacitto hoti, sammādiṭṭhiko hoti. So kāyassa bheda parammaranā manussānaṃ saṃvayataṃ upapajjati. Yo manussānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idam pi kho brāhmaṇa aṭṭhānaṃ, yattha ṭhitassa taṃ dānaṃ na upakappati.

5. Idha pana<sup>3</sup> brāhmaṇa ekacco pānātipātā paṭivirato hoti . . . pe<sup>4</sup> . . . sammādiṭṭhiko hoti. So kāyassa bheda parammaranā devānaṃ saṃvayataṃ upapajjati. Yo devānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idam pi kho brāhmaṇa aṭṭhānaṃ, yattha ṭhitassa taṃ dānaṃ na upakappati.

6. Idha brāhmaṇa ekacco pānātipātī hoti . . . pe<sup>5</sup> . . . micchādiṭṭhiko hoti. So kāyassa bheda parammaranā pettivisayaṃ<sup>6</sup> upapajjati. Yo pettivisayikānaṃ<sup>6</sup> sattānaṃ āhāro, tena so tattha yāpeti, tena so tattha tiṭṭhati, yaṃ vā pan' assa ito anuppaveccanti<sup>7</sup> mittā<sup>8</sup> vā<sup>8</sup> amaccā<sup>8</sup> vā nāti<sup>9</sup> vā<sup>9</sup> sālohitā<sup>9</sup> vā, tena so tattha yāpeti, tena so tattha tiṭṭhati. Idam<sup>10</sup> kho<sup>11</sup> brāhmaṇa ṭhānaṃ, yattha ṭhitassa taṃ dānaṃ upakappati ti.

7. 'Sace<sup>12</sup> pana<sup>12</sup> bho Gotama so peto nātisālohitō taṃ ṭhānaṃ anupapanno<sup>13</sup> hoti, ko taṃ dānaṃ paribhuñjati' ti? 'Aññe pi 'ssa brāhmaṇa petā nātisālohitā taṃ ṭhānaṃ upapannā honti, te taṃ dānaṃ paribhuñjanti' ti. 'Sace pana bho Gotama so c'eva peto nātisālohitō taṃ ṭhānaṃ anupapanno hoti, aññe pi 'ssa petā nātisālohitā taṃ ṭhānaṃ anupapannā honti, ko taṃ dānaṃ paribhuñjati' ti? 'Aṭṭhānaṃ kho etaṃ brāhmaṇa anavakāso<sup>14</sup>, yaṃ taṃ ṭhānaṃ vivittaṃ<sup>15</sup> assa iminā dighena addhunā, yad idam

<sup>1</sup> T. M, pisunāvācāya. <sup>2</sup> T. pharusāvācāya.

<sup>3</sup> omitted by M. Ph. <sup>4</sup> M. la; Ph. pa.

<sup>5</sup> M. Ph. pa. <sup>6</sup> Ph. S. pitti. <sup>7</sup> T. veccanti.

<sup>8</sup> S. mittāmacca. <sup>9</sup> M. Ph. S. nātisālo. <sup>10</sup> S. adds pi.

<sup>11</sup> T. adds n'etaṃ; M<sub>6</sub> taṃ; M<sub>7</sub> no taṃ.

<sup>12</sup> T. M, yañ ca; M<sub>6</sub> ye ca.

<sup>13</sup> T. M<sub>6</sub>. M, anuppanno, and so throughout.

<sup>14</sup> T. ava; M<sub>7</sub> anavakamso. <sup>15</sup> T. cittam; M<sub>6</sub> vicittam.

petehi nātisālohitehi. Api ca brāhmaṇa dāyako pi anipphalo' ti<sup>1</sup>. 'Atthāne pi bhavaṃ Gotamo parikappam vadati'<sup>2</sup> ti? 'Atthāne pi kho ahaṃ brāhmaṇa parikappam vadāmi. Idha brāhmaṇa ekacco pāṇātipātī hoti, adinnādāyī hoti, kāmesu micchācārī hoti, musāvādī hoti, pisunāvāco hoti, pharusāvāco hoti, samphappalāpi hoti, abhijjhālu hoti, vyāpannacitto hoti, micchādītthiko hoti. So dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ<sup>3</sup> pānaṃ<sup>3</sup> vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadipeyyaṃ. So kāyassa bhedaṃ parammaraṇā hatthinaṃ saḥavyataṃ upapajjati. So tattha lābhi hoti annassa pānassa mālānānālamkāraṇassa<sup>4</sup>. Yaṃ kho brāhmaṇa idha pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunāvāco pharusāvāco samphappalāpi abhijjhālu vyāpannacitto micchādītthiko, tena so kāyassa bhedaṃ parammaraṇā hatthinaṃ saḥavyataṃ upapajjati. Yaṃ ca kho so dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadipeyyaṃ, tena so tattha lābhi hoti annassa pānassa mālānānālamkāraṇassa<sup>5</sup>. Idha pana brāhmaṇa ekacco pāṇātipātī hoti<sup>6</sup>, adinnādāyī hoti, kāmesu micchācārī hoti, musāvādī hoti, pisunāvāco hoti, pharusāvāco hoti, samphappalāpi hoti, abhijjhālu hoti, vyāpannacitto hoti, micchādītthiko hoti. So dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadipeyyaṃ. So kāyassa bhedaṃ parammaraṇā assānaṃ saḥavyataṃ upapajjati . . . pe<sup>7</sup> . . . gunnaṃ saḥavyataṃ upapajjati . . .<sup>8</sup> kukkurānaṃ<sup>9</sup> saḥavyataṃ<sup>9</sup> upapajjati<sup>9</sup>. So tattha lābhi hoti annassa pānassa mālānānālamkāraṇassa. Yaṃ kho brāhmaṇa idha pāṇātipātī adinnādāyī kāmesu micchācārī musāvādī pisunāvāco pharusāvāco samphappalāpi abhijjhālu

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> hoti; M. hoti ti.      <sup>2</sup> T. M<sub>7</sub> deti.

<sup>3</sup> T. *adds* vā.      <sup>4</sup> M<sub>6</sub> mālāl°; M<sub>7</sub> mānanāl°; *omitted by* T.

<sup>5</sup> M. mālāgandhavilepanassa nānā°; T. M<sub>7</sub> mānanāl°; M<sub>6</sub> mālāl°, *and so throughout*.

<sup>6</sup> M. *continues*: pa || micchā°      <sup>7</sup> *omitted by* M. Ph. S.

<sup>8</sup> M. la; Ph. pa.      <sup>9</sup> *omitted by* T. M<sub>6</sub>. M<sub>7</sub>.

vyāpannacitto micchādīṭṭhiko, tena so kāyassa bhedā parammaranā kukkurānaṃ saḥavyatam upapajjati. Yaṇ ca kho so dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vattham yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyam, tena so tattha lābhi hoti annassa pānassa mālānānālamkāraṇaṃ. Idha<sup>1</sup> brāhmaṇa ekacco pāṇātipātā paṭivirato hoti<sup>2</sup>, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pi-sunāya<sup>3</sup> vācāya<sup>3</sup> paṭivirato hoti, pharusāya<sup>4</sup> vācāya<sup>4</sup> paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, avyāpannacitto hoti, sammādīṭṭhiko hoti. So dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vattham yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyam. So kāyassa bhedā parammaranā manussānaṃ saḥavyatam upapajjati. So tattha lābhi hoti mānusakānaṃ<sup>5</sup> pañcanaṃ kāmaguṇānaṃ. Yaṃ kho brāhmaṇa idha pāṇātipātā paṭivirato hoti<sup>6</sup>, adinnādānā paṭivirato<sup>7</sup> kāmesu micchācārā paṭivirato<sup>7</sup> musāvādā paṭivirato<sup>7</sup> pi-sunāya<sup>3</sup> vācāya<sup>3</sup> paṭivirato<sup>7</sup> pharusāya<sup>4</sup> vācāya<sup>4</sup> paṭivirato<sup>8</sup> samphappalāpā paṭivirato<sup>8</sup> anabhijjhālu<sup>8</sup> avyāpannacitto<sup>8</sup> sammādīṭṭhiko<sup>8</sup>, tena so kāyassa bhedā parammaranā manussānaṃ saḥavyatam upapajjati. Yaṇ ca kho so dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vattham yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyam, tena so tattha lābhi hoti mānusakānaṃ<sup>9</sup> pañcanaṃ kāmaguṇānaṃ. Idha pana<sup>10</sup> brāhmaṇa ekacco pāṇātipātā paṭivirato hoti . . . pe<sup>11</sup> . . . sammādīṭṭhiko hoti. So dātā hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vattham yānaṃ mālāgandhavilepanaṃ seyyāvasathapadīpeyyam. So kāyassa bhedā parammaranā devānaṃ saḥavyatam upapajjati. So tattha

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> add pana. <sup>2</sup> M. continues: pa || sammā°

<sup>3</sup> T. M<sub>6</sub> pi-sunāvācā; M<sub>7</sub> pi-sunāvācāya and pi-sunāya vācāya.

<sup>4</sup> M<sub>7</sub> pharusāvācāya.

<sup>5</sup> M. mānussa°; Ph. manussa°; M<sub>6</sub> manussānaṃ.

<sup>6</sup> T. M<sub>7</sub> omit hoti; M. continues: pa || sammā°

<sup>7</sup> M<sub>6</sub>. S. add hoti. <sup>8</sup> S. adds hoti.

<sup>9</sup> M. Ph. mānussa°; M<sub>6</sub> manussānaṃ; T. M<sub>7</sub> dibbānaṃ.

<sup>10</sup> omitted by M. Ph. <sup>11</sup> M. la; Ph. pa.

lābhī hoti dibbānaṃ pañcannaṃ kāmagaṇānaṃ. Yaṃ kho brāhmaṇa idha pānātipātā paṭivirato hoti . . . pe<sup>1</sup> . . . sammādiṭṭhiko<sup>2</sup>, tena so kāyassa bheda parammaraṇā devānaṃ saḥavyataṃ upapajjati. Yaṅ ca kho so dātā<sup>3</sup> hoti samaṇassa vā brāhmaṇassa vā annaṃ pānaṃ vatthaṃ yānaṃ mālāgandhavilepanaṃ seyyāvasathapadipeyyaṃ, tena so tattha lābhī hoti dibbānaṃ pañcannaṃ kāmagaṇānaṃ. Api ca brāhmaṇa dāyako pi anipphalo<sup>4</sup> ti.

8. 'Acchariyaṃ bho Gotama, abbhutaṃ bho Gotama, yavañ<sup>5</sup> c'idam<sup>5</sup> bho Gotama alam eva dānāni dātum, alaṃ saddhāni kātum, yatra hi nāma dāyako pi anipphalo<sup>4</sup> ti. 'Evaṃ etaṃ brāhmaṇa<sup>6</sup>, dāyako pi hi<sup>7</sup> brāhmaṇa anipphalo<sup>4</sup> ti. 'Abhikkantaṃ bho Gotama<sup>8</sup> . . . pe<sup>9</sup> . . . upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajja-t-agge pānupetaṃ saraṇaṃ gataṃ<sup>10</sup> ti.

Jāṇussoṇivaggo<sup>10</sup> sattamo<sup>11</sup>.

## CLXXVIII.

1. Sādhū<sup>12</sup> ca vo bhikkhave desissāmi asādhū<sup>13</sup> ca, taṃ suṇātha sādhukaṃ manasikarotha, bhāsisāmi ti. 'Evaṃ

<sup>1</sup> M. la; Ph. pa. <sup>2</sup> M. Ph. M<sub>6</sub>. S. add hoti.

<sup>3</sup> M<sub>6</sub> continues: samanā (sic) pi anipphalo hoti. Acchariyaṃ and so on. <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> hoti.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> yāva subhāvitam (M<sub>6</sub>. M<sub>7</sub> °sitam) idam (not in M<sub>6</sub>).

<sup>6</sup> S. repeats evaṃ etaṃ br<sup>o</sup> <sup>7</sup> omitted by Ph. S.

<sup>8</sup> M. repeats abh<sup>o</sup> bho Go<sup>o</sup> <sup>9</sup> M. la; omitted by Ph.

<sup>10</sup> M. Yamaka<sup>o</sup>; Ph. T. M<sub>6</sub>. M<sub>7</sub> Vaggo.

<sup>11</sup> M. S. dutiyo; Ph. paṭhama; T. M<sub>6</sub>. M<sub>7</sub> ekādasamo; M<sub>6</sub> then has tass' uddānaṃ: yaṃ gahatṭho paccārohini samkhitte Kaccānaṃ vidhāna ti ca parakkamaṃ Cundena Jāni ca brāhmaṇo ti.

<sup>12</sup> M. sārāṇ. <sup>13</sup> M. asārāṇ.



bhante' ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: —

2. Katamañ ca bhikkhave asādhum?

Pāṇātipāto adinnādānaṃ kāmesu micchācāro musāvādo pisunā vācā pharusā vācā samphappalāpo abhiijhā vyāpādo micchādittḥi.

Idaṃ vuccati bhikkhave asādhum.

3. Katamañ ca bhikkhave sādhum?

Pāṇātipātā veramaṇi adinnādānā veramaṇi kāmesu micchācārā veramaṇi musāvādā veramaṇi pisunāya vācāya veramaṇi pharusāya vācāya veramaṇi samphappalāpā veramaṇi anabhiijhā avyāpādo sammādittḥi.

Idaṃ vuccati bhikkhave sādhum ti<sup>1</sup>.

### CLXXIX.

1. Ariyadhammañ ca vo bhikkhave desissāmi anariya-dhammañ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .

2. Katamo ca bhikkhave anariyo dhammo?

Pāṇātipāto . . . pe<sup>3</sup> . . . micchādittḥi.

Ayaṃ vuccati bhikkhave anariyo dhammo.

3. Katamo ca bhikkhave ariyo dhammo?

Pāṇātipātā veramaṇi . . . pe<sup>3</sup> . . . sammādittḥi.

Ayaṃ vuccati bhikkhave ariyo dhammo ti<sup>4</sup>.

### CLXXX.

1. Kusalañ ca vo<sup>5</sup> bhikkhave desissāmi<sup>6</sup> akusalañ ca, taṃ suṇātha . . . pe<sup>7</sup> . . .

2. Katamañ ca bhikkhave akusalam?

Pāṇātipāto . . . pe<sup>3</sup> . . . micchādittḥi.

Idaṃ vuccati bhikkhave akusalam.

<sup>1</sup> omitted by M. Ph.    <sup>2</sup> M. la; Ph. pa; S. in full.

<sup>3</sup> M. la; Ph. pa.    <sup>4</sup> omitted by M. Ph. T. M<sub>6</sub>. M<sub>7</sub>.

<sup>5</sup> M. Ph. kho.    <sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> dese°

<sup>7</sup> omitted by M. Ph.; S. in full.

3. Katamañ ca bhikkhave kusalam?  
 Pānātipātā veramaṇī . . . pe<sup>1</sup> . . . sammādiṭṭhi.  
 Idam vuccati bhikkhave kusalan ti<sup>2</sup>.

## CLXXXI.

1. Atthañ ca vo bhikkhave desissāmi<sup>3</sup> anattañ ca, taṃ  
 suñātha . . . pe<sup>4</sup> . . .  
 2. Katamo ca bhikkhave anatto?  
 Pānātipāto . . . pe<sup>5</sup> . . . micchādiṭṭhi.  
 Ayam vuccati bhikkhave anatto.  
 3. Katamo ca bhikkhave attho?  
 Pānātipātā veramaṇī . . . pe<sup>5</sup> . . . sammādiṭṭhi.  
 Ayam vuccati bhikkhave attho ti<sup>2</sup>.

## CLXXXII.

1. Dhammañ ca vo bhikkhave desissāmi<sup>3</sup> adhammañ  
 ca, taṃ suñātha . . . pe<sup>4</sup> . . .  
 2. Katamo ca bhikkhave adhammo?  
 Pānātipāto . . . pe<sup>5</sup> . . . micchādiṭṭhi.  
 Ayam vuccati bhikkhave adhammo.  
 3. Katamo ca bhikkhave dhammo?  
 Pānātipātā veramaṇī . . . pe . . . sammādiṭṭhi.  
 Ayam vuccati bhikkhave dhammo ti<sup>2</sup>.

## CXXXIII.

1. Sāsavañ ca vo bhikkhave dhammaṃ<sup>6</sup> desissāmi<sup>7</sup> anā-  
 savañ ca, taṃ suñātha . . . pe<sup>4</sup> . . .  
 2. Katamo ca bhikkhave sāsavo dhammo?  
 Pānātipāto . . . pe<sup>5</sup> . . . micchādiṭṭhi.  
 Ayam vuccati bhikkhave sāsavo dhammo.

<sup>1</sup> M. la; Ph. pa; *omitted by* T. M<sub>6</sub>. M<sub>6</sub>.

<sup>2</sup> *omitted by* M. Ph. <sup>3</sup> M<sub>6</sub>. M<sub>7</sub> dese°

<sup>4</sup> *omitted by* M. Ph.; S. *in full*. <sup>5</sup> M. la; Ph. pa.

<sup>6</sup> *omitted by* S. <sup>7</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> dese°

3. Katamo ca bhikkhave anāsavo dhammo?  
 Pāṇātipātā veramaṇī . . . pe<sup>1</sup> . . . sammāditṭhi.  
 Ayaṃ vuccati bhikkhave anāsavo dhammo ti<sup>2</sup>.

## CLXXXIV.

1. Sāvajjaṇ ca vo bhikkhave dhammaṃ<sup>3</sup> desissāmi<sup>4</sup> ana-  
 vajjaṇ ca, taṃ suṇātha . . . pe<sup>5</sup> . . .  
 2. Katamo ca bhikkhave sāvajjo dhammo?  
 Pāṇātipāto . . . pe<sup>1</sup> . . . micchāditṭhi.  
 Ayaṃ vuccati bhikkhave sāvajjo dhammo.  
 3. Katamo ca bhikkhave anavajjo dhammo?  
 Pāṇātipātā veramaṇī . . . pe<sup>1</sup> . . . sammāditṭhi.  
 Ayaṃ vuccati bhikkhave anavajjo dhammo ti<sup>2</sup>.

## CLXXXV.

1. Tapaniyaṇ ca vo bhikkhave dhammaṃ desissāmi<sup>6</sup>  
 atapaniyaṇ ca, taṃ suṇātha . . . pe<sup>2</sup> . . .  
 2. Katamo ca bhikkhave tapaniyo dhammo?  
 Pāṇātipāto . . . pe<sup>1</sup> . . . micchāditṭhi.  
 Ayaṃ vuccati bhikkhave tapaniyo dhammo.  
 3. Katamo ca bhikkhave atapaniyo dhammo?  
 Pāṇātipātā veramaṇī . . . pe<sup>1</sup> . . . sammāditṭhi.  
 Ayaṃ vuccati bhikkhave atapaniyo dhammo ti<sup>2</sup>.

CLXXXVI.<sup>7</sup>

1. Ācayapagāmiṇ ca vo bhikkhave dhammaṃ desissāmi<sup>6</sup>  
 apacayagāmiṇ ca, taṃ suṇātha . . . pe<sup>8</sup> . . .  
 2. Katamo ca bhikkhave ācayagāmi dhammo?  
 Pāṇātipāto . . . pe<sup>9</sup> . . . micchāditṭhi.  
 Ayaṃ vuccati bhikkhave ācayagāmi dhammo.

<sup>1</sup> M. la; Ph. pa.      <sup>2</sup> omitted by M. Ph.

<sup>3</sup> omitted by S.      <sup>4</sup> M<sub>6</sub> M<sub>7</sub> dese<sup>o</sup>

<sup>5</sup> omitted by M. Ph.; S. in full.      <sup>6</sup> T. M<sub>6</sub> M<sub>7</sub> dese<sup>o</sup>

<sup>7</sup> missing in Ph.      <sup>8</sup> omitted by M.; S. in full.      <sup>9</sup> M. la.

3. Katamo ca bhikkhave apacayagāmi dhammo?  
 Pāṇātipātā veramaṇi . . . pe<sup>1</sup> . . . sammādiṭṭhi.  
 Ayaṃ vuccati bhikkhave apacayagāmi dhammo ti<sup>2</sup>.

## CLXXXVII.

1. Dukkhudrayaṇ<sup>3</sup> ca vo bhikkhave dhammaṃ desissā-  
 mi<sup>4</sup> sukhudrayaṇ ca, taṃ suṇātha . . . pe<sup>5</sup> . . .  
 2. Katamo ca bhikkhave dukkhudrayo dhammo?  
 Pāṇātipāto . . . pe<sup>6</sup> . . . micchādiṭṭhi.  
 Ayaṃ vuccati bhikkhave dukkhudrayo dhammo.  
 3. Katamo ca bhikkhave sukhudrayo dhammo?  
 Pāṇātipātā veramaṇi . . . pe<sup>6</sup> . . . sammādiṭṭhi.  
 Ayaṃ vuccati bhikkhave sukhudrayo dhammo ti<sup>2</sup>.

## CLXXXVIII.

1. Dukkhavipākaṇ ca vo bhikkhave dhammaṃ desissāmi<sup>7</sup>  
 sukhavipākaṇ ca, taṃ suṇātha . . . pe<sup>5</sup> . . .  
 2. Katamo ca bhikkhave dukkhavipāko dhammo?  
 Pāṇātipāto . . . pe<sup>6</sup> . . . micchādiṭṭhi.  
 Ayaṃ vuccati bhikkhave dukkhavipāko dhammo.  
 3. Katamo ca bhikkhave sukhavipāko dhammo?  
 Pāṇātipātā veramaṇi . . . pe<sup>6</sup> . . . sammādiṭṭhi.  
 Ayaṃ vuccati bhikkhave sukhavipāko dhammo ti<sup>2</sup>.

Sādhuvaggo<sup>8</sup> aṭṭhamo<sup>9</sup>.

<sup>1</sup> M. la.    <sup>2</sup> omitted by M. Ph.

<sup>3</sup> T. °dday° always; M<sub>7</sub> dukkhudday°, but sukhuday°

<sup>4</sup> M. Ph. T. M<sub>7</sub> dese°    <sup>5</sup> omitted by M. Ph.; S. in full.

<sup>6</sup> M. la; Ph. pa.    <sup>7</sup> M. Ph. T. M<sub>6</sub> M<sub>7</sub> dese°

<sup>8</sup> S. Sundara°; Ph. T. M<sub>7</sub> Vaggo.

<sup>9</sup> M. S. tatiyo; Ph. dutiyo; T. M<sub>6</sub> M<sub>7</sub> dvādasamo; M<sub>6</sub>  
 then has tass' uddānaṃ: sādhu ariyaṃ kusalaṃ atha  
 dhamma sutā savajja tapaniyaṃ ca ācayagāmi dukkhudraya-  
 dukkhavipākena te dasā ti.

## CLXXXIX.

1. Ariyamaggañ ca vo bhikkhave desissāmi<sup>1</sup> anariya-maggañ ca, taṃ supātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave anariyo maggo?  
Pāṇātipāto . . . pe<sup>3</sup> . . . micchādītthi.  
Ayaṃ vuccati bhikkhave anariyo maggo.
3. Katamo ca bhikkhave ariyo maggo?  
Pāṇātipātā veramaṇī . . . pe<sup>3</sup> . . . sammādītthi.  
Ayaṃ vuccati bhikkhave ariyo maggo ti<sup>2</sup>.

## CXC.

1. Kaṇhamaggañ ca vo bhikkhave desissāmi<sup>1</sup> sukkamaggañ ca, taṃ supātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave kaṇho maggo?  
Pāṇātipāto . . . pe<sup>3</sup> . . . micchādītthi.  
Ayaṃ vuccati bhikkhave kaṇho maggo.
3. Katamo ca bhikkhave sukko maggo?  
Pāṇātipātā veramaṇī . . . pe . . . sammādītthi.  
Ayaṃ vuccati bhikkhave sukko maggo ti<sup>2</sup>.

CXCI<sup>4</sup>.

1. Saddhammañ ca vo bhikkhave desissāmi<sup>5</sup> asaddhammañ ca, taṃ supātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave asaddhammo?  
Pāṇātipāto . . . pe<sup>6</sup> . . . micchādītthi.  
Ayaṃ vuccati bhikkhave asaddhammo.
3. Katamo ca bhikkhave saddhammo?  
Pāṇātipātā veramaṇī . . . pe<sup>3</sup> . . . sammādītthi.  
Ayaṃ vuccati bhikkhave saddhammo ti<sup>2</sup>.

<sup>1</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> dese°      <sup>2</sup> omitted by M. Ph.

<sup>3</sup> M. la; Ph. pa.

<sup>4</sup> missing in T., but CXCI occurs twice in T.

<sup>5</sup> M<sub>6</sub>. M<sub>7</sub> dese°      <sup>6</sup> M. la; Ph. pa; omitted by M<sub>6</sub>.

## CXCI.

1. Sappurisadhammañ ca vo bhikkhave desissāmi<sup>1</sup> asappurisadhammañ ca, taṃ supātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave asappurisadhammo?  
Paṇātipāto . . . pe<sup>3</sup> . . . micchādītthi.  
Ayaṃ vuccati bhikkhave asappurisadhammo.
3. Katamo ca bhikkhave sappurisadhammo?  
• Paṇātipātā veramaṇī . . . pe<sup>3</sup> . . . sammādītthi.  
Ayaṃ vuccati bhikkhave sappurisadhammo ti<sup>2</sup>.

## CXCI.

1. Uppādetabbañ<sup>4</sup> ca vo bhikkhave dhammaṃ desissāmi<sup>5</sup> na<sup>6</sup> uppādetabbañ<sup>6</sup> ca, taṃ supātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave na uppādetabbo dhammo?  
Paṇātipāto . . . pe<sup>3</sup> . . . micchādītthi.  
Ayaṃ vuccati bhikkhave na uppādetabbo dhammo.
3. Katamo ca bhikkhave uppādetabbo dhammo?  
Paṇātipātā veramaṇī . . . pe<sup>3</sup> . . . sammādītthi.  
Ayaṃ vuccati bhikkhave uppādetabbo dhammo ti<sup>2</sup>.

## CXCI.

1. Āsevitabbañ ca vo bhikkhave dhammaṃ desissāmi<sup>8</sup> na<sup>9</sup> āsevitabbañ<sup>9</sup> ca, taṃ supātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave na āsevitabbo dhammo?  
Paṇātipāto . . . pe<sup>2</sup> . . . micchādītthi.  
Ayaṃ vuccati bhikkhave āsevitabbo dhammo.
3. Katamo ca bhikkhave āsevitabbo dhammo?  
Paṇātipātā veramaṇī . . . pe<sup>10</sup> . . . sammādītthi.  
Ayaṃ vuccati bhikkhave āsevitabbo dhammo ti<sup>2</sup>.

<sup>1</sup> M. Ph. dese°      <sup>2</sup> omitted by M. Ph.

<sup>3</sup> M. la; Ph. pa.      <sup>4</sup> Ph. na uppā°

<sup>5</sup> M. Ph. T. M<sub>6</sub> dese°      <sup>6</sup> Ph. uppā°

<sup>7</sup> M. inserts before CXCI another Sutta, viz. Byāpādetabbañ ca . . . abyāpādetabbañ ca.

<sup>8</sup> M. Ph. T. M<sub>6</sub> M<sub>7</sub> dese°

<sup>9</sup> M. nāse°; T. M<sub>6</sub> M<sub>7</sub> na sevi° throughout.

<sup>10</sup> M. la; Ph. pa; omitted by T. M<sub>6</sub> M<sub>7</sub>.

## CXCV.

1. Bhāvetabbañ ca vo bhikkhave dhammaṃ desissāmi<sup>1</sup>  
na bhāvetabbañ ca, taṃ supātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave na bhāvetabbo dhammo?  
Pāṇātipāto . . . pe<sup>3</sup> . . . micchādītthi.  
Ayaṃ vuccati bhikkhave na bhāvetabbo dhammo.
3. Katamo ca bhikkhave bhāvetabbo dhammo?  
Pāṇātipātā veramaṇi . . . pe<sup>3</sup> . . . sammādītthi.  
Ayaṃ vuccati bhikkhave bhāvetabbo dhammo ti<sup>2</sup>.

## CXCVI.

1. Bahulikātabbañ<sup>4</sup> ca vo bhikkhave dhammañ ca de-  
sissāmi<sup>5</sup> na bahulikātabbañ ca, taṃ supātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave na bahulikātabbo dhammo?  
Pāṇātipāto . . . pe<sup>3</sup> . . . micchādītthi.  
Ayaṃ vuccati bhikkhave na bahulikātabbo dhammo.
3. Katamo ca bhikkhave bahulikātabbo dhammo?  
Pāṇātipātā veramaṇi . . . pe<sup>3</sup> . . . sammādītthi.  
Ayaṃ vuccati bhikkhave bahulikātabbo dhammo ti<sup>2</sup>.

## CXCVII.

1. Anussaritabbañ ca vo bhikkhave dhammaṃ desissā-  
mi<sup>5</sup> na<sup>6</sup> anussaritabbañ<sup>6</sup> ca, taṃ supātha . . . pe<sup>2</sup> . . .
2. Katamo ca bhikkhave na anussaritabbo dhammo?  
Pāṇātipāto . . . pe<sup>3</sup> . . . micchādītthi.  
Ayaṃ vuccati bhikkhave na anussaritabbo dhammo.
3. Katamo ca bhikkhave anussaritabbo dhammo?  
Pāṇātipātā veramaṇi . . . pe<sup>3</sup> . . . sammādītthi.  
Ayaṃ vuccati bhikkhave anussaritabbo dhammo ti<sup>2</sup>.

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<sup>1</sup> M. Ph. T. M<sub>6</sub> dese°

<sup>2</sup> omitted by M. Ph.

<sup>3</sup> M. la; Ph. pa.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> °katta° throughout.

<sup>5</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> dese°

<sup>6</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> nānu° throughout.

## CXCIII.

1. Sacchikātabbañ ca vo bhikkhave dhammaṃ desissāmi<sup>1</sup>  
na<sup>2</sup> sacchikātabbañ<sup>2</sup> ca, taṃ suṇātha . . . pe<sup>3</sup> . . .

2. Katamo ca bhikkhave na sacchikātabbo dhammo?  
Pāṇātipāto . . . pe<sup>4</sup> . . . micchādītthi.

Ayaṃ vuccati bhikkhave na sacchikātabbo dhammo.

3. Katamo ca bhikkhave sacchikātabbo dhammo?

Pāṇātipātā veramaṇī . . . pe<sup>4</sup> . . . sammādītthi.

Ayaṃ vuccati bhikkhave sacchikātabbo dhammo ti<sup>3</sup>.

Ariyamaggavaggo<sup>5</sup> navamo<sup>6</sup>.

## CXCIX.

1. Dasahi bhikkhave dhammehi samannāgato puggalo  
na sevitabbo. Katamehi dasahi?

2. Pāṇātipātī hoti, adinnādāyī hoti, kāmesu micchācārī  
hoti, musāvādī hoti, pisunāvāco hoti, pharusāvāco hoti, sam-  
phappalāpī hoti, abhiijhālu hoti, vyāpannacitto hoti, micchā-  
dītthiko hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato  
puggalo na sevitabbo.

3. Dasahi bhikkhave dhammehi samannāgato puggalo  
sevitabbo. Katamehi dasahi?

4. Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti,  
kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato  
hoti, pisunāya vācāya paṭivirato hoti, pharusāya vācāya

<sup>1</sup> M. Ph. T. M<sub>6</sub> dese°      <sup>2</sup> T. asacchi°

<sup>3</sup> omitted by M. Ph.      <sup>4</sup> M. la; Ph. pa.

<sup>5</sup> M<sub>6</sub> Ariyavaggo; S. Setṭha°; Ph. T. M<sub>7</sub> Vaggo.

<sup>6</sup> M. S. catuttho; Ph. tatiyo; T. M<sub>6</sub>. M<sub>7</sub> terasamo; M<sub>6</sub>  
adds tass' uddānaṃ: ariyo maggo kanho maggo saddhammo  
sappurisadhammo upādetabbo dhammo āsevitabbo dh° bhā-  
vetabbo dh° bahulikātabbo dh° anussaritabbo dh° sacchi-  
kātabbo dhammo ti.



paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, avyāpannacitto hoti, sammādiṭṭhiko hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato puggalo sevitaḅbo<sup>1</sup>.

5. Dasahi bhikkhave dhammehi samannāgato puggalo na bhajitaḅbo . . . pe<sup>2</sup> . . . bhajitaḅbo<sup>3</sup> . . . pe<sup>4</sup> . . . na payirupāsitaḅbo . . . pe<sup>4</sup> . . . payirupāsitaḅbo . . . na puḅjo<sup>5</sup> hoti<sup>3</sup> . . . puḅjo<sup>5</sup> hoti . . . pe<sup>4</sup> . . . na pāsamsa hoti . . . pāsamsa hoti . . . agāraḅo hoti . . . pe<sup>4</sup> . . . sagāraḅo<sup>6</sup> hoti . . . appatikkho<sup>7</sup> hoti . . . pe<sup>4</sup> . . . sappatikkho<sup>7</sup> hoti . . . na<sup>8</sup> āraḅhako<sup>8</sup> hoti . . . āraḅhako hoti<sup>3</sup> . . . na visujjhati . . . pe<sup>4</sup> . . . visujjhati<sup>3</sup> . . . mānaḅ<sup>9</sup> nāḅhibhoti . . . pe<sup>4</sup> . . . mānaḅ<sup>9</sup> aḅhibhoti<sup>3</sup> . . . paññāya na vaḅḅhati . . . pe<sup>4</sup> . . . paññāya vaḅḅhati<sup>3</sup> . . . baḅuḅ puññaḅ pasavati. Katamehi dasahi?

6. Pānātipatā paṭivirato hoti, adinnāḅānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvāḅā paṭivirato hoti, pisunāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, avyāpannacitto hoti, sammādiṭṭhiko hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato puggalo baḅuḅ puññaḅ pasavati ti.

Puggalavaggo<sup>10</sup> dasamo<sup>11</sup>.

Paṇṇāsako<sup>12</sup> catuttho<sup>13</sup>.

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub>, *add* ti; S. *has in brackets*: Idha dvisatādisuttam peyyālavasena gaṇitaḅbaḅ.

<sup>2</sup> M. la; Ph. pa; *omitted by* S. <sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub>, *add* ti.

<sup>4</sup> *omitted by* M. Ph. S. <sup>5</sup> M. pūjo. <sup>6</sup> M. Ph. gā°

<sup>7</sup> M. Ph. °tisso. <sup>8</sup> T. M<sub>6</sub>. M<sub>7</sub>, nārā° <sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub>, māraḅ.

<sup>10</sup> S. Sevitaḅbāsevitabba°; Ph. T. M<sub>6</sub>. M<sub>7</sub>, Vaggo.

<sup>11</sup> M. S. pañcamo; Ph. catuttho; T. M<sub>6</sub>. M<sub>7</sub>, cuddasamo; M<sub>6</sub> *then has* tass' uddānaḅ: sevitaḅbo bhajitaḅbo payirupāsitaḅbo puḅjo hoti pāsamsa sagāraḅo sappatikkho āraḅhako visujjati (*sic*) māraḅ nāḅhibhoti (*sic*) paññā vaḅḅhati baḅuḅ puññaḅ pasavati ti.

<sup>12</sup> M. Sammādiṭṭhipaṇṇāsako; S. Catutthap°; *omitted by* Ph. T. M<sub>6</sub>. M<sub>7</sub>.

<sup>13</sup> *omitted by* Ph. T. M<sub>6</sub>. M<sub>7</sub>.

CC<sup>1</sup>.

1. Dasahi bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye. Katamehi dasahi?

2. Idha bhikkhave ekacco pāṇātipāti hoti luddo<sup>2</sup> lohita-pāṇi hatapahate<sup>3</sup> nivittṭho adayāpanno sabbapāṇabhūtesu. Adinnādāyī hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā, taṃ<sup>4</sup> adinnaṃ theyyasam-khātaṃ ādatā hoti. Kāmesu micchācārī hoti, yā tā mā-turakkhitā piturakkhitā<sup>5</sup> bhāturakkhitā bhaginirakkhitā nātirakkhitā<sup>6</sup> dhammarakkhitā<sup>7</sup> sassāmikā sapaṇḍāṇā antamaso mālāḡuṇaparikkhittā<sup>8</sup> pi, tathārūpāsu cārittaṃ āpajjitā hoti. Musāvādī hoti sabhāgato vā parisagato vā nātimaḡjhagato pūgamaḡjhagato vā rājakulamajjhagato vā abhinito sakkhiputtṭho<sup>9</sup> 'eh' ambho<sup>10</sup> purisa, yaṃ jāṇāsī, taṃ vadehi' ti, so ajāṇaṃ vā 'ahaṃ<sup>11</sup> jāṇāmi' ti jāṇaṃ vā 'ahaṃ<sup>11</sup> na jāṇāmi' ti apassaṃ vā 'ahaṃ<sup>11</sup> passāmi' ti passaṃ vā 'ahaṃ<sup>11</sup> na passāmi' ti iti attahetu vā parahetu vā āmisakiṇcikkhahetu vā sampajāṇamusā bhāsītā hoti. Pisunāvāco hoti ito sutvā amutra akkhātā imesaṃ bhedaḡya amutra vā<sup>12</sup> sutvā imesaṃ akkhātā amūsaṃ bhedaḡya, iti samaggāṇaṃ vā<sup>4</sup> bhetta<sup>13</sup> bhinnāṇaṃ vā<sup>4</sup> anuppadātā vaggārāmo vaggarato vagganandi vaggakaraṇiṃ vācaṃ bhāsītā hoti. Pharusāvāco hoti, yā sā vācā aṇḡakā kakkasā parakaṭṭukā parābhisajjani kodhasāmantā asaṃādhisaṃ-vattanikā, taṃ<sup>4</sup> tathārūpiṃ<sup>14</sup> vācaṃ bhāsītā hoti. Sam-phappalāpi hoti akālavādī abhūtavādī anattavādī adham-mavādī avinayavādī anidhānavatim vācaṃ bhāsītā hoti akālena anapadesaṃ<sup>15</sup> apariyantavatim anattasamhitam.

<sup>1</sup> S. has No. CCXI. <sup>2</sup> Ph. S. luddho. <sup>3</sup> M. pahata°

<sup>4</sup> omitted by S. <sup>5</sup> M. Ph. insert mātāpitu°

<sup>6</sup> M. Ph. insert gotta° <sup>7</sup> omitted by T. M<sub>6</sub> M<sub>7</sub>.

<sup>8</sup> M. Ph. °gūla°; S. °kkhitā always.

<sup>9</sup> S. sakkhimp° always.

<sup>10</sup> S. ehi bho; T. M<sub>6</sub> M<sub>7</sub> evaṃ bho throughout.

<sup>11</sup> T. M<sub>6</sub> M<sub>7</sub>. S. āha throughout. <sup>12</sup> omitted by M. Ph.

<sup>13</sup> M. bhedaṭā; Ph. bheditā. <sup>14</sup> M. °pam. <sup>15</sup> T. apad°

Abhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ, taṃ abhijjhitaṃ hoti 'aho vata' yaṃ<sup>1</sup> parassa, taṃ mama assā<sup>2</sup> ti. Vyāpannacitto hoti paduṭṭhamanasankappo 'ime sattā haññantu vā bajjhantu<sup>3</sup> vā ucchiyantu vā vinassantu vā mā vā ahesuṃ iti<sup>3</sup> vā<sup>3</sup> ti. Micchādittṭhiko hoti viparita-dassano<sup>4</sup> 'natthi dinnam natthi yittham natthi hutam, natthi sukaṭadukkaṭāṇaṃ kammāṇaṃ phalaṃ vipāko, natthi ayaṃ loko natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṃ ca lokaṃ paraṃ ca lokaṃ sayam abhiññā sacchikatvā pavedenti' ti.

Imehi kho bhikkhave dasahi dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye<sup>5</sup>.

3. Dasahi bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge. Katamehi dasahi?

4. Idha bhikkhave ekacco pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasatto lajji dayāpanno sabbapāṇabhūtahitānukampī viharati. Adinnādānaṃ pahāya adinnādānaṃ paṭivirato hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā, na<sup>6</sup> taṃ adinnam theyyasamkhātāṃ ādātā<sup>7</sup> hoti. Kāmesu micchācāraṃ pahāya kāmesu micchācārā paṭivirato hoti, yā tā māturakkhitā<sup>8</sup> piturakkhitā<sup>9</sup> bhāturakkhitā bhaginirakkhitā nātirakkhitā<sup>10</sup> dhammarakkhitā<sup>11</sup> sassāmikā saporiddhā antamaso mālāguṇaparikkhittā pi, tathārūpāsu na cārittaṃ āpajjitā hoti. Musāvādaṃ pahāya musāvādā paṭivirato hoti sabhāgato parisagato vā nātimaññagato vā pūgamaññagato vā rājakulamajñagato vā abhinīto sakkhipuṭṭho 'eh' ambho purisa, yaṃ jānāsi, taṃ vadehi<sup>1</sup> ti so ajānaṃ vā 'ahaṃ na jānāmi' ti jānaṃ vā 'ahaṃ jānāmi' ti apassaṃ vā 'ahaṃ na passaṃ' ti passaṃ vā 'ahaṃ passaṃ' ti iti attahetu vā parahetu vā āmisakiñcikkahetu vā na sampa-

<sup>1</sup> T. M., vatāyaṃ; M<sub>6</sub> vata ayaṃ. <sup>2</sup> M<sub>6</sub>. S. va°

<sup>3</sup> omitted by S. <sup>4</sup> S. viparitta° <sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub>, add ti.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub>, tan nādinnaṃ; Ph. S. only adinnam.

<sup>7</sup> Ph. S. na ād° <sup>8</sup> M. continues: pa || antamaso.

<sup>9</sup> Ph. inserts mātāpitu° <sup>10</sup> Ph. inserts gotta°

<sup>11</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

jānamusā bhāsītā hoti. Pisunavācam pahāya pisunāya vācāya paṭivirato hoti, na ito sutvā amutra akkhātā imesaṃ bhedāya amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānaṃ vā sandhātā sahitaṇaṃ vā anuppadātā samaggārāmo samaggarato samagganandī samagga-karaṇiṃ vācam bhāsītā hoti. Pharusavācam pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kannasukhā pemaṇiyā hadayaṅgamā porī bahujanakantā bahujanamanāpā, tathārūpiṃ vācam bhāsītā hoti. Samphappalāpaṃ pahāya samphappalāpā paṭivirato hoti kālavādī bhūtavādī atthavādī dhammavādī vinayavādī nidhānavatiṃ vācam bhāsītā hoti, kāleṇa sāpadesaṃ pariyaṇavatatiṃ atthasaṃhitāṃ. Anabhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ, taṃ anabhijjhītā<sup>1</sup> hoti ‘aho vata’ yaṃ<sup>2</sup> parassa, taṃ mama assā’ ti. Avyāpannacitto hoti appaduṭṭhamanasaṅkappo ‘ime sattā averā avyāpajjhā anighā sukhī attānaṃ pariharantū’ ti. Sammādiṭṭhiko hoti aviparītadassano ‘atthi dinnāṃ atthi yitṭhaṃ atthi hutāṃ, atthi sukaṭadukkaṭāṇaṃ kammāṇaṃ phalaṃ vipāko, atthi ayaṃ loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṃ ca lokaṃ paraṃ ca lokaṃ sayāṃ abhiññā sacchikatvā pavedenti’ ti.

Imehi kho bhikkhave dasahi dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ sagge ti.

### CCI<sup>3</sup>.

1. Dasahi bhikkhave dhammehi samannāgato yathābhaṭaṃ nikkhitto evaṃ niraye. Katamehi dasahi?

2. Idha bhikkhave ekacco paṇātipātī hoti luddo lohita-pāṇī hatapahate nivitṭho adayāpanno sabbapaṇabhūtesu. Adinnādāyī hoti . . . pe<sup>4</sup> . . . kāmesu micchācārī hoti . . . musāvādī<sup>5</sup> hoti . . . pisunāvāco hoti . . . pharusāvāco hoti

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> nābhi°

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> vatāyaṃ.

<sup>3</sup> is missing in S.

<sup>4</sup> omitted by M. Ph.

<sup>5</sup> T. °do.

. . . samphappalāpī hoti . . . abhijjhālu hoti . . . vyāpanna-citto hoti . . . micchādītthiko hoti viparitadassano 'natthi dinnam natthi'<sup>1</sup> yiṭṭham natthi hutam, natthi sukaṭadukka-tānam kammānam phalam vipāko, natthi ayam loko natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṇ ca lokam paraṇ ca lokam sayam abhiññā sacchikatvā pavedenti' ti.

Imehi kho bhikkhave dasahi dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye.

3. Dasahi bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge. Katamehi dasahi?

4. Idha bhikkhave ekacco pāṇātipātam pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajji dayāpanno sabbapāṇabhūtahitānukampī viharati. Adinnādānam pahāya adinnādānā paṭivirato hoti . . . pe<sup>2</sup> . . . kāmesu micchācāram pahāya kāmesu micchācārā paṭivirato hoti . . .<sup>3</sup> musāvādam pahāya musāvādā paṭivirato hoti . . . pe<sup>4</sup> . . . pharusavācam pahāya pharusāya vācāya paṭivirato hoti . . . samphappalāpam pahāya samphappalāpā paṭivirato hoti . . . anabhijjhālu hoti . . . avyāpannacitto hoti . . . sammādītthiko hoti aviparitadassano 'atthi dinnam atthi'<sup>5</sup> yiṭṭhim atthi hutam, atthi sukaṭadukka-tānam kammānam phalam vipāko, atthi ayam loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṇ ca lokam paraṇ ca lokam sayam abhiññā sacchikatvā pavedenti' ti.

Imehi kho bhikkhave dasahi dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge ti.

## CCII.

1. Dasahi bhikkhave dhammehi samannāgato mātuḡāmo yathābhatam nikkhitto evaṃ niraye. Katamehi dasahi?

<sup>1</sup> M. pa || sayam.    <sup>2</sup> Ph. pa; *omitted by M.*

<sup>3</sup> Ph. pa.

<sup>4</sup> M. Ph. pisuṇam vācam p<sup>o</sup> pisuṇāya vācāya paṭi<sup>o</sup> hoti.

<sup>5</sup> M. pa || ye imaṇ ca.

2. Pāṇātipātī hoti . . .<sup>1</sup> adinnādāyī<sup>2</sup> hoti . . . kāmesu micchācārī hoti . . . musāvādī hoti . . . pisunāvāco hoti . . . pharusāvāco hoti . . . samphappalāpī hoti . . . abhijjhālu hoti . . . vyāpannacitto hoti . . . micchādītṭhiko hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato mātuḡāmo yathābhatam nikkhitto evaṃ niraye.

3. Dasahi bhikkhave dhammehi samannāgato mātuḡāmo yathābhatam nikkhitto evaṃ sagge. Katamehi dasahi?

4. Pāṇātipātā paṭivirato hoti . . .<sup>1</sup> adinnādānā<sup>3</sup> paṭivirato hoti . . . kāmesu micchācārā paṭivirato hoti . . . musāvādā paṭivirato hoti . . . pisunāya vācāya paṭivirato hoti . . . pharusāya vācāya paṭivirato hoti . . . samphappalāpā paṭivirato hoti . . . anabhijjhālu hoti . . . avyāpannacitto hoti . . . sammādītṭhiko hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato mātuḡāmo yathābhatam nikkhitto evaṃ sagge ti.

### CCIII.

1. Dasahi bhikkhave dhammehi samannāgatā upāsikā<sup>4</sup> yathābhatam nikkhittā evaṃ niraye. Katamehi dasahi?

2. Pāṇātipātīni hoti . . . pe<sup>5</sup> . . . micchādītṭhikā<sup>6</sup> hoti. Imehi kho bhikkhave dasahi dhammehi samannāgatā upāsikā<sup>4</sup> yathābhatam nikkhittā evaṃ niraye.

3. Dasahi bhikkhave dhammehi samannāgatā upāsikā<sup>4</sup> yathābhatam nikkhittā evaṃ sagge. Katamehi dasahi?

4. Pāṇātipātā paṭiviratā hoti . . . pe<sup>5</sup> . . . sammādītṭhikā hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgatā upāsikā<sup>4</sup> yathābhatam nikkhittā evaṃ sagge ti<sup>7</sup>.

<sup>1</sup> M. pa; S. pe.

<sup>2</sup> S. micchā°; in T. M, °cārīni and so on with the feminine ending till vyāpanna° where it has the masculine.

<sup>3</sup> S. sammā°    <sup>4</sup> Ph. upāsako.    <sup>5</sup> M. la; Ph. pa.

<sup>6</sup> T. sammā°, omitting all the rest.

<sup>7</sup> omitted by M. Ph.

## CCIV.

1. Dasahi bhikkhave dhammehi samannāgatā upāsikā avisārādā<sup>1</sup> agāraṃ ajjhāvasati. Katamehi dasahi?

2. Pāṇātipātini hoti . . .<sup>2</sup> adinnādāyini hoti . . . kāmesu micchācarini hoti . . . musāvādinī hoti . . . pisunāvācā hoti . . . pharusāvācā hoti . . . samphappalāpini hoti . . . abhijjhāluni hoti . . . vyāpannacittā hoti . . . micchādiṭṭhikā hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgatā upāsikā avisārādā agāraṃ ajjhāvasati.

3. Dasahi bhikkhave dhammehi samannāgatā upāsikā visārādā agāraṃ ajjhāvasati. Katamehi dasahi?

4. Pāṇātipātā paṭiviratā hoti . . .<sup>3</sup> adinnādānā paṭiviratā hoti . . . kāmesu micchācārā paṭiviratā hoti . . . musāvādā paṭiviratā hoti . . . pisunāya vācāya paṭiviratā hoti . . . pharusāya vācāya paṭiviratā hoti . . . samphappalāpā paṭiviratā hoti . . . anabhijjhāluni hoti . . . avyāpannacittā hoti . . . sammādiṭṭhikā hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgatā upāsikā visārādā agāraṃ ajjhāvasati ti<sup>4</sup>.

## CCV.

1. Samsappaniyapariyāyaṃ<sup>5</sup> vo bhikkhave dhammapariyāyaṃ desissāmi<sup>6</sup>, taṃ supātha sādhukaṃ manasikarotha, bhāsissāmi ti. 'Evaṃ bhante' ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: —

2. Katamo ca so<sup>7</sup> bhikkhave samsappaniyapariyāyo dhammapariyāyo?

Kammassakā bhikkhave sattā kammadāyādā kammayoni kammabandhū kammaṭṭhisaraṇā, yaṃ kammaṃ karonti kalyāṇaṃ vā pāpakaṃ vā, tassa dāyādā bhavanti<sup>8</sup>.

<sup>1</sup> T. *puts avi° after* agāraṃ; in M, §§ 1—2 are missing.

<sup>2</sup> S. pe || micchā°

<sup>3</sup> S. pe || sammā°; in T. M, °paṭivirato always.

<sup>4</sup> omitted by M. Ph. T. M<sub>6</sub>. M<sub>7</sub>.

<sup>5</sup> Ph. samsappanika°; S. samsappati° throughout.

<sup>6</sup> M. T. M<sub>6</sub>. M<sub>7</sub> dese° <sup>7</sup> omitted by M. Ph. S.

<sup>8</sup> T. bhavissanti.

3. Idha bhikkhave ekacco pāṇātipātī hoti luddo<sup>1</sup> lohita-pāṇī hatapahate<sup>2</sup> nivittṭho adayāpanno sabbapāṇabhūtesu. So samsappati kāyena, samsappati vācāya, samsappati manasā. Tassa jimhaṃ kāyakammaṃ hoti, jimhaṃ vacikammaṃ, jimhaṃ manokammaṃ, jimhā gati, jimh'upapatti<sup>3</sup>. Jimhagatikassa<sup>4</sup> kho panāhaṃ bhikkhave jimhupapattikassa<sup>5</sup> dvinnam gatīnaṃ aññataram gatim vadāmi: ye vā ekantadukkhā nirayā yā vā samsappajātikā<sup>6</sup> tiracchānayoni. Katamā ca sā<sup>7</sup> bhikkhave samsappajātikā<sup>6</sup> tiracchānayoni? Ahi vicchikā satapadī nakulā<sup>8</sup> bilārā<sup>9</sup> mūsikā ulūkā ye vā pan' aññe pi keci tiracchānayonikā sattā manusse disvā samsappanti. Iti kho bhikkhave bhūtā<sup>10</sup> bhūtassa upapatti<sup>11</sup> hoti. Yaṃ karoti tena upapajjati, upapannam enaṃ<sup>12</sup> phassā phusanti<sup>13</sup>, evaṃ ahaṃ<sup>14</sup> bhikkhave kamma-dāyādā sattā ti vadāmi.

4. Idha pana bhikkhave ekacco adinnādāyī hoti . . . pe<sup>15</sup> . . . kāmesu micchācārī hoti . . . musāvādī hoti . . . pisunāvāco hoti . . . pharusāvāco hoti . . . samphappalāpī hoti . . . abhiijjhālu hoti . . . vyāpannacitto hoti . . . micchādittṭhiko hoti viparītadassano<sup>16</sup> 'natthi dinnam natthi<sup>17</sup> yittṭhaṃ natthi hutam, natthi sukaṭadukkaṭāṇaṃ kammānaṃ phalaṃ vipāko, natthi ayam loko natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā, natthi loke samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṃ ca lokam paraṃ ca lokam sayam abhiññā sacchikatvā pavedenti' ti. So samsappati kāyena, samsappati vācāya, samsappati manasā. Tassa jimhaṃ kāyakammaṃ hoti, jimhaṃ vacikammaṃ, jimhaṃ manokammaṃ, jimhā gati,

<sup>1</sup> Ph. S. luddho. <sup>2</sup> M. pahata°

<sup>3</sup> S. jimhā upa°; T. M<sub>6</sub>. M<sub>7</sub> °h'upatti. <sup>4</sup> T. °tassa.

<sup>5</sup> T. M<sub>6</sub> °huppattikassa. <sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> °jāti.

<sup>7</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>. <sup>8</sup> M. naṅgula-; Ph. also °la-

<sup>9</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub> °ra- throughout.

<sup>10</sup> T. °ta-; M<sub>6</sub> bhūtā twice.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub> upatti and so in every similar case.

<sup>12</sup> T. M<sub>7</sub> etaṃ. <sup>13</sup> M. M<sub>7</sub> phussanti.

<sup>14</sup> T. M<sub>6</sub>. M<sub>7</sub> p'aham. <sup>15</sup> M. la; Ph. pa; omitted by S.

<sup>16</sup> S. viparitta° <sup>17</sup> M. pa || sayam.



jimh'upapatti. Jimhagatikassa kho panāhaṃ bhikkhave jimhupapattikassa dvinnāṃ gatīnaṃ aññataraṃ gatim vadāmi: ye vā ekantadukkhā nirayā yā vā saṃsappajātikā<sup>1</sup> tiracchānayoni. Katamā ca sā bhikkhave saṃsappajātikā<sup>1</sup> tiracchānayoni? Ahi vicchikā satapadī nakulā bilārā mūsikā ulūkā ye vā pan' aññe pi keci tiracchānayonikā sattā manusse disvā<sup>2</sup> saṃsappanti. Iti kho bhikkhave bhūtā bhūtassa upapatti hoti. Yaṃ karoti, tena upapajjati, upapannam eṇaṃ phassā phusanti<sup>3</sup>, evaṃ ahaṃ<sup>4</sup> bhikkhave kammaḍāyādā sattā ti vadāmi<sup>5</sup>.

Kamassakā bhikkhave sattā kammaḍāyādā kammayoni kammabandhū kammaṭṭhāraṇā, yaṃ kammaṃ karonti kalyāṇaṃ vā pāpakaṃ vā, tassa ḍāyādā bhavanti.

5. Idha bhikkhave ekacco pāṇātipātāṃ pahāya pāṇātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati. So na saṃsappati kāyena, na saṃsappati vācāya, na saṃsappati manasā. Tassa ujum kāyakammaṃ hoti, ujum vacīkammaṃ, ujum manokammaṃ, uju gati, uj'upapatti<sup>6</sup>. Ujagatikassa kho panāhaṃ bhikkhave ujupapattikassa dvinnāṃ gatīnaṃ aññataraṃ gatim vadāmi: ye vā ekantasukkhā saggā<sup>7</sup> yāni vā pana tāni uccākulāni khattiyamahāsālakulāni vā brāhmaṇamahāsālakulāni<sup>8</sup> vā<sup>8</sup> gahapatimahāsālakulāni vā aḍḍhāni mahaddhanāni mahābhogāni pahūtajātarūparajātāni<sup>9</sup> pahūtavittūpakaraṇāni<sup>9</sup> pahūtaḍḍhanadhaññāni<sup>9</sup>. Iti kho bhikkhave bhūtā bhūtassa upapatti hoti. Yaṃ karoti, tena upapajjati, upapannam eṇaṃ<sup>10</sup> phassā phusanti, evaṃ ahaṃ<sup>4</sup> bhikkhave kammaḍāyādā sattā ti vadāmi.

6. Idha pana bhikkhave ekacco adinnāḍānaṃ pahāya adinnāḍānaṃ paṭivirato hoti . . . pe<sup>11</sup> . . . kāmesu micchācāraṃ pahāya kāmesu micchācārā paṭivirato hoti . . .

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> °jā. <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> twice.

<sup>3</sup> M. phussanti *always*. <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> p'ahaṃ.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> repeat the whole § 4.

<sup>6</sup> T. M<sub>6</sub>. M<sub>7</sub> uju uppatti; omitted by Ph.

<sup>7</sup> M<sub>7</sub>. S. sattā. <sup>8</sup> in T. after gaha°

<sup>9</sup> M. Ph. S. bahuta° <sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> etaṃ.

<sup>11</sup> M. la; Ph. pa; omitted by S.

musāvādam pahāya musāvādā paṭivirato hoti . . . pisunavācam pahāya pisunāya vācāya paṭivirato hoti . . . pharusavācam pahāya pharusāya vācāya paṭivirato hoti . . . samphappalāpam pahāya samphappalāpā paṭivirato hoti . . . anabhijjhālu hoti . . . avyāpannacitto hoti . . . sammāditthiko hoti aviparitadassano<sup>1</sup> 'atthi dinnam atthi<sup>2</sup> yiṭṭham atthi hutam, atthi sukaṭadukkaṭānam kammānam phalam vipāko, atthi ayaṃ loko atthi paro loko, atthi mātā atthi pitā, atthi sattā opapātikā, atthi samaṇabrāhmaṇā sammaggatā sammāpaṭipannā, ye imaṃ ca lokam paraṃ ca lokam sayam abhiññā sacchikatvā pavedenti' ti. So na samsappati kāyena, na samsappati vācāya, na samsappati manasā. Tassa ujum kāyakammam hoti, ujum vacikammam, ujum manokammam, uju gati, uj'upapatti. Ujugatikassa kho panāham<sup>3</sup> bhikkhave upapattikassa dvinnam gatinam aññataram gatiṃ vadāmi: ye vā ekantasukhā saggā<sup>4</sup> yāni vā pana tāni uccākulāni khattiyamahāsālakulāni vā brāhmaṇamahāsālakulāni vā gahapatimahāsālakulāni vā aḍḍhāni mahaddhanāni mahābhogāni pahūtajātarūparaḥatāni<sup>5</sup> pahūtavittūpakaraṇāni<sup>5</sup> pahūtaḍḍhanāni<sup>5</sup>. Iti kho bhikkhave bhūtā bhūtassa upapatti hoti. Yaṃ karoti, tena upapajjati, upapannam enaṃ<sup>6</sup> phassā phusanti, evam ahaṃ<sup>7</sup> bhikkhave kammaḍāyādā sattā ti vadāmi.

Kammasakā bhikkhave sattā kammaḍāyādā kammayoni kammabandhū kammaṭṭhāraṇā, yaṃ kammam karonti kalyāṇam vā pāpakam vā, tassa dāyādā bhavanti. Ayaṃ kho so<sup>8</sup> bhikkhave samsappaniyapariyāyo<sup>9</sup> dhammapariyāyo ti.

<sup>1</sup> S. aviparitta°

<sup>2</sup> M. pa || ye imaṃ ca.

<sup>3</sup> T. aham; M<sub>6</sub> 'ham; M<sub>7</sub> 'mhi.

<sup>4</sup> S. sattā.

<sup>5</sup> M. Ph. S. bahuta°

<sup>6</sup> M<sub>6</sub>. M<sub>7</sub> etam.

<sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> p'aham.

<sup>8</sup> omitted by S.

<sup>9</sup> T. samsappatikā°; M<sub>7</sub> °tika°

## CCVI.

1. Nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>1</sup> vyaṇtibhāvaṃ vadāmi, tañ ca kho diṭṭh' eva dhamme upapajjam<sup>2</sup> vā apare vā pariyāye<sup>3</sup>. Na tvevāhaṃ<sup>4</sup> bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>1</sup> dukkhass' antakiriyaṃ vadāmi. Tatra bhikkhave tividhā<sup>5</sup> kāyakammantasandosavyāpatti<sup>6</sup> akusalasañcetanikā<sup>7</sup> dukkhudrayā<sup>8</sup> dukkhavipākā hoti, catubbidhā vacīkammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti, tividhā<sup>5</sup> manokammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti. Kathanā ca bhikkhave tividhā kāyakammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti?

2. Idha bhikkhave ekacco pāpātipātī hoti luddo<sup>9</sup> lohita-pāṇī hatapahate<sup>10</sup> nivīṭṭho adayāpanno sabbapāṇabhūtesu. Adinnādāyī hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā, taṃ<sup>11</sup> adinnaṃ theyyasamkhātaṃ ādātā<sup>12</sup> hoti. Kāmesu micchācārī hoti, yā tā māturakkhitā piturakkhitā<sup>13</sup> bhāturakkhitā bhaginirakkhitā nātirakkhitā<sup>14</sup> dhammarakkhitā<sup>15</sup> sassāmikā sapaṇḍitaṃ antamaso mālā-guṇaparikkhittā<sup>16</sup> pi, tathārūpāsu cārittaṃ āpajjitā hoti.

Evam kho bhikkhave tividhā kāyakammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti. Kathanā ca bhikkhave catubbidhā vacīkammantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti?

<sup>1</sup> M. Ph. °veditvā.    <sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> uppajjam; S. °jje.

<sup>3</sup> M. °yena.    <sup>4</sup> T. M<sub>7</sub> t'evāhaṃ; M<sub>6</sub> tvāhaṃ.

<sup>5</sup> S. °dham; Ph. °dha throughout; T. M<sub>6</sub>. M<sub>7</sub> °dhā, °dham and °dha.

<sup>6</sup> M. Ph. °sadosa° throughout.

<sup>7</sup> M. Ph. °kam throughout.

<sup>8</sup> M. Ph. °yam; M<sub>6</sub>. M<sub>7</sub> °uddayā; T. °indriyā throughout.

<sup>9</sup> Ph. S. luddho.    <sup>10</sup> M. pahata°

<sup>11</sup> is missing in the MSS.    <sup>12</sup> T. M<sub>6</sub> ad°

<sup>13</sup> M. pa || antamaso; Ph. adds mātāpitu°

<sup>14</sup> Ph. adds gotta°    <sup>15</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>16</sup> S. °kkhitā; M. Ph. °guḷa°

3 Idha bhikkhave ekacco musāvādi hoti sabhāgato vā parisagato vā nātimajjhagato vā pūgamajjhagato vā rājākulamajjhagato vā abhinīto sakkhipuṭṭho<sup>1</sup> 'eh' ambho<sup>2</sup> purisa, yaṃ jānāsi, taṃ vadehi<sup>3</sup> ti so ajānaṃ vā 'ahaṃ<sup>4</sup> jānāmi' ti jānaṃ vā 'ahaṃ<sup>5</sup> na jānāmi' ti apassaṃ vā 'ahaṃ<sup>6</sup> passaṃ' ti passaṃ vā 'ahaṃ<sup>7</sup> na passaṃ' ti iti attahetu vā parahetu vā āmisakiñcikkahetu vā sampajānamusā bhāsita hoti. Pisunāvāco hoti ito sutvā amutra akkhātā imesaṃ bhedāya, amutra vā sutvā imesaṃ akkhātā amūsaṃ bhedāya, iti samaggānaṃ vā bhetta<sup>8</sup> bhinnānaṃ vā anuppadātā vaggārāmo vaggarato vagganandi vagga-karaṇiṃ vācaṃ bhāsita hoti. Pharusaṃ vāco hoti, yā sā vācā aṇḍakā kakkasā parakaṭukā parābhisajjaṇi kodhasāmantā asamādhisaṃvattanikā, tathārūpiṃ vācaṃ bhāsita hoti. Samphappalāpi hoti akālavādi abhūtavādi anattavādi adhammavādi avinayavādi, anidhānavatīṃ vācaṃ bhāsita hoti akālena anapadesaṃ apariyantavatīṃ anattasaṃhitam.

Evam kho bhikkhave catubbidhā vacikammantasandosa-vyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti. Kathaṃ ca bhikkhave tividhā manokammantasandosa-vyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti?

4. Idha bhikkhave ekacco abhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ, taṃ abhijjhita hoti, 'aho vata<sup>5</sup> yaṃ<sup>6</sup> parassa, taṃ mama assā' ti. Vyāpannacitto hoti paduṭṭhamanasaṅkappo 'ime sattā haññantu vā bajjhantu<sup>6</sup> vā ucchijjantu vā vinassantu vā mā vā ahesum iti<sup>7</sup> vā<sup>7</sup> ti. Micchādītṭhiko hoti viparītadassano<sup>8</sup> 'natthi dinnam natthi<sup>9</sup> yitṭham natthi hutam, natthi sukaṭadukkaṭānaṃ kammānaṃ phalaṃ vipāko, natthi ayaṃ loko natthi paro loko, natthi mātā natthi pitā, natthi sattā opapātikā,

<sup>1</sup> S. sakkhimp°      <sup>2</sup> S. ehi bho; T. M<sub>6</sub>. M<sub>7</sub>, evam bho.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub>, S. āha.      <sup>4</sup> M. bhedātā; Ph. bheditā.

<sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub>, vatāyaṃ.

<sup>6</sup> T. M<sub>6</sub>. S. va°; M<sub>7</sub>, ma°      <sup>7</sup> omitted by S.

<sup>8</sup> S. viparitta°      <sup>9</sup> M. pa || ye imaṃ ca.

natthi loke samaṇabrāhmaṇā sammaggaṭā sammāpaṭiṇṇā,  
ye imaṇ ca lokam paraṇ ca lokam sayam abhiññā sacchi-  
katvā pavedentī' ti.

Evam kho bhikkhave tividhā manokammantasandosavyā-  
patti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

5. Tividhakāyakammantasandosavyāpatti-akusalasañceta-  
nikāhetu<sup>1</sup> vā bhikkhave sattā kāyassa bheda parammaraṇā  
apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjanti, catub-  
bidhavacikammantasandosavyāpatti-akusalasañcetanikāhetu  
vā bhikkhave sattā kāyassa bheda parammaraṇā apāyaṃ  
duggatiṃ vinipātāṃ nirayaṃ upapajjanti, tividhamanoka-  
mantasandosavyāpatti-akusalasañcetanikāhetu vā bhikkhave  
sattā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vini-  
pātāṃ nirayaṃ upapajjanti.

6. Seyyathā pi bhikkhave apaṇṇako maṇi uddham khitto  
yena yen' eva paṭiṭṭhāti, suppaṭiṭṭhitā yeva paṭiṭṭhāti,  
evam eva kho bhikkhave tividhakāyakammantasandosavyā-  
patti-akusalasañcetanikāhetu vā sattā kāyassa<sup>2</sup> bheda<sup>2</sup>  
parammaraṇā<sup>2</sup> apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upa-  
pajjanti, catubbidhavacikammantasandosavyāpatti-akusala-  
sañcetanikāhetu vā sattā kāyassa bheda parammaraṇā  
apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjanti, tividha-  
manokammantasandosavyāpatti-akusalasañcetanikāhetu vā  
sattā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vini-  
pātāṃ nirayaṃ upapajjanti.

7. Nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katā-  
naṃ upacitānaṃ appaṭisaṃviditvā<sup>3</sup> vyantibhāvaṃ vadāmi,  
taṇ ca kho diṭṭh' eva dhamme upapajjam<sup>4</sup> vā apare<sup>5</sup> vā  
pariyāye. Na tvevāhaṃ<sup>6</sup> bhikkhave sañcetanikānaṃ kam-  
mānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>3</sup> dukkhass'  
antakiriyaṃ vadāmi. Tatra bhikkhave tividhā kāyakam-  
mantasampatti kusalasañcetanikā sukhudrayā sukhavipākā  
hoti, catubbidhā vacikammantasampatti kusalasañcetanikā  
sukhudrayā sukhavipākā hoti, tividhā manokammantasam-

<sup>1</sup> M. Ph. °nikāhetu throughout; T. °nikāh

<sup>2</sup> omitted by S.

<sup>3</sup> M. Ph. °veditvā.

<sup>5</sup> T. apareṇa.

<sup>6</sup> M, tvev' ahaṃ; M

patti kusalasañcetanikā sukhudrayā sukhavipākā hoti. Kathañ ca bhikkhave tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti?

8. Idha bhikkhave ekacco pānātipātāṃ pahāya pānātipātā paṭivirato hoti nihitadaṇḍo nihitasattho, lajjī dayāpanno sabbapāṇabhūtahitānukampī viharati<sup>1</sup>. Adinnādānaṃ pahāya adinnādānā paṭivirato hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ gāmagataṃ vā araṇṇagataṃ vā, na<sup>2</sup> taṃ<sup>2</sup> adinnaṃ theyyasamkhātaṃ ādātā<sup>3</sup> hoti. Kāmesu micchācāraṃ pahāya kāmesu micchācārā paṭivirato hoti, yā tā mātūrakkhitā piturakkhitā<sup>4</sup> bhātūrakkhitā bhagini-rakkhitā nātirakkhitā<sup>5</sup> dhammarakkhitā<sup>6</sup> sassāmikā sapa-ridaṇḍā antamaso mālāguṇaparikkhittā<sup>7</sup> pi, tathārūpāsu na<sup>8</sup> cārittaṃ āpajjitā hoti.

Evam kho bhikkhave tividhā kāyakammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti. Kathañ ca bhikkhave catubbidhā vacīkammantasampatti kusala-  
sañcetanikā sukhudrayā sukhavipākā hoti?

9. Idha bhikkhave ekacco musāvādaṃ pahāya musāvāda paṭivirato hoti sabhāgato vā parisagato vā nātimajjhagato vā pūgamajjhagato vā rājakulamajjhagato vā abhinīto sakkhipuṭṭho<sup>9</sup> 'eh' ambho<sup>10</sup> purisa, yaṃ jānāsi, taṃ vadehi<sup>11</sup> ti so ajānaṃ vā 'ahaṃ<sup>11</sup> na jānāmi<sup>11</sup> ti jānaṃ vā 'ahaṃ<sup>11</sup> jānāmi<sup>11</sup> ti apassaṃ vā 'ahaṃ<sup>11</sup> na passāmi<sup>11</sup> ti passaṃ vā 'ahaṃ<sup>11</sup> passāmi<sup>11</sup> ti iti attahetu vā parahetu vā āmisakiñ-cikkhahetu vā na sampajānamusā bhāsita hoti. Pisuna-vācaṃ pahāya pisunāya vācāya paṭivirato hoti, na ito sutvā amutra akkhātā imesaṃ bhedāya amutra vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya, iti bhinnānaṃ vā

<sup>1</sup> T. M, insert pe; Ph. pa.

<sup>2</sup> omitted by Ph. T. S.; M<sub>6</sub>. M<sub>7</sub> omit only taṃ.

<sup>3</sup> Ph. S. na ādā; T. M<sub>6</sub> adā°

<sup>4</sup> M. pa || antamaso; Ph. adds mātāpitu°

<sup>5</sup> Ph. adds gotta° <sup>6</sup> omitted by T.

<sup>7</sup> S. °kkhitā; M. Ph. °gula°

<sup>8</sup> T. puts na before āp°; M<sub>7</sub> omits na. <sup>9</sup> S. sakkhimp°

<sup>10</sup> S. ehi bho; M<sub>6</sub>. M<sub>7</sub> evaṃ bho.

<sup>11</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. āha.

sandhātā sahitānaṃ vā anuppadātā samaggārāmo samaggarato samagganandi samaggakaraṇiṃ vācam bhāsitaṃ hoti. Pharusaṃ vācam pahāya pharusāya vācāya paṭivirato hoti, yā sā vācā nelā kaṇṇasukhā pemaṇiyā hadayaṅgamā porī bahujaṇakantā bahujaṇamaṇāpā, tathārūpiṃ vācam bhāsitaṃ hoti. Samphappalāpam pahāya samphappalāpā paṭivirato hoti kālavādi bhūtavādi atthavādi dhammavādi vinayavādi, nidhānavatim vācam bhāsitaṃ hoti kālena sāpadesaṃ pariyantavatim atthasaṃhitam.

Evam kho bhikkhave catubbidhā vacīkammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti. Kathaṇ ca bhikkhave tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti?

10. Idha bhikkhave ekacco anabhijjhālu hoti, yaṃ taṃ parassa paravittūpakaraṇaṃ, taṃ anabhijjhita<sup>1</sup> hoti 'aho vata<sup>2</sup> yaṃ<sup>3</sup> parassa, taṃ mama assa<sup>4</sup> ti. Avyāpannacitto hoti appadutṭhamanasaṅkappo 'ime sattā averā avyāpajjhā aṇiḥhā sukhī attānaṃ pariharantū' ti. Sammāditṭhiko hoti aviparītadassano<sup>5</sup> 'atthi dinnam atthi yitṭham<sup>6</sup> . . . pe<sup>5</sup> . . . ye imaṇ ca lokaṃ paraṇ ca lokaṃ sayam abhiññā sacchikatvā pavedenti' ti. Evam kho bhikkhave tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

11. Tividhakāyakammantasampattikusalasañcetanikāhetu vā bhikkhave sattā kāyassa bhedaṃ parammarāṇā sugatim saggaṃ lokaṃ upapajjanti, catubbidhavacīkammantasampattikusalasañcetanikāhetu vā bhikkhave sattā kāyassa bhedaṃ parammarāṇā sugatim saggaṃ lokaṃ upapajjanti, tividhamanokammantasampattikusalasañcetanikāhetu vā bhikkhave sattā kāyassa bhedaṃ parammarāṇā sugatim saggaṃ lokaṃ upapajjanti.

12. Seyyathā pi bhikkhave apaṇṇako maṇi uddham khitto yena yen' eva paṭiṭṭhāti suppaṭiṭṭhitam<sup>6</sup> yeva paṭiṭṭhāti, evam eva kho bhikkhave tividhakāyakamanta-

<sup>1</sup> M, 'jjhātā; T. na abhi°      <sup>2</sup> T. M<sub>6</sub>. M, vatāyam.

<sup>3</sup> S. aviparitta°      <sup>4</sup> S. adda atthi hutam.

<sup>5</sup> M. la; Ph. pa.      <sup>6</sup> T. M, sampa°

sampattikusalasañcetanikāhetu vā sattā kāyassa bhedā parammarañā sugatim saggam lokam upapajjanti, catubbidhavacikkamantasampattikusalasañcetanikāhetu vā sattā kāyassa bhedā parammarañā sugatim saggam lokam upapajjanti, tividhamanokamantasampattikusalasañcetanikāhetu vā sattā kāyassa bhedā parammarañā sugatim saggam lokam upapajjanti.

13. Nāhaṃ<sup>1</sup> bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>2</sup> vyantibhāvaṃ vadāmi, tañ ca kho diṭṭh' eva dhamme<sup>3</sup> upapajjam<sup>4</sup> vā apare vā pariyāye. Na<sup>5</sup> ttevāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>2</sup> dukkhass' antakiriyaṃ vadāmi ti<sup>5</sup>.

## CCVII.

1. Nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>2</sup> vyantibhāvaṃ vadāmi, tañ ca kho diṭṭh' eva dhamme upapajjam<sup>4</sup> vā apare vā pariyāye. Na ttevāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>2</sup> dukkhass' antakiriyaṃ vadāmi. Tatra bhikkhave tividhā kāyakamantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti, catubbidhā vacikkamantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti, tividhā manokamantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti. Kathañ ca bhikkhave tividhā kāyakamantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti? . . . pe<sup>6</sup> . . .

Evam kho bhikkhave tividhā kāyakamantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti. Kathañ ca bhikkhave catubbidhā vacikkamantasandosavyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti? . . . pe<sup>7</sup> . . .

<sup>1</sup> Ph. S. *omit this phrase.*      <sup>2</sup> M. Ph. °veditvā.

<sup>3</sup> T. *adds 'va.*      <sup>4</sup> S. °jje.      <sup>5</sup> *omitted by M<sub>6</sub>.*

<sup>6</sup> M. la; Ph. pa.      <sup>7</sup> M. Ph. pa; *omitted by T. M<sub>6</sub>. M<sub>7</sub>.*



Evam kho bhikkhave catubbidhā vacīkammantasandosa-vyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti. Kathañ ca bhikkhave tividhā manokammantasandosa-vyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti? . . . pe<sup>1</sup> . . .

Evam kho bhikkhave tividhā manokammantasandosa-vyāpatti akusalasañcetanikā dukkhudrayā dukkhavipākā hoti.

2. Tividhakāyakammantasandosa-vyāpatti-akusalasañcetanikāhetu vā bhikkhave sattā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti, catubbidhāvacīkammanta<sup>2</sup> . . . pe<sup>3</sup> . . . tividhamanokammantasandosa-vyāpatti-akusalasañcetanikāhetu vā bhikkhave sattā kāyassa bheda parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti<sup>4</sup>.

3. Nāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā<sup>5</sup> vyantibhāvaṃ vadāmi, tañ ca kho diṭṭh' eva dhamme upapajjaṃ<sup>6</sup> vā apare vā pariyāye. Na tvevāhaṃ bhikkhave sañcetanikānaṃ kammānaṃ katānaṃ upacitānaṃ appaṭisaṃviditvā dukkhass' antakiriyaṃ vadāmi. Tatra bhikkhave tividhā<sup>7</sup> kāyakammantasampatti kusalaśaṇcetanikā sukhudrayā sukhavipākā hoti, catubbidhā vacīkammantasampatti kusalaśaṇcetanikā sukhudrayā sukhavipākā hoti, tividhā manokammantasampatti kusalaśaṇcetanikā sukhudrayā sukhavipākā hoti. Kathañ ca bhikkhave tividhā kāyakammantasampatti kusalaśaṇcetanikā sukhudrayā sukhavipākā hoti? . . . pe<sup>8</sup> . . .

Evam kho bhikkhave tividhaṃ kāyakammantasampatti kusalaśaṇcetanikā sukhudrayā sukhavipākā hoti. Kathañ ca bhikkhave catubbidhā vacīkammantasampatti kusalaśaṇcetanikā sukhudrayā sukhavipākā hoti? . . . pe<sup>8</sup> . . .

Evam kho bhikkhave catubbidhā vacīkammantasampatti

<sup>1</sup> M. 1a; Ph. pa; omitted by T. M<sub>6</sub>. M<sub>7</sub>.      <sup>2</sup> S. in full.

<sup>3</sup> M. 1a; omitted by Ph.

<sup>4</sup> Ph. °ti ti; T. adds catubbidha; M<sub>6</sub>. M<sub>7</sub> catubbidhaṃ || pe.

<sup>5</sup> M. Ph. °veditvā.      <sup>6</sup> S. °jje.

<sup>7</sup> T. M<sub>7</sub> henceforth °dha, also °cetanikaṃ °yaṃ °kaṃ.

<sup>8</sup> M. 1a; Ph. pa.

hoti. Kathañ ca bhikkhave tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti? ... pe<sup>1</sup> ...

Evam kho bhikkhave tividhā manokammantasampatti kusalasañcetanikā sukhudrayā sukhavipākā hoti.

4. Tividhakāyakammantasampattikusalasañcetanikāhetu vā bhikkhave sattā kāyassa bheda parammaraṇā sugatiṃ saggam lokam upapajjanti, catubbidhavacikammanta<sup>o 2</sup> ... pe<sup>3</sup> ... tividhamanokammantasampattikusalasañcetanikāhetu vā bhikkhave sattā kāyassa bheda parammaraṇā sugatiṃ saggam lokam upapajjanti<sup>4</sup> ... pe<sup>5</sup> ...

### CCVIII.

1. Nāham bhikkhave sañcetanikānam kammānam katānam upacitānam appaṭisaṃviditvā<sup>6</sup> vyantibhāvaṃ vadāmi, tañ ca kho diṭṭh' eva dhamme upapajjam<sup>7</sup> vā apare<sup>8</sup> vā pariyāye. Na tvevāham bhikkhave sañcetanikānam kammānam katānam upacitānam appaṭisaṃviditvā<sup>6</sup> dukkhass' antakiriyaṃ vadāmi. Sa kho so bhikkhave ariyasāvako evaṃ vigatābhijjho vigatavyāpādo asammulho sampajāno patissato mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catuttham. Iti uddham adho tiriyaṃ sabbadhi sabbatthatāya<sup>9</sup> sabbāvantam lokam mettāsahagatena cetasā vipulena mahagga-tena appamāpena averena avyāpajjhena pharitvā viharati. So evaṃ pajānāti 'pubbe kho me idaṃ cittaṃ parittam<sup>10</sup> ahosi<sup>11</sup> abhāvitam, etarahi pana me idaṃ cittaṃ appamānam subhāvitam, yaṃ kho pana kiñci pamānakataṃ kammam<sup>12</sup>, na<sup>12</sup> tam<sup>12</sup> tatrāvasissati, na tam tatrāvatiṭṭhati<sup>13</sup>

<sup>1</sup> M. la; Ph. pa.

<sup>2</sup> M. Ph. °kammantasampatti; S. *in full*.

<sup>3</sup> M. la; *omitted by Ph.* <sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub> add catu.

<sup>5</sup> Ph. pa; *omitted by M. S.; apparently the initial phrase Nāham and so on is to be repeated here, as before in CCVI.*

<sup>6</sup> M. Ph. °veditvā. <sup>7</sup> S. °jje. <sup>8</sup> T. °reṇa.

<sup>9</sup> T. °kāya; M<sub>6</sub>. S. sabbattatāya. <sup>10</sup> M<sub>6</sub> pariyantam.

<sup>11</sup> T. M<sub>7</sub>. S. hoti. <sup>12</sup> *omitted by T. M<sub>7</sub>.*

<sup>13</sup> T. M<sub>6</sub>. M<sub>7</sub> tatrāpa°

ti<sup>1</sup>. Taṃ kiṃ maññatha bhikkhave 'dahara-t-agge<sup>2</sup> ce so<sup>3</sup> ayam<sup>4</sup> kumāro mettācetovimuttiṃ<sup>5</sup> bhāveyya, api nu kho pāpakammaṃ kareyyā' ti? No h'etaṃ bhante. 'Akarontaṃ kho pana pāpakammaṃ api nu kho dukkhaṃ phuseyyā' ti? No h'etaṃ bhante, akarontaṃ hi<sup>6</sup> bhante pāpakammaṃ kuto dukkhaṃ phusissati ti?<sup>7</sup>

2. Bhāvetabbā kho paṇāyam<sup>8</sup> bhikkhave mettācetovimutti itthiyā<sup>6</sup> vā<sup>6</sup>. Itthiyā<sup>6</sup> vā<sup>6</sup> bhikkhave purisassa vā nāyam kāyo ādāya gamaniyo, cittantaro ayam bhikkhave macco. So evaṃ pajānāti: Yaṃ kho me idha<sup>9</sup> kiñci pubbe iminā karajakāyena pāpakammaṃ kataṃ, sabbaṃ taṃ idha vedaniyaṃ, na taṃ anugaṃ<sup>10</sup> bhavissati ti. Evaṃ bhāvita kho bhikkhave mettācetovimutti anāgāmitāya<sup>11</sup> samvattati, idha paññ'assa<sup>12</sup> bhikkhuno uttarim<sup>13</sup> vimuttiṃ<sup>14</sup> appaṭivijjhato ti<sup>15</sup>.

3. Karuṇāsahagatena cetasā . . . muditāsahagatena cetasā . . . upekkhāsahagatena<sup>16</sup> cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ. Iti uddham adho tiriyaṃ sabbadhi sabbatthaṭṭāya<sup>17</sup> sabbāvantam lokam upekkhāsahagatena cetasā vipulena mahagagatena appamāṇena averena avyāpajjhena pharitvā viharati. So evaṃ pajānāti 'pubbe kho me idaṃ cittaṃ parittam ahosi<sup>18</sup> abhāvitam, etarahi pana me idaṃ cittaṃ appamāṇam subhāvitam, yaṃ kho pana kiñci pamāṇakatam

<sup>1</sup> omitted by S.    <sup>2</sup> M. Ph. dahara-d-agge.

<sup>3</sup> T. va taṃ sa; M<sub>6</sub> taṃ; M<sub>7</sub> na; omitted by S.

<sup>4</sup> M<sub>6</sub>. M<sub>7</sub> sāyam; T. yaṃ.

<sup>5</sup> M. Ph. mettā cetovimutti; T. continues: itthiyā vā, as below.

<sup>6</sup> omitted by M<sub>6</sub>.

<sup>7</sup> omitted by M. Ph.; M. has phusissanti.

<sup>8</sup> M<sub>6</sub> paṇāyam.    <sup>9</sup> M. Ph. M<sub>6</sub>. M<sub>7</sub>. S. idam.

<sup>10</sup> Ph. anutam; T. anugamma; M<sub>6</sub> anupagataṃ; M<sub>7</sub> anuyugamma; S. anubha<sup>o</sup>

<sup>11</sup> M. °kāya; T. °tā.    <sup>12</sup> T. M<sub>7</sub> paṇ'assa; M<sub>6</sub> paṇ'amñassa.

<sup>13</sup> Ph. °rin; M. T. °ri.    <sup>14</sup> T. °ttiyaṃ.

<sup>15</sup> omitted by Ph. T. M<sub>6</sub>. M<sub>7</sub>.

<sup>16</sup> M. Ph. S. upekkhā<sup>o</sup> throughout.

<sup>17</sup> M. T. S. sabbatta<sup>o</sup>; M<sub>6</sub> sabbatāya.

<sup>18</sup> S. hoti.

kammam, na<sup>1</sup> tam tatrāvasissati, na tam tatrāvatiṭṭhati. Tam kim maññatha bhikkhave 'dahara-t-agge'<sup>2</sup> ce so<sup>3</sup> ayam kumāro upekhācetovimuttiṃ bhāveyya<sup>4</sup>, api nu kho pāpakammam kareyya<sup>5</sup> ti? No h'etaṃ bhante. 'Akarontam kho pana pāpakammam api nu kho dukkham phuseyya<sup>6</sup> ti? No h'etaṃ bhante, akarontam hi bhante pāpakammam kuto dukkham phussissati<sup>7</sup> ti<sup>8</sup>?

4. Bhāvetabbā kho panāyam bhikkhave upekhācetovimutti itthiyā vā purisena vā. Itthiyā vā bhikkhave purisassa vā nāyam<sup>9</sup> kāyo ādāya gamaniyo, cittantaro ayam bhikkhave macco. So evaṃ pajānāti: Yam kho me idha<sup>10</sup> kiñci pubbe iminā karajakāyena pāpakammam katam, sabban tam idha vedaniyam, na tam anugaṃ<sup>11</sup> bhavissati ti. Evaṃ<sup>12</sup> bhāvitā kho bhikkhave upekhācetovimutti anāgāmitāya samvattati, idha paññ'assa bhikkhuno uttarim<sup>13</sup> vimuttiṃ appatvivijjhato ti<sup>14</sup>.

## CCIX.

1. Atha kho aññataro brāhmaṇo yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavatā saddhim sammodi, sammodaniyam katham sārāṇiyam vītisāretvā ekamantam nisīdi. Ekamantam nisinno kho so brāhmaṇo Bhagavantam etad avoca 'ko nu kho bho Gotama hetu ko paccayo, yena-m-idh' ekacce sattā kāyassa bheda parammarañā apāyam duggatiṃ vinipātam nirayam upapajjanti' ti? 'Adhammacariyāvisamacariyāhetu kho brāhmaṇa evam idh' ekacce sattā kāyassa bheda parammarañā apāyam duggatiṃ vinipātam nirayam upapajjanti' ti. 'Ko pana bho Gotama hetu ko paccayo, yena-m-idh' ekacce sattā kāyassa

<sup>1</sup> omitted by T.    <sup>2</sup> Ph. 'd-agge; M<sub>6</sub> 't-agga na.

<sup>3</sup> omitted by T. M<sub>7</sub>. S.    <sup>4</sup> T. 'yyati.

<sup>5</sup> M. 'ssanti; M<sub>6</sub> phussati; T. phuseyyasi.

<sup>6</sup> omitted by M. Ph.    <sup>7</sup> T. M<sub>6</sub>. M<sub>7</sub> ayam.

<sup>8</sup> all MSS. have idam.

<sup>9</sup> Ph. anugataṃ; S. anubha<sup>o</sup>; omitted by M<sub>6</sub>.

<sup>10</sup> T. M<sub>7</sub> imam; omitted by M<sub>6</sub>.    <sup>11</sup> M. Ph. 'ri.

<sup>12</sup> omitted by Ph. T. M<sub>7</sub>.

bhedā parammarañā sugatiṃ saggaṃ lokam upapajjanti' ti? 'Dhammacariyāsamacariyāhetu kho brāhmaṇa evam idh' ekacce sattā kāyassa bheda parammarañā sugatiṃ saggaṃ lokam upapajjanti' ti. 'Na kho ahaṃ imassa bhoto Gotamassa saṃkhittena bhāsitaṃ vitthārena atthaṃ' ājānāmi, sādhu me bhavaṃ Gotamo tathā dhammaṃ de-setu, yathāhaṃ imassa bhoto Gotamassa saṃkhittena bhāsitaṃ vitthārena atthaṃ ājāneyyaṃ'<sup>2</sup> ti. 'Tena hi brāhmaṇa suṇāhi sādhukaṃ manasikarohi, bhāsissāmi' ti. 'Evaṃ bho' ti kho so brāhmaṇo Bhagavato paccassosi. Bhagavā etad avoca: —

2. Tividhā<sup>3</sup> kho brāhmaṇa kāyena adhammacariyāvisamacariyā hoti, catubbidhā vācāya adhammacariyāvisamacariyā hoti, tividhā manasā adhammacariyāvisamacariyā hoti. Kathaṃ ca brāhmaṇa tividhā kāyena adhammacariyāvisamacariyā hoti? . . . pe<sup>4</sup> . . .

Evaṃ kho brāhmaṇa tividhā kāyena adhammacariyāvisamacariyā hoti. Kathaṃ ca brāhmaṇa catubbidhā vācāya adhammacariyāvisamacariyā hoti? . . . pe<sup>5</sup> . . .

Evaṃ kho brāhmaṇa catubbidhā vācāya adhammacariyāvisamacariyā hoti. Kathaṃ ca brāhmaṇa tividhā manasā adhammacariyāvisamacariyā hoti? . . . pe<sup>6</sup> . . .

Evaṃ kho brāhmaṇa tividhā manasā adhammacariyāvisamacariyā hoti.

Evaṃ adhammacariyāvisamacariyāhetu kho brāhmaṇa evam idh' ekacce sattā kāyassa bheda parammarañā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti'<sup>7</sup>.

3. Tividhā kho brāhmaṇa kāyena dhammacariyāsamacariyā hoti, catubbidhā vācāya dhammacariyāsamacariyā hoti, tividhā manasā dhammacariyāsamacariyā hoti. Kathaṃ ca brāhmaṇa tividhā kāyena dhammacariyāsamacariyā hoti? . . . pe<sup>8</sup> . . .

<sup>1</sup> M<sub>6</sub> inserts avibhattassa vitthārena atthaṃ.

<sup>2</sup> T. M<sub>6</sub>. M<sub>7</sub> aj°     <sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub>. S. °dham always.

<sup>4</sup> M. la; Ph. pa; omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>5</sup> M. Ph. pa; omitted by T. M<sub>6</sub>.     <sup>6</sup> M. la; Ph. pa.

<sup>7</sup> T. M<sub>6</sub> °ti ti.     <sup>8</sup> M. la; Ph. pa; omitted by T.

Evam kho brāhmaṇa tividhā kāyena dhammacariyāsama-cariyā hoti<sup>1</sup>. Kathañ ca brāhmaṇa catubbidhā vācāya dhammacariyāsamacariyā hoti? . . . pe<sup>2</sup> . . .

Evam kho brāhmaṇa catubbidhā vācāya dhammacariyā-samacariyā hoti. Kathañ ca brāhmaṇa tividhā manasā dhammacariyāsamacariyā hoti? . . . pe<sup>3</sup> . . .

Evam kho brāhmaṇa tividhā manasā dhammacariyāsama-cariyā hoti.

Evam dhammacariyāsamacariyāhetu kho brāhmaṇa evam idh' ekacce sattā kāyassa bheda parammaraṇā sugatim saggaṃ lokam upapajjanti ti.

Abhikkantaṃ<sup>4</sup> bho<sup>4</sup> Gotama<sup>4</sup> . . . pe<sup>5</sup> . . . upāsakaṃ maṃ bhavaṃ Gotamo dhāretu ajja-t-agge pāṇupetaṃ sa-raṇaṃ gatan ti.

Karajakāyavaggo<sup>6</sup> paṭhamo<sup>7</sup>.

## CCX.

1. Dasahi bhikkhave dhammehi samannāgato yathābhā-taṃ nikkhitto evaṃ niraye. Katamehi dasahi?

2. Pāṇātipātī hoti, adinnādāyī hoti, kāmesu micchācarī hoti, musāvādī hoti, pisunāvāco hoti, pharusāvāco hoti, samphappalāpī hoti, abhiṇṇhālu hoti, vyāpannacitto hoti, micchādītṭhiko hoti.

Imehi kho bhikkhave dasahi dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye.

<sup>1</sup> T. *continues*: pe || Evam kho br<sup>o</sup> ti<sup>o</sup> manasā.

<sup>2</sup> M. la; Ph. pa. <sup>3</sup> M. Ph. pa.

<sup>4</sup> M. *repeats it*. <sup>5</sup> M. la; *omitted by* Ph.

<sup>6</sup> S. Pathama<sup>o</sup>; M<sub>6</sub> Vaggo; *omitted by* Ph. T. M<sub>7</sub>.

<sup>7</sup> *omitted by* Ph. T. M<sub>6</sub>. M<sub>7</sub>; M<sub>6</sub> *adds* tass' uddānaṃ: nirayo sugati ubho mātugāmena upāsikā samsappaniya su āpana karajakāyena brāhmaṇā ti; *then* Paṇṇāsakaṃ sam-attaṃ.

3. Dasahi bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge. Katamehi dasahi?

4. Pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesu micchācārā paṭivirato hoti, musāvādā paṭivirato hoti, pisunāya vācāya paṭivirato hoti, pharusāya vācāya paṭivirato hoti, samphappalāpā paṭivirato hoti, anabhijjhālu hoti, avyāpannacitto hoti, sammādiṭṭhiko hoti.

Imehi kho bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge ti.

### CCXI.

1. Visatiyā bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye. Katamehi visatiyā?

2. Attanā ca pāṇātipātī hoti, paraṇ ca pāṇātipāte samādapeti; attanā ca adinnādāyī hoti, paraṇ ca adinnādāne samādapeti; attanā ca kāmesu micchācārī hoti, paraṇ ca kāmesu micchācāre samādapeti; attanā ca musāvādī hoti, paraṇ ca musāvāde samādapeti; attanā ca pisunāvāco hoti, paraṇ ca pisunāya vācāya samādapeti; attanā ca pharusāvāco hoti, paraṇ ca pharusāya vācāya samādapeti; attanā ca samphappalāpī hoti, paraṇ ca samphappalāpe samādapeti; attanā ca abhijjhālu hoti, paraṇ ca abhijjhāya samādapeti; attanā ca vyāpannacitto hoti, paraṇ ca vyāpāde samādapeti; attanā ca micchādiṭṭhiko hoti, paraṇ ca micchādiṭṭhiyā samādapeti.

Imehi kho bhikkhave visatiyā dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye.

3. Visatiyā bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge. Katamehi visatiyā?

4. Attanā ca pāṇātipātā paṭivirato hoti, paraṇ ca pāṇātipātā veramaṇiyā samādapeti; attanā ca adinnādānā paṭivirato hoti, paraṇ ca adinnādānā veramaṇiyā samādapeti; attanā ca kāmesu micchācārā paṭivirato hoti, paraṇ ca kāmesu micchācārā veramaṇiyā samādapeti; attanā ca musāvādā paṭivirato hoti, paraṇ ca musāvādā veramaṇiyā samādapeti; attanā ca pisunāya vācāya paṭivirato hoti, paraṇ ca pisunāya vācāya veramaṇiyā samādapeti, attanā

ca pharusāya vācāya paṭivirato hoti, paraṇ ca pharusāya vācāya veramaṇiyā samādapeti; attanā ca samphappalāpā paṭivirato hoti, paraṇ ca samphappalāpā veramaṇiyā samādapeti; attanā ca anabhijjhālu hoti, paraṇ ca anabhijjhāya samādapeti; attanā ca avyāpannacitto hoti, paraṇ ca avyāpāde samādapeti; attanā ca sammādiṭṭhiko hoti, paraṇ ca sammādiṭṭhiyā samādapeti.

Imehi kho bhikkhave vīsatiyā dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge ti.

## CCXII.

1. Timsāya bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye. Katamehi timsāya?

2. Attanā ca pāṇātipāti hoti, paraṇ ca pāṇātipāte samādapeti, pāṇātipāte ca samanunño hoti; attanā ca adinnādāyī hoti, paraṇ ca adinnādāne samādapeti, adinnādāne ca samanunño hoti; attanā ca kāmesu micchācārī hoti, paraṇ ca kāmesu micchācāre samādapeti, kāmesu micchācāre ca samanunño hoti; attanā ca musāvādi hoti, paraṇ ca musāvāde samādapeti, musāvāde ca samanunño hoti; attanā ca pisunāvāco hoti, paraṇ ca pisunāya vācāya samādapeti, pisunāya ca vācāya samanunño hoti; attanā ca pharusāvāco hoti, paraṇ ca pharusāya vācāya samādapeti, pharusāya ca vācāya samanunño hoti; attanā ca samphappalāpi hoti, paraṇ ca samphappalāpe samādapeti, samphappalāpe ca samanunño hoti; attanā ca abhijjhālu hoti, paraṇ ca abhijjhāya samādapeti, abhijjhāya ca samanunño hoti; attanā ca vyāpannacitto hoti, paraṇ ca vyāpāde samādapeti, vyāpāde ca samanunño hoti; attanā ca micchādiṭṭhiko hoti, paraṇ ca micchādiṭṭhiyā samādapeti, micchādiṭṭhiyā ca samanunño hoti.

Imehi kho bhikkhave timsāya dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye<sup>1</sup>.

3. Timsāya bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge. Katamehi timsāya?

<sup>1</sup> T. M<sub>6</sub>. M<sub>7</sub> add ti.



4. Attanā ca pāṇātipātā paṭivirato hoti, paraṇ ca pāṇātipātā veramaṇiyā samādapeti, pāṇātipātā veramaṇiyā ca samanunño hoti; attanā ca adinnādānā paṭivirato hoti, paraṇ ca adinnādānā veramaṇiyā samādapeti, adinnādānā veramaṇiyā ca samanunño hoti; attanā ca kāmesu micchācārā paṭivirato hoti, paraṇ ca kāmesu micchācārā veramaṇiyā samādapeti, kāmesu micchācārā veramaṇiyā ca samanunño hoti; attanā ca musāvādā paṭivirato hoti, paraṇ ca musāvādā veramaṇiyā samādapeti, musāvādā veramaṇiyā ca samanunño hoti; attanā ca pisunāya vācāya paṭivirato hoti, paraṇ ca pisunāya vācāya veramaṇiyā samādapeti, pisunāya vācāya veramaṇiyā ca samanunño hoti; attanā ca pharusāya vācāya paṭivirato hoti, paraṇ ca pharusāya vācāya veramaṇiyā samādapeti, pharusāya vācāya veramaṇiyā ca samanunño hoti; attanā ca samphappalāpā paṭivirato hoti, paraṇ ca samphappalāpā veramaṇiyā samādapeti, samphappalāpā veramaṇiyā ca samanunño hoti; attanā ca anabhijjhālu hoti, paraṇ ca anabhijjhāya samādapeti, anabhijjhāya ca samanunño hoti; attanā ca avyāpannacitto hoti, paraṇ ca avyāpāde samādapeti, avyāpāde ca samanunño hoti; attanā ca sammādiṭṭhiko hoti, paraṇ ca sammādiṭṭhiyā samādapeti, sammādiṭṭhiyā ca samanunño hoti.

Imehi kho bhikkhave timsāya dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge ti.

### CCXIII.

1. Cattārisāya<sup>\*</sup> bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye. Katamehi cattārisāya?

2. Attanā ca pāṇātipātī hoti, paraṇ ca pāṇātipāte samādapeti, pāṇātipāte ca samanunño hoti, pāṇātipātassa ca vaṇṇam bhāsati; attanā ca adinnādāyī hoti, paraṇ ca adinnādāne samādapeti, adinnādāne ca samanunño hoti, adinnādānassa ca vaṇṇam bhāsati; attanā ca kāmesu micchācārī hoti, paraṇ ca kāmesu micchācāre samādapeti,

<sup>\*</sup> S. *ōlisāya throughout.*

kāmesu micchācāre ca samanunño hoti, kāmesu micchācārassa ca vaṇṇaṃ bhāsati; attanā ca musāvādi hoti, paraṇ ca musāvāde samādapeti, musāvāde ca samanunño hoti, musāvādassa ca vaṇṇaṃ bhāsati; attanā ca pisunāvāco hoti, paraṇ ca pisunāya vācāya samādapeti, pisunāya ca vācāya samanunño hoti, pisunāya ca vācāya vaṇṇaṃ bhāsati; attanā ca pharusāvāco hoti, paraṇ ca pharusāya vācāya samādapeti, pharusāya ca vācāya samanunño hoti, pharusāya ca vācāya vaṇṇaṃ bhāsati; attanā ca samphappalāpi hoti, paraṇ ca samphappalāpe samādapeti; samphappalāpe ca samanunño hoti, samphappalāpassa ca vaṇṇaṃ bhāsati; attanā ca abhijjhālu hoti, paraṇ ca abhijjhāya samādapeti, abhijjhāya ca samanunño hoti, abhijjhāya ca vaṇṇaṃ bhāsati; attanā ca vyāpānaccitto hoti, paraṇ ca vyāpāde samādapeti, vyāpāde ca samanunño hoti, vyāpādassa ca vaṇṇaṃ bhāsati; attanā ca micchādittiko<sup>1</sup> hoti, paraṇ ca micchādittiyā samādapeti, micchādittiyā ca samanunño hoti, micchādittiyā ca vaṇṇaṃ bhāsati.

Imehi kho bhikkhave cattārisāya dhammehi samannāgato yathābhatam nikkhitto evaṃ niraye.

3. Cattārisāya bhikkhave dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge. Katamehi cattārisāya?

4. Attanā ca pāṇātipātā veramaṇiyā paṭivirato hoti, paraṇ ca pāṇātipātā veramaṇiyā samādapeti, pāṇātipātā veramaṇiyā ca samanunño hoti, pāṇātipātā veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca adinnādānā paṭivirato hoti, paraṇ ca adinnādānā veramaṇiyā samādapeti, adinnādānā veramaṇiyā ca samanunño hoti, adinnādānā veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca kāmesu micchācārā paṭivirato hoti, paraṇ ca kāmesu micchācārā<sup>2</sup> veramaṇiyā samādapeti, kāmesu micchācārā veramaṇiyā ca samanunño hoti, kāmesu micchācārā veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca musāvādā paṭivirato hoti, paraṇ ca musāvādā veramaṇiyā samādapeti, musāvādā veramaṇiyā ca samanunño hoti, musāvādā veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca

<sup>1</sup> S. °dittī.

<sup>2</sup> M<sub>6</sub> °cāra | pe | kāmesu micchācārā vera° samā°

pisunāya vācāya paṭivirato hoti, parañ ca pisunāya vācāya veramaṇiyā samādapeti, pisunāya vācāya veramaṇiyā ca samanunño hoti, pisunāya vācāya veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca pharusāya vācāya paṭivirato hoti, parañ ca pharusāya vācāya veramaṇiyā samādapeti, pharusāya vācāya veramaṇiyā ca samanunño hoti, pharusāya vācāya veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca samphappalāpā paṭivirato hoti, parañ ca samphappalāpā veramaṇiyā<sup>1</sup> samādapeti, samphappalāpā veramaṇiyā ca samanunño hoti, samphappalāpā veramaṇiyā ca vaṇṇaṃ bhāsati; attanā ca anabhijjhālu hoti, parañ ca anabhijjhāya samādapeti, anabhijjhāya ca samanunño hoti, anabhijjhāya ca vaṇṇaṃ bhāsati; attanā ca avyāpannacitto hoti parañ ca avyāpāde samādapeti, avyāpāde ca samanunño hoti, avyāpādassa ca vaṇṇaṃ bhāsati; attanā ca sammāditthiko hoti, parañ ca sammāditthiyā samādapeti, sammāditthiyā ca samanunño hoti, sammāditthiyā ca vaṇṇaṃ bhāsati.

Imehi kho bhikkhave cattārisāya dhammehi samannāgato yathābhatam nikkhitto evaṃ sagge ti.

#### CCXIV.

Dasahi bhikkhave dhammehi samannāgato khatam upahatam<sup>2</sup> attānam pariharati . . .<sup>3</sup> akhatam<sup>4</sup> anupahatam<sup>5</sup> attānam pariharati . . .<sup>3</sup> visatiyā bhikkhave . . .<sup>3</sup> timsāya<sup>6</sup> bhikkhave . . .<sup>7</sup> cattārisāya bhikkhave dhammehi samannāgato khatam upahatam attānam pariharati . . .<sup>7</sup> akhatam<sup>8</sup> anupahatam<sup>8</sup> attānam<sup>8</sup> pariharati<sup>8</sup>.

#### CCXV<sup>9</sup>.

Dasahi bhikkhave dhammehi samannāgato idh' ekacco kāyassa bheda parammarapā apāyam duggatiṃ vinipātam

<sup>1</sup> Ph. S. add ca. <sup>2</sup> omitted by M<sub>7</sub>. <sup>3</sup> M. la; Ph. pa.

<sup>4</sup> M<sub>6</sub>. S. akkh<sup>o</sup>; T. M<sub>7</sub> akatam. <sup>5</sup> T. anugatam.

<sup>6</sup> S. timsatiyā. <sup>7</sup> M. Ph. pa.

<sup>8</sup> omitted by M. Ph. T. M<sub>7</sub>; S. adds . . . pe . . . Imehi kho bh<sup>o</sup> cattālisāya dhammehi sa<sup>o</sup> akkh<sup>o</sup> anu<sup>o</sup> att<sup>o</sup> pariharati ti, then Dutiyavaggo dutiyo. <sup>9</sup> no number in S.

nirayaṃ upapajjati . . . pe<sup>1</sup> . . . idh' ekacco<sup>2</sup> kāyassa  
 bhedaṃ parammaraṇā sugatīṃ saggaṃ lokaṃ upapajjati . . .  
 vīsatīyā bhikkhave . . . pe<sup>3</sup> . . . timsāya bhikkhave . . .  
 pe<sup>4</sup> . . . cattārisāya bhikkhave dhammehi samannāgato idh'  
 ekacco kāyassa bhedaṃ parammaraṇā apāyaṃ duggatīṃ  
 vinipātāṃ nirayaṃ upapajjati . . . idh' ekacco kāyassa  
 bhedaṃ parammaraṇā sugatīṃ saggaṃ lokaṃ upapajjati  
 . . . pe<sup>5</sup> . . .

CCXVI<sup>6</sup>.

Dasahi bhikkhave dhammehi samannāgato bālo veditabbo . . . pe<sup>7</sup> . . . paṇḍito veditabbo . . . pe<sup>7</sup> . . . vīsatīyā bhikkhave . . . pe<sup>8</sup> . . . timsāya bhikkhave . . . pe<sup>9</sup>  
 . . . cattārisāya bhikkhave dhammehi samannāgato bālo  
 veditabbo . . .<sup>10</sup> paṇḍito veditabbo . . .<sup>10</sup>

Imehi kho bhikkhave cattārisāya dhammehi samannāgato  
 paṇḍito veditabbo<sup>11</sup> . . . pe<sup>7</sup> . . .

CCXVII<sup>6</sup>.

1. Rāgassa bhikkhave abhiññāya dasa dhammā bhāvetabbā. Katame dasa?

2. Asubhasaññā maraṇasaññā āhāre paṭikkūlasaññā<sup>12</sup>  
 sabbaloke anabhiratasaññā<sup>13</sup> aniccasaññā anicce dukkha-  
 saññā dukkhe anattasaññā pahānasaññā virāgasaññā niro-  
 dhasaññā.

Rāgassa bhikkhave abhiññāya ime dasa dhammā bhāvetabbā<sup>14</sup>.

<sup>1</sup> M. pa; omitted by Ph. M<sub>6</sub>. M<sub>7</sub>. S.

<sup>2</sup> T. omits idh' ekacco . . . upapajjati.

<sup>3</sup> M. la; omitted by Ph. T. S. <sup>4</sup> M. la; Ph. pa.

<sup>5</sup> omitted by M. Ph. <sup>6</sup> no number in S.

<sup>7</sup> omitted by M. Ph. S. <sup>8</sup> M. pa; omitted by Ph. S.

<sup>9</sup> M. pa; omitted by Ph. T. S. <sup>10</sup> M. pa.

<sup>11</sup> S. adds after 'tabbo: Tatiyavaggo tatiyo, and then in parenthesis Imesu catutthapañcomesu vaggesu sattagāṇāṃ peyyālavasena veditabbā.

<sup>12</sup> M. Ph. paṭikūla°; M<sub>7</sub> paṭikūla°

<sup>13</sup> M. Ph. °rati° <sup>14</sup> S. adds ti.

3. Rāgassa bhikkhave abhiññāya dasa dhammā bhāvetabbā. Katame dasa?

4. Aniccasaññā anattasaññā āhāre paṭikkūlasaññā<sup>1</sup> sabbaloke anabhiratasaññā<sup>2</sup> atthikasaññā puluvakasaññā vinilakasaññā vipubbakasaññā<sup>3</sup> vicchiddakasaññā uddhūmata-kasaññā.

Rāgassa bhikkhave abhiññāya ime dasa dhammā bhāvetabbā ti<sup>4</sup>.

### CCXVIII.<sup>5</sup>

1. Rāgassa bhikkhave abhiññāya dasa dhammā bhāvetabbā. Katame dasa<sup>6</sup>?

2. Sammādiṭṭhi sammāsaṅkappo sammāvācā sammākamanto sammā-ājīvo sammāvāyāmo sammāsati sammāsamādhi sammāñāṇaṃ sammāvimutti.

Rāgassa bhikkhave abhiññāya ime dasa dhammā bhāvetabbā ti<sup>7</sup>.

### CCXIX.<sup>8</sup>

1. Rāgassa bhikkhave pariññāya parikkhayāya pahānāya khayāya vayāya virāgāya nirodhāya upasamāya<sup>9</sup> cāgāya paṭinissaggāya ime dasa dhammā bhāvetabbā<sup>10</sup> . . .<sup>10</sup>

2. Dosassa mohassa kodhassa upanāhassa makkhassa palāsassa<sup>11</sup> issāya macchariyassa māyāya sātheyyassa thamhassa sārambhassa mānassa atimānassa madassa<sup>12</sup> pamā-dassa<sup>12</sup> pariññāya<sup>13</sup> parikkhayāya pahānāya khayāya vayāya virāgāya nirodhāya upasamāya<sup>14</sup> cāgāya paṭinissaggāya ime dasa dhammā bhāvetabbā ti.

Dasakanipāto<sup>15</sup> niṭṭhito<sup>16</sup>.

<sup>1</sup> M. Ph. paṭikula°; M, paṭikkūla°      <sup>2</sup> M. Ph. °rati°

<sup>3</sup> T. M<sub>6</sub>. M, put vipubbaka° after vicchiddaka°

<sup>4</sup> omitted by M. Ph.      <sup>5</sup> no number in S.

<sup>6</sup> T. M<sub>6</sub>. M, add dhammā | pe |

<sup>7</sup> omitted by M. Ph. M<sub>6</sub>.      <sup>8</sup> omitted by T. M<sub>6</sub>. M<sub>7</sub>.

<sup>9</sup> T. °bbā ti, omitting all the rest.      <sup>10</sup> S. pe.

<sup>11</sup> M. Ph. pa°      <sup>12</sup> omitted by Ph.; M, omits only madassa.

<sup>13</sup> M<sub>6</sub>. M<sub>7</sub>. S. abhiññāya pari°      <sup>14</sup> omitted by M. M<sub>6</sub>. M<sub>7</sub>.

<sup>15</sup> S. has before Dasaka°: Pañcamapaṇṇāsako pañcamo; M. Ph. Dasakaṃ; T. M<sub>6</sub>. M, Dasanipātam.

<sup>16</sup> M. Ph. T. M<sub>6</sub>. M<sub>7</sub>, °tam; Ph. adds nibbānapaccayo hotu.

## EKĀDASAKA-NIPĀTA.

Namo Tassa Bhagavato Arahato Sammāsa-  
buddhassa.

### I.

1. Atha<sup>1</sup> kho āyasmā Ānando yena Bhagavā ten' upa-  
saṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekam-  
antam nisīdi. Ekamantam nisinno kho āyasmā Ānando  
Bhagavantam etad avoca 'kim-atthiyāni bhante kusalāni  
silāni kim-ānisaṃsāni' ti? 'Avippaṭisārattāni kho Ānanda  
kusalāni silāni avippaṭisārānisaṃsāni'. 'Avippaṭisāro pana  
bhante kim-atthiyo kim-ānisaṃso' ti? 'Avippaṭisāro kho  
Ānanda pāmujjattho pāmujjānisaṃso'. 'Pāmujjaṃ pana  
bhante kim-atthiyaṃ kim-ānisaṃsan' ti? 'Pāmujjaṃ kho  
Ānanda pītattam pītānisaṃsam'. 'Pīti pana bhante kim-  
atthiyā kim-ānisaṃsā' ti? 'Pīti kho Ānanda passaddhatthā  
passaddhānisaṃsā'. 'Passaddhi pana bhante kim-atthiyā  
kim-ānisaṃsā' ti? 'Passaddhi kho Ānanda sukhattā  
sukhānisaṃsā'. 'Sukham pana bhante kim-atthiyaṃ kim-  
ānisaṃsan' ti? 'Sukham kho Ānanda samādhattam sa-  
mādhānisaṃsam'. 'Samādhi pana bhante kim-atthiyo  
kim-ānisaṃso' ti? 'Samādhi kho Ānanda yathābhūtañāṇa-  
dassanatto yathābhūtañāṇadassanānisaṃso'. 'Yathābhū-  
tañāṇadassanam pana bhante kim-atthiyaṃ kim-ānisaṃsan'  
ti? 'Yathābhūtañāṇadassanam kho Ānanda nibbidattam  
nibbidānisaṃsam'. 'Nibbidā pana bhante kim-atthiyā  
kim-ānisaṃsā' ti? 'Nibbidā kho Ānanda virāgatthā virā-

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<sup>1</sup> S. *begins*: Evam me sutam. Ekam samayaṃ Bh-  
Sāvattiyaṃ viharati Jetavane Anāthapiṇḍikassa ārāme.

gānisamsā'. 'Virāgo pana bhante kim-atthiyo kim-ānisamso' ti? 'Virāgo kho Ānanda vimuttiñāṇadassanatto vimutti-ñāṇadassanānisamso' ti<sup>1</sup>.

2. Iti kho Ānanda kusalāni silāni avipparisāratthāni avipparisārānisamsāni, avipparisāro pāmujjattho pāmujjānisamso, pāmujjam pītattam piṭānisamsam, pīti passaddhattā passaddhānisamsā, passaddhi sukhattā sukhānisamsā, sukham samādattham samādhānisamsam, samādhi yathābhūtañāṇadassanatto yathābhūtañāṇadassanānisamso, yathābhūtañāṇadassanam nibbidattham nibbidānisamsam, nibbidā virāgatthā virāgānisamsā, virāgo vimuttiñāṇadassanatto vimuttiñāṇadassanānisamso. Iti kho Ānanda kusalāni silāni anupubbena aggāya<sup>2</sup> parenti<sup>3</sup> ti.

## II.

1. Silavato bhikkhave silasampannassa na cetanāya karaṇīyam 'avipparisāro me uppajjatū' ti. Dhammatā esā bhikkhave, yaṃ silavato silasampannassa avipparisāro uppajjati. Avipparisarissa bhikkhave na cetanāya karaṇīyam 'pāmujjam me uppajjatū' ti. Dhammatā esā bhikkhave, yaṃ avipparisarissa pāmujjam uppajjati. Pamuditassa bhikkhave na cetanāya karaṇīyam 'pīti me uppajjatū' ti. Dhammatā esā bhikkhave, yaṃ pamuditassa pīti uppajjati. Pītimanassa bhikkhave na cetanāya karaṇīyam 'kāyo me passambhatū' ti. Dhammatā esā bhikkhave, yaṃ pītimanassa kāyo passambhati. Passaddhakāyassa bhikkhave na cetanāya karaṇīyam 'sukham vediyāmi'<sup>4</sup> ti. Dhammatā esā bhikkhave, yaṃ passaddhakāyo sukham vediyati. Sukhino bhikkhave na cetanāya karaṇīyam 'cittam me samādhīyatū' ti. Dhammatā esā bhikkhave, yaṃ sukhino cittam samādhīyati<sup>5</sup>. Samāhitassa bhikkhave na cetanāya karaṇīyam 'yathābhūtam pajānāmi'<sup>6</sup> passāmi' ti. Dhammatā

<sup>1</sup> only S. has ti.    <sup>2</sup> S. arahattāya.

<sup>3</sup> T. M<sub>6</sub>. M<sub>7</sub> pareti; S. paripūrenti.

<sup>4</sup> M. Ph. vedayissāmi.    <sup>5</sup> T. M<sub>6</sub>. M<sub>7</sub> insert pe.

<sup>6</sup> M. Ph. jā°

esā bhikkhave, yaṃ samāhito yathābhūtaṃ pajānāti<sup>1</sup> pas-sati. Yathābhūtaṃ bhikkhave jānato<sup>2</sup> passato<sup>2</sup> na cetanāya karaṇīyaṃ 'nibbindāmi'<sup>3</sup> ti. Dhammatā esā bhikkhave, yaṃ<sup>4</sup> yathābhūtaṃ jānaṃ passaṃ nibbindati. Nibbindassa<sup>5</sup> bhikkhave na cetanāya karaṇīyaṃ 'virajjāmi' ti. Dhammatā esā bhikkhave, yaṃ nibbindo<sup>6</sup> virajjati. Virattassa<sup>7</sup> bhikkhave na cetanāya karaṇīyaṃ 'vimuttiñāṇadassanaṃ sacchikaromi' ti. Dhammatā esā bhikkhave, yaṃ viratto<sup>8</sup> vimuttiñāṇadassanaṃ sacchikaroti.

2. Iti kho bhikkhave virāgo vimuttiñāṇadassanattho vimuttiñāṇadassanānisamsa, nibbidā<sup>9</sup> virāgatthā virāgānisamsā, yathābhūtañāṇadassanaṃ nibbidatthaṃ<sup>10</sup> nibbidānisamsa<sup>11</sup>, samādhi yathābhūtañāṇadassanattho yathābhūtañāṇadassanānisamsa, sukhaṃ samādhātthaṃ samādhānisamsaṃ, passaddhi sukhātthā sukhānisamsā, pīti<sup>12</sup> passaddhātthā<sup>12</sup> passaddhānisamsā<sup>12</sup>, pāmujaṃ pītātthaṃ pītānisamsaṃ, avippaṭisāro pāmujjattho pāmujjānisamsa, kusalāni silāni avippaṭisāratthāni avippaṭisārānisamsāni. Iti kho bhikkhave dhammā ca<sup>13</sup> dhamme abhisandenti<sup>14</sup> dhammā ca<sup>15</sup> dhamme paripūrenti<sup>16</sup> aparā<sup>17</sup> paraṅgamanāyā<sup>18</sup> ti.

### III.

1. Dussilassa bhikkhave silavipannassa hatūpaniso hoti avippaṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti pāmujaṃ, pāmuje asati pāmujjavipannassa hatūpanisā hoti pīti, pītiyā asati pītivipannassa hatūpanisā hoti passaddhi, passaddhiyā asati passaddhivipannassa

<sup>1</sup> M. Ph. jā<sup>o</sup>    <sup>2</sup> T. °tā.    <sup>3</sup> M. Ph. nibbidāmi.

<sup>4</sup> omitted by M. Ph. T. M<sub>6</sub>.

<sup>5</sup> M. Ph. nibbidassa; S. nibbinnassa.    <sup>6</sup> S. nibbinno.

<sup>7</sup> S. viratacittassa.    <sup>8</sup> S. virato.    <sup>9</sup> T. M<sub>6</sub>. M<sub>7</sub> vimutti.

<sup>10</sup> T. M<sub>6</sub>. M<sub>7</sub> nibbindanattam.    <sup>11</sup> T. M<sub>7</sub> nibbindā<sup>o</sup>

<sup>12</sup> omitted by M<sub>6</sub>.    <sup>13</sup> omitted by M. Ph. S.

<sup>14</sup> Ph. °sāmpavedenti; T. °deti; M<sub>6</sub> °nandeti.

<sup>15</sup> omitted by M. S.

<sup>16</sup> M<sub>6</sub> °pureti; T. °parenti; M<sub>7</sub> °haranti.

<sup>17</sup> T. M<sub>6</sub>. M<sub>7</sub> aparā.    <sup>18</sup> T. M<sub>6</sub>. M<sub>7</sub> paraṅg<sup>o</sup>



hatūpanisaṃ hoti sukhaṃ, sukhe asati sukhavipannassa hatūpaniso hoti sammāsamādhi, sammāsamādhimhi asati sammāsamādhivipannassa hatūpanisaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane asati yathābhūtañāṇadassanavipannassa hatūpanisā hoti nibbidā, nibbidāya asati nibbidāvipannassa hatūpaniso hoti virāgo, virāge asati virāgavipannassa hatūpanisaṃ hoti vimuttiñāṇadassanaṃ.

2. Seyyathā pi bhikkhave rukkho sākāpalāsavipanno, tassa papaṭikā<sup>1</sup> pi na pāripūriṃ gacchati, taco pi pheggu pi sāro pi na pāripūriṃ gacchati, evam eva kho bhikkhave dussīlassa sīlavipannassa hatūpaniso hoti avippatīsāro, avippatīsāre asati avippatīsāravipannassa hatūpanisaṃ hoti . . . pe<sup>2</sup> . . . vimuttiñāṇadassanaṃ<sup>3</sup>.

3. Sīlavato bhikkhave sīlasampannassa upanisasampanno hoti avippatīsāro, avippatīsāre sati avippatīsārasampannassa upanisasampannaṃ hoti pāmujaṃ, pāmuje sati pāmuja-sampannassa upanisasampannā hoti pīti, pītiyā sati pīti-sampannassa upanisasampannā hoti passaddhi, passaddhiyā sati passaddhisampannassa upanisasampannaṃ hoti sukhaṃ, sukhe sati suhasampannassa upanisasampanno hoti sammāsamādhi, sammāsamādhimhi sati sammāsamādhisampannassa upanisasampannaṃ hoti yathābhūtañāṇadassanaṃ, yathābhūtañāṇadassane sati yathābhūtañāṇadassanasampannassa upanisasampannā hoti nibbidā, nibbidāya sati nibbidāsampannassa upanisasampanno hoti virāgo, virāge sati virāgasampannassa upanisasampannaṃ hoti vimuttiñāṇadassanaṃ.

4. Seyyathā pi bhikkhave rukkho sākāpalāsasampanno, tassa papaṭikā pi pāripūriṃ gacchati, taco pi pheggu pi sāro pi pāripūriṃ gacchati, evam eva kho bhikkhave sīlavato sīlasampannassa upanisasampanno hoti avippatīsāro, avippatīsāre sati avippatīsārasampannassa upanisasampannaṃ hoti . . . pe<sup>2</sup> . . . vimuttiñāṇadassanaṃ ti.

<sup>1</sup> S. pappā° *throughout*.

<sup>2</sup> M. la; Ph. pa.

<sup>3</sup> M. Ph. °nan ti.

## IV.

1. Tatra kho āyasmā Sāriputto bhikkhū āmantesi: —  
 Āvuso bhikkhavo<sup>1</sup> ti. Āvuso ti kho te bhikkhū āyasmato  
 Sāriputtassa paccassosum. Āyasmā Sāriputto etad avoca: —

2. Dussīlassa āvuso silavipannassa hatūpaniso hoti avip-  
 paṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatū-  
 panisaṃ hoti pāmujaṃ, pāmuje asati pāmujjavipannassa  
 hatūpanisā hoti pīti, pītiyā asati pītivipannassa hatūpanisā  
 hoti passaddhi, passaddhiyā asati passaddhivipannassa  
 hatūpanisaṃ hoti sukhaṃ, sukhe asati sukhavipannassa  
 hatūpaniso hoti sammāsamādhī, sammāsamādhimhi asati  
 sammāsamādhivipannassa hatūpanisaṃ hoti yathābhūtañā-  
 ñadassanaṃ, yathābhūtañāñadassane asati yathābhūtañāñā-  
 dassanavipannassa hatūpanisā hoti nibbidā, nibbidāya asati  
 nibbidāvipannassa hatūpaniso hoti virāgo, virāge asati virā-  
 gavipannassa hatūpanisaṃ hoti vimuttiñāñadassanaṃ.

3. Seyyathā pi āvuso rukkho sākāpalāsavipanno, tassa  
 papatīkā pi na pāripūriṃ gacchati, taco pi pheggu pi sāro  
 pi na pāripūriṃ gacchati, evam eva kho āvuso dussīlassa  
 silavipannassa hatūpaniso hoti avippaṭisāro, avippaṭisāre  
 asati avippaṭisāravipannassa hatūpanisaṃ hoti ... pe<sup>2</sup> ...  
 vimuttiñāñadassanaṃ<sup>3</sup>.

4. Silavato āvuso silasampannassa upanisasampanno hoti  
 avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa  
 upanisasampannaṃ hoti pāmujaṃ, pāmuje sati pāmuja-  
 sampannassa upanisasampanno hoti pīti, pītiyā sati pīti-  
 sampannassa upanisasampannā hoti passaddhi, passaddhiyā  
 sati passaddhisampannassa upanisasampannaṃ hoti sukhaṃ,  
 sukhe sati sukhāsampannassa upanisasampanno hoti sam-  
 māsamādhī, sammāsamādhimhi sati sammāsamādhisampan-  
 nassa upanisasampannaṃ hoti yathābhūtañāñadassanaṃ,  
 yathābhūtañāñadassane sati yathābhūtañāñadassanasam-  
 pannassa upanisasampannā hoti nibbidā, nibbidāya sati

<sup>1</sup> M. °ve.    <sup>2</sup> M. la; Ph. pa.

<sup>3</sup> in M<sub>6</sub> here follows immediately No. XIX; the other  
 Suttas are missing.

nibbidāsampannassa upanisasampanno hoti virāgo, virāge sati virāgasampannassa upanisasampannaṃ hoti vimutti-  
ñānadassanaṃ.

5. Seyyathā pi āvuso rukkho sākāpalāsasampanno, tassa papaṭikā pi pāripūriṃ gacchati, taco pi pheggu pi sāro pi pāripūriṃ gacchati, evam eva kho āvuso silavato sila-  
sampannassa upanisasampanno hoti avippaṭisāro, avippaṭi-  
sāre sati avippaṭisārasampannassa upanisasampannaṃ hoti  
. . . pe<sup>1</sup> . . . vimuttiñānadassanaṃ ti.

## V.

1. Tatra kho āyasmā Ānando bhikkhū āmantesi . . .  
pe<sup>2</sup> . . .

2. Dussilassa āvuso silavipannassa hatūpaniso hoti avip-  
paṭisāro, avippaṭisāre asati avippaṭisāravipannassa hatū-  
panisaṃ hoti pāmujaṃ, pāmuje asati pāmujjavipannassa  
hatūpanisā hoti pīti, pītiyā asati pītivipannassa hatūpanisā  
hoti passaddhi, passaddhiyā asati passaddhivipannassa  
hatūpanisaṃ hoti sukhaṃ, sukhe asati sukhavipannassa  
asati hatūpaniso hoti sammāsamādhī, sammāsamādhimhi  
asati sammāsamādhivipannassa hatūpanisaṃ hoti yathā-  
bhūtañānadassanaṃ, yathābhūtañānadassane asati yathā-  
bhūtañānadassanavipannassa hatūpanisā hoti nibbidā, nib-  
bidāya asati nibbidāvipannassa hatūpaniso hoti virāgo,  
virāge asati virāgavipannassa hatūpanisaṃ hoti vimuttiñā-  
nadassanaṃ.

3. Seyyathā pi āvuso rukkho sākāpalāsavipanno, tassa  
papaṭikā pi na pāripūriṃ gacchati, taco pi pheggu pi  
sāro pi na pāripūriṃ gacchati, evam eva kho āvuso  
dussilassa silavipannassa hatūpaniso hoti avippaṭisāro,  
avippaṭisāre asati avippaṭisāravipannassa hatūpanisaṃ hoti  
. . . pe<sup>1</sup> . . . vimuttiñānadassanaṃ.

4. Silavato āvuso silasampannassa upanisasampanno hoti  
avippaṭisāro, avippaṭisāre sati avippaṭisārasampannassa  
upanisasampannaṃ hoti pāmujaṃ, pāmuje sati pāmuja-

<sup>1</sup> M. la; Ph. pa.

<sup>2</sup> omitted by M. Ph.

sampannessa upanisasampannā hoti pīti, pītiyā sati pīti-sampannessa upanisasampannā hoti passaddhi, passaddhiyā sati passaddhisampannessa upanisasampannam hoti sukham, sukhe sati sukhasampannessa upanisasampanno hoti sammāsamādhī, sammāsamādhimhi sati sammāsamādhisampannessa upanisasampannam hoti yathābhūtañānadassanam, yathābhūtañānadassane sati yathābhūtañānadassanasampannessa upanisasampannā hoti nibbidā, nibbidāya sati nibbidāsampannessa upanisasampanno hoti virāgo, virāge sati virāgasampannessa upanisasampannam hoti vimuttiñānadassanam.

5. Seyyathā pi rukkhō sākāpalāśasampanno, tassa pa-paṭikā pi pāripūrim gacchati, taco pi pheggu pi sāro pi pāripūrim gacchati, evam eva kho āvuso sīlavato<sup>1</sup> sīlasampannessa upanisasampanno hoti avippaṭisāro, avippaṭisāre sati avippaṭisārasampannessa upanisasampannam hoti . . . pe<sup>2</sup> . . . vimuttiñānadassanan ti<sup>3</sup>.

#### VI<sup>4</sup>.

1. Yo so bhikkhave bhikkhu akkosakaparibhāsako ariyūpavādī<sup>5</sup> sabrahmacārinam, aṭṭhānam etaṃ anavakāso, yaṃ so ekādasannam vyasanānam aññataram vyasanam na<sup>6</sup> nigaccheyya<sup>7</sup>. Katamesam<sup>8</sup> ekādasannam?

2. Anadhigatam nādhigacchati, adhigatā parihāyati, saddhammassa na vodāyati<sup>9</sup>, saddhammesu vā adhimāniko hoti, anabhirāto vā brahmacariyam carati, aññataram<sup>10</sup> vā<sup>6</sup>

<sup>1</sup> omitted by T. <sup>2</sup> M. la; Ph. pa.

<sup>3</sup> Ph. adds between this Sutta and the following: Tatrāyo<sup>o</sup> Āro bh<sup>o</sup> ām<sup>o</sup>. Dussīlassa āro sīlasampannessa (sic) hatū<sup>o</sup> hoti avi<sup>o</sup> | pa | pāripūrim gacchati ti, evam eva kho āro sīlavato sīla<sup>o</sup> upani<sup>o</sup> hoti avi<sup>o</sup>, avi<sup>o</sup> sati avippaṭisārasampannessa upani<sup>o</sup> hoti vimuttiñānadassanan ti.

<sup>4</sup> M. oddly gives the same tenet at first with thānam etaṃ avakāso and nigaccheyya, and then with aṭṭhānam etaṃ anavakāso and na nigaccheyya.

<sup>5</sup> M. °do throughout. <sup>6</sup> omitted by T. M<sub>7</sub>.

<sup>7</sup> T. gaccheyya. <sup>8</sup> T. M<sub>7</sub> insert vyasanānam.

<sup>9</sup> all MSS. have °yanti. <sup>10</sup> T. °tarā; M<sub>7</sub> °tarati (sic).

samkiliṭṭhaṃ āpattiṃ<sup>1</sup> āpajjati, sikkhaṃ vā paccakkhāya hināyāvattati, gāḷhaṃ vā rogātankaṃ phusati, ummādaṃ vā pāpunāti cittakkhepaṃ<sup>2</sup>, sammūḷho kālaṃ karoti, kāyassa bhedaṃ parammaraṇā apāyaṃ duggatiṃ vinipātāṃ nirayaṃ upapajjati.

Yo so bhikkhave bhikkhu akkosakaparibhāsako ariyūpavādi sabrahmacārīnaṃ, aṭṭhānaṃ etaṃ anavakāso, yaṃ so imesaṃ ekādasannaṃ vyasanānaṃ aññataraṃ vyasanaṃ na<sup>3</sup> nigaccheyyā ti.

## VII.

1. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantaṃ abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinna kho āyasmā Ānando Bhagavantaṃ etad avoca 'siyā nu kho bhante bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññi assa, na āpasmiṃ āposaññi assa, na tejasmiṃ tejosaññi assa, na vāyasmim vāyosaññi assa, na ākāśānañcāyatane ākāśānañcāyatanaśāññi assa, na viññānañcāyatane viññānañcāyatanaśāññi assa, na ākiñcaññāyatane ākiñcaññāyatanaśāññi assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanaśāññi assa, na idhaloke idhalokasaññi assa, na paraloke paralokasaññi assa, yaṃ<sup>4</sup> p'idam<sup>4</sup> diṭṭhaṃ sutam mutaṃ viññātaṃ pattaṃ pariyesitaṃ anuvaritāṃ manasā, tatrāpi<sup>5</sup> na saññi assa, saññi ca pana assa' ti?

2. Siyā Ānanda bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññi assa, na āpasmiṃ āposaññi assa, na tejasmiṃ tejosaññi assa, na vāyasmim vāyosaññi assa, na ākāśānañcāyatane ākāśānañcāyatanaśāññi assa, na viññānañcāyatane viññānañcāyatanaśāññi assa, na ākiñcaññāyatane ākiñcaññāyatanaśāññi assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanaśāññi assa, na idhaloke idhalokasaññi assa, na paraloke para-

<sup>1</sup> T. °ttiya.

<sup>2</sup> M. adds vā.

<sup>3</sup> omitted by T. M.

<sup>4</sup> Ph. S. yaṃ idam.

lokasaññi assa, yam<sup>1</sup> p'idam<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tatrāpi<sup>2</sup> na saññi assa, saññi ca pana<sup>3</sup> assā' ti.

3. 'Yathākatham pana bhante siyā<sup>4</sup> bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyam paṭhavisaññi assa, na āpasmim āposaññi assa, na tejasim tejosaññi assa, na vāysim vāyosaññi assa, na ākāśānañcāyatane ākāśānañcāyatanasaññi assa, na viññānañcāyatane viññānañcāyatanasaññi assa, na ākiñcaññāyatane ākiñcaññāyatanasaññi assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññi assa, na idhaloke<sup>5</sup> idhalokasaññi assa, na paraloke paralokasaññi assa, yam<sup>1</sup> p'idam<sup>2</sup> diṭṭham sutam<sup>6</sup> mutam viññātam pattam pariyesitam anuvicaritam manasā, tatrāpi<sup>7</sup> na saññi assa, saññi ca pana assā' ti?

4. Idh' Ānanda bhikkhu evamsaññi hoti 'etaṃ santam, etaṃ paṇitam, yad idam sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo tanhakkhaya virāgo nirodho nibbānan' ti. Evaṃ kho Ānanda siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyam paṭhavisaññi assa, na āpasmim āposaññi assa, na tejasim tejosaññi assa, na vāysim vāyosaññi assa, na ākāśānañcāyatane ākāśānañcāyatanasaññi assa, na viññānañcāyatane viññānañcāyatanasaññi assa, na ākiñcaññāyatane ākiñcaññāyatanasaññi assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññi assa, na idhaloke idhalokasaññi assa, na paraloke paralokasaññi assa, yam<sup>1</sup> p'idam<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tatrāpi<sup>7</sup> na saññi assa, saññi ca pana assā ti.

## VIII.

1. Atha kho āyasmā Ānando Bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāyāsanā Bhagavantam abhivādetvā

<sup>1</sup> Ph. S. yam idam. <sup>2</sup> T. M, tatra pi.

<sup>3</sup> M. T. M, pan'. <sup>4</sup> T. M, add pana.

<sup>5</sup> Ph. continues: pa | na paraloke | pa | yam idam.

<sup>6</sup> Ph. continues: pa | tatra pi. <sup>7</sup> Ph. T. M, tatra pi.

padakkhiṇaṃ katvā yenāyasmā Sāriputto ten' upasaṅkami, upasaṅkamitvā āyasmatā Sāriputtena saddhiṃ sammodi; sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando āyasman-taṃ Sāriputtaṃ etad avoca 'siyā nu kho āvuso Sāriputta bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭha-viyaṃ paṭhaviṣaṇṇi assa . . . pe<sup>1</sup> . . . yam<sup>2</sup> p'idam<sup>2</sup> diṭṭhaṃ sutam mutam viññātaṃ pattaṃ pariyesitaṃ anu-vicaritaṃ manasā, tatrāpi<sup>3</sup> na saṇṇi assa, saṇṇi ca pana assā' ti?

2. Siyā āvuso Ānanda bhikkhuno tathārūpo samādhi-paṭilābho, yathā neva paṭhaviyaṃ paṭhaviṣaṇṇi assa . . . pe<sup>1</sup> . . . yam<sup>4</sup> p'idam<sup>4</sup> diṭṭhaṃ sutam mutam viññātaṃ pattaṃ<sup>5</sup> pariyesitaṃ<sup>5</sup> anuvicaritaṃ<sup>5</sup> manasā<sup>5</sup>, tatrāpi<sup>3</sup> na saṇṇi assa, saṇṇi ca pana assā ti.

3. 'Yathākathaṃ panāvuso Sāriputta siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭha-visaṇṇi assa<sup>6</sup> . . . pe<sup>7</sup> . . . yam<sup>4</sup> p'idam<sup>4</sup> diṭṭhaṃ sutam mutam pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi<sup>8</sup> na saṇṇi assa, saṇṇi ca pana assā' ti?

4. Idhāvuso Ānanda bhikkhu evaṃsaṇṇi hoti 'etaṃ san-taṃ, etaṃ paṇitaṃ, yad idaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhaya virāgo nirodho nibbā-nan' ti. Evaṃ kho āvuso Ānanda siyā bhikkhuno tathā-rūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavi-saṇṇi assa . . . pe<sup>7</sup> . . . yam<sup>2</sup> p'idam<sup>2</sup> diṭṭhaṃ sutam mutam viññātaṃ pattaṃ pariyesitaṃ anuvicaritaṃ manasā, tatrāpi<sup>8</sup> na saṇṇi assa, saṇṇi ca pana assā ti.

5. Acchariyaṃ āvuso, abbhutaṃ āvuso, yatra hi nāma Satthu ca sāvakassa ca atthena atthaṃ vyañjanena vyañ-janam saṃsandissati samessati<sup>9</sup> na viggahissati<sup>10</sup>, yad idaṃ aggapadasmim. Idānāhaṃ<sup>11</sup> āvuso Bhagavantam upasaṅ-

<sup>1</sup> M. Ph. pa.      <sup>2</sup> S. yam idaṃ.

<sup>3</sup> Ph. T. M., tatra pi.      <sup>4</sup> Ph. S. yam idaṃ.

<sup>5</sup> omitted by T.      <sup>6</sup> T. M., assā ti.

<sup>7</sup> M. la; Ph. pa; omitted by T. M.,      <sup>8</sup> T. M., tatra pi.

<sup>9</sup> M. Ph. samissati.      <sup>10</sup> M. Ph. S. vigayhissati.

<sup>11</sup> T. idhā

kamitvā etam atthaṃ apucchim<sup>1</sup>. Bhagavā pi me etehi padehi etehi vyañjanehi etam atthaṃ vyākāsi, seyyathā pi āyasmā Sāriputto. Acchariyaṃ āvuso, abbhutaṃ āvuso, yatra hi nāma Satthu ca sāvakassa ca atthena atthaṃ vyañjanena vyañjanaṃ samsandissati samessati<sup>2</sup> na viggahissati<sup>3</sup>, yad idaṃ aggapadasmin ti.

## IX.

1. Atha kho āyasmā Ānando yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho āyasmā Ānando Bhagavantam etad avoca 'siyā nu kho bhante bhikkhuno tathārūpo samādhipaṭilābho, yathā<sup>4</sup> na cakkhuṃ manasikareyya, na rūpaṃ manasikareyya, na sotam manasikareyya, na saddaṃ manasikareyya, na ghānaṃ manasikareyya, na gandhaṃ manasikareyya, na jivhaṃ manasikareyya, na rasaṃ manasikareyya, na kāyaṃ manasikareyya, na phoṭṭhabbaṃ manasikareyya, na paṭhavim manasikareyya, na āpaṃ manasikareyya, na tejaṃ manasikareyya, na vāyaṃ manasikareyya, na ākāśānañcāyatanam manasikareyya, na viññāṇaṇcāyatanam manasikareyya, na ākiñcaṇñāyatanam manasikareyya, na nevasaññānāsaṇñāyatanam manasikareyya, na idhalokaṃ manasikareyya, na paralokaṃ manasikareyya, yam<sup>5</sup> p'idaṃ<sup>5</sup> diṭṭhaṃ sutam mutam viññātaṃ pattam pariyesitaṃ anuvicaritaṃ manasā, tam pi na manasikareyya, manasi ca pana kareyya' ti?

2. Siyā Ānanda bhikkhuno tathārūpo samādhipaṭilābho, yathā na cakkhuṃ manasikareyya, na rūpaṃ manasikareyya, na sotam manasikareyya, na saddaṃ manasikareyya, na ghānaṃ manasikareyya, na gandhaṃ manasikareyya, na jivhaṃ manasikareyya, na rasaṃ manasikareyya, na kāyaṃ manasikareyya, na phoṭṭhabbaṃ manasikareyya, na paṭhavim manasikareyya, na āpaṃ manasikareyya, na tejaṃ

<sup>1</sup> T. āp°      <sup>2</sup> M. Ph. samissati.

<sup>3</sup> M. Ph. S. vigayhissati.      <sup>4</sup> T. M, insert ca pana.

<sup>5</sup> Ph. S. yam idaṃ.



manasikareyya, na vāyaṃ manasikareyya, na ākāsānañcāyatanam manasikareyya, na viññāṇañcāyatanam manasikareyya, na ākiñcaññāyatanam manasikareyya, na neva-saññānāsaññāyatanam manasikareyya, na idhalokaṃ manasikareyya, na paralokaṃ manasikareyya, yaṃ<sup>1</sup> p'idaṃ<sup>1</sup> diṭṭhaṃ sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tam pi na manasikareyya, manasi ca pana kareyyā ti.

3. 'Yathākathaṃ pana bhante siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā na cakkhum manasikareyya, na rūpaṃ manasikareyya . . . pe<sup>2</sup> . . . yaṃ<sup>1</sup> p'idaṃ<sup>1</sup> diṭṭhaṃ sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tam pi na manasikareyya, manasi ca pana kareyyā' ti?

4. Idh' Ānanda bhikkhu evaṃ manasikaroti 'etaṃ santam, etaṃ paṇitam, yad idaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānan' ti. Evaṃ kho Ānanda siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā na cakkhum manasikareyya, na rūpaṃ manasikareyya<sup>3</sup>, na sotam manasikareyya, na saddam manasikareyya, na ghānam manasikareyya, na gandham manasikareyya, na jivham manasikareyya, na rasam manasikareyya, na kāyaṃ manasikareyya, na phoṭṭhabbam manasikareyya, na paṭhavim manasikareyya, na āpam manasikareyya, na tejam manasikareyya, na vāyaṃ manasikareyya, na ākāsānañcāyatanam manasikareyya, na viññāṇañcāyatanam manasikareyya, na ākiñcaññāyatanam manasikareyya, na idhalokaṃ manasikareyya, na paralokaṃ manasikareyya, yaṃ<sup>1</sup> p'idaṃ<sup>1</sup> diṭṭhaṃ sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tam pi na manasikareyya, manasi ca pana kareyyā ti.

## X.

1. Ekam samayaṃ Bhagavā Nātike<sup>4</sup> viharati Giṇṇakā-

<sup>1</sup> Ph. S. yaṃ idaṃ.    <sup>2</sup> M. la; Ph. pa.

<sup>3</sup> M. *continues*: pa. || yaṃ p'idaṃ.

<sup>4</sup> M. Nātike; M., S. Nādike; T. Nādite.

vasathe<sup>1</sup>. Atha kho āyasmā Sandho<sup>2</sup> yena Bhagavā ten' upasankami, upasankamitvā Bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisīnam kho āyasmantam Sandham Bhagavā etad avoca: —

2. Ājāṇiyajjhāyitam<sup>3</sup> kho<sup>4</sup> Sandha jhāyatha<sup>5</sup>, mā khaḷuṅkajjhāyitam<sup>6</sup>. Kathaṇ<sup>7</sup> ca<sup>7</sup> Sandha<sup>7</sup> khaḷuṅkajjhāyitam<sup>7</sup> hoti?

3. Assakhaḷuṅko hi Sandha doṇiyā baddho<sup>8</sup> 'yavasam<sup>9</sup> yavasam'<sup>10</sup> ti jhāyati<sup>11</sup>. Tam kissa hetu? Na hi Sandha assakhaḷuṅkassa doṇiyā baddhassa evam hoti 'kin nu kho maṃ aṇṇa assadammaṣārathi kāraṇam<sup>12</sup> kāressati<sup>13</sup>, kim<sup>14</sup> assāham<sup>14</sup> paṭikaromī' ti? So doṇiyā baddho 'yavasam yavasam'<sup>15</sup> ti jhāyati. Evam eva kho Sandha idh' ekacco purisakhaḷuṅko araṇṇagato pi rukkhamaḷagato pi suṇṇā-gāragato pi kāmarāgapariyutṭhitena cetasā viharati kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇam yathābhūtam na ppajānāti. So kāmarāgam yeva antaram<sup>16</sup> karitvā<sup>17</sup> jhāyati pajjhāyati nijjhāyati avajjhāyati<sup>18</sup>. Vyāpādapariyutṭhitena cetasā viharati . . . thīnamiddha-pariyutṭhitena cetasā viharati . . . uddhaccakukkuccapariyutṭhitena cetasā viharati . . . vicikicchāpariyutṭhitena cetasā viharati vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇam yathābhūtam na ppajānāti. So vicikiccham yeva antaram<sup>16</sup> karitvā<sup>17</sup> jhāyati pajjhāyati

<sup>1</sup> S. Injakā°; T. M, Satikajā.

<sup>2</sup> M. Ph. Saddho, and so throughout; M, often Saddha and Saddho.

<sup>3</sup> T. ajāṇiyya°; M. Ph. S. °niyajjhāyitam.

<sup>4</sup> omitted by M. Ph. <sup>5</sup> S. jhāya; M. Ph. omit jh° and mā.

<sup>6</sup> M. Ph. S. khaḷuṅga°, also °jhāyitam, and so in every similar case.

<sup>7</sup> omitted by T. M., <sup>8</sup> M. Ph. S. bandho always.

<sup>9</sup> Ph. S. yavasassam throughout.

<sup>10</sup> S. yavasassan; Ph. va rūpan.

<sup>11</sup> T. M, jjhāyati throughout. <sup>12</sup> T. M, ka°

<sup>13</sup> M. Ph. karissati.

<sup>14</sup> M. Ph. kammassāham; T. M, kim issāham.

<sup>15</sup> S. yavasassan; Ph. vasan. <sup>16</sup> S. anantaram.

<sup>17</sup> M. Ph. katvā. <sup>18</sup> T. M, apa°

nijjhāyati avajjhāyati<sup>1</sup>. So paṭhavim pi nissāya jhāyati, āpam pi nissāya jhāyati, tejam pi nissāya jhāyati, vāyam pi nissāya jhāyati, ākāśānañcāyatanam pi nissāya jhāyati, viññāṇañcāyatanam pi nissāya jhāyati, ākiñcaññāyatanam pi nissāya jhāyati, nevasaññānāsaññāyatanam pi nissāya jhāyati, idhalokam pi nissāya jhāyati, paralokam pi nissāya jhāyati, yam p'idaṃ<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tam pi nissāya jhāyati. Evaṃ kho Sandha purisakhaḷuṅkajjhāyitam hoti. Kathaṃ ca Sandha ājāṇiyajjhāyitam hoti?

4. Bhadro hi Sandha assājāṇīyo doṇiyā baddho<sup>3</sup> na 'yavasam<sup>4</sup> yavasan'<sup>5</sup> ti<sup>6</sup> jhāyati. Taṃ kissa hetu? Bhadrassa hi Sandha assājāṇiyassa doṇiyā baddhassa evaṃ hoti 'kin nu kho maṃ ajja assadammasārathi kāraṇaṃ kāressati<sup>6</sup>, kim assāham<sup>7</sup> paṭikarom'<sup>7</sup> ti? So doṇiyā baddho<sup>3</sup> na 'yavasam yavasan'<sup>5</sup> ti<sup>6</sup> jhāyati. Bhadro hi Sandha assājāṇīyo yathā iṇaṃ yathā baddham<sup>8</sup> yathā jāṇim yathā kaḷim evaṃ patodassa ajjhoharaṇaṃ<sup>9</sup> samanupassati. Evaṃ eva kho Sandha bhadro purisājāṇīyo araṇṇagato pi rukkhamaḷagato pi suññāgārāgato pi na kāmarāgapariyuṭṭhitena cetasā viharati na kāmarāgaparetena, uppannassa ca kāmarāgassa nissaraṇaṃ yathābhūtaṃ pajānāti. Na vyāpādapariyuṭṭhitena cetasā viharati . . . na thinamiddhapariyuṭṭhitena cetasā viharati . . . na uddhaccakukkuccapariyuṭṭhitena cetasā viharati . . . na vicikicchāpariyuṭṭhitena cetasā viharati na vicikicchāparetena, uppannāya ca vicikicchāya nissaraṇaṃ yathābhūtaṃ pajānāti. So neva paṭhavim nissāya jhāyati, na āpam nissāya jhāyati, na tejam nissāya jhāyati, na vāyam nissāya jhāyati, na ākāśānañcāyatanam nissāya jhāyati, na viññāṇañcāyatanam nissāya jhāyati<sup>10</sup>, na ākiñcaññāyatanam nissāya jhāyati, na nevasaññānāsaññāyatanam nissāya jhāyati, na

<sup>1</sup> T. M, apa°    <sup>2</sup> Ph. S. yam idaṃ.

<sup>3</sup> T. *here* bandho.    <sup>4</sup> T. yañcasam.

<sup>5</sup> T. vasan; *omitted by* Ph.

<sup>6</sup> M. karissati; Ph. kareyyāti.    <sup>7</sup> M. Ph. kammassāham.

<sup>8</sup> M. Ph. S. bandham.    <sup>9</sup> M. °saraṇam.

<sup>10</sup> T. *continues*: jjhāya (*sic*) ca pana, *omitting all the rest*.

idhalokaṃ nissāya jhāyati, na paralokaṃ nissāya jhāyati, yam<sup>1</sup> p'idaṃ<sup>2</sup> diṭṭhaṃ suttaṃ muttaṃ viññātaṃ pattaṃ pariyesiṭtaṃ anuvicaritaṃ manasā, tam pi nissāya na<sup>3</sup> jhāyati, jhāyati<sup>4</sup> ca pana. Evaṃ jhāyiṃ ca pana Sandha bhadraṃ purisājāṇiyaṃ sa-indā<sup>5</sup> devā sabrahmakā sapajāpatikā ārakā 'va namassanti:

Namo te purisājāṇña namo te purisuttama  
yassa tenābhijānāma yam pi nissāya jhāyasi<sup>6</sup> ti.

5. Evaṃ vutte āyasmā Sandho Bhagavantam etad avoca 'kathaṃ jhāyi<sup>7</sup> pana bhante bhadro purisājāṇiyo jhāyati<sup>8</sup>? So neva paṭhavim nissāya jhāyati, na āpam nissāya jhāyati, na vāyaṃ nissāya jhāyati, na ākāśānañcāyatanam nissāya jhāyati, na viññāpañcāyatanam nissāya jhāyati, na ākiñcaṇñāyatanam nissāya jhāyati, na nevasaṇñāñcāyatanam nissāya jhāyati, na idhalokaṃ nissāya jhāyati, na paralokaṃ nissāya jhāyati, yam<sup>1</sup> p'idaṃ<sup>2</sup> diṭṭhaṃ suttaṃ muttaṃ viññātaṃ pattaṃ pariyesiṭtaṃ anuvicaritaṃ manasā, tam pi nissāya na<sup>9</sup> jhāyati, jhāyati ca pana. Kathaṃ jhāyiṃ<sup>10</sup> ca pana bhante bhadraṃ purisājāṇiyaṃ sa-indā<sup>11</sup> devā sabrahmakā sapajāpatikā ārakā 'va namassanti:

Namo te purisājāṇña namo te purisuttama  
yassa tenābhijānāma<sup>12</sup> yam pi nissāya jhāyasi<sup>6</sup> ti?

6. Idha Sandha bhadraṃ purisājāṇiyassa paṭhaviyā<sup>13</sup> paṭhaviṣaṇṇā vibhūtā hoti, āpasmim āposañṇā vibhūtā hoti, tejasmm tejosañṇā vibhūtā hoti, vāyasmim vāyosaṇṇā vibhūtā hoti, ākāśānañcāyatane ākāśānañcāyatanaṣaṇṇā vibhūtā hoti, viññāpañcāyatane viññāpañcāyatanaṣaṇṇā

<sup>1</sup> M. Ph. na yam. <sup>2</sup> Ph. S. yam idaṃ.

<sup>3</sup> omitted by M. Ph. M., <sup>4</sup> omitted by M.,

<sup>5</sup> T. M., sa-inda. <sup>6</sup> Ph. S. 'ti. <sup>7</sup> T. jhāya.

<sup>8</sup> T. continues: na vāya (sic) nissāya jhāyati and so on; M., omits jhāyati and so on.

<sup>9</sup> omitted by M. Ph. T. M., <sup>10</sup> T. jhāyati.

<sup>11</sup> T. sa-inda. <sup>12</sup> T. 'omi. <sup>13</sup> M. 'yam.

vibhūtā hoti, ākiñcaññāyatane ākiñcaññāyatanasaññā vibhūtā hoti, nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññā vibhūtā hoti, idhaloke idhalokasaññā vibhūtā hoti, paraloke paralokasaññā vibhūtā hoti, yam<sup>1</sup> p'idam<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvaritam manasā, tatrāpi saññā vibhūtā hoti. Evam jhāyī kho Sandha bhadro purisājāṇīyo neva paṭhavim nissāya jhāyati<sup>3</sup>, na āpam nissāya jhāyati, na tejam nissāya jhāyati, na vāyam nissāya jhāyati, na ākāśanañcāyatanaṃ nissāya jhāyati, na viññānañcāyatanaṃ nissāya jhāyati, na ākiñcaññāyatanaṃ nissāya jhāyati, na nevasaññānāsaññāyatanaṃ nissāya jhāyati, na idhalokaṃ nissāya jhāyati, na paralokaṃ nissāya jhāyati, yam<sup>3</sup> p'idam<sup>1</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvaritam manasā, tam pi nissāya na<sup>4</sup> jhāyati, jhāyati ca pana. Evam jhāyī ca pana Sandha bhadram purisājāṇīyam sa-indā<sup>5</sup> devā sabrahmakā sapajāpatikā ārakā 'va namassanti:

Namo te purisājāṇīya namo te purisuttama  
yassa tenābhijānāma yam pi nissāya jhāyasi<sup>6</sup> ti.

## XI.

1. Ekam samayam Bhagavā Rājagahe viharati Moranivāpe<sup>7</sup> Paribbājakārāme. Tatra kho Bhagavā bhikkhū āmantesi: — Bhikkhavo ti. Bhadante<sup>8</sup> ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: —

2. Tīhi bhikkhave dhammehi samannāgato bhikkhu accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī accantapariyosāno seṭṭho devamanussānam. Katamehi tīhi?

3. Asekhena<sup>9</sup> silakkhandhena asekhena samādhikkhandhena asekhena paññākkhandhena.

Imehi kho bhikkhave tīhi dhammehi samannāgato bhikkhu

<sup>1</sup> Ph. S. yam idam.

<sup>2</sup> M. *continues*: la || na yam p'idam. <sup>3</sup> M. Ph. na yam.

<sup>4</sup> *omitted by* M. Ph. <sup>5</sup> T. M., sa-inda.

<sup>6</sup> Ph. T. M., S. oti. <sup>7</sup> Ph. ovāse.

<sup>8</sup> M. Ph. bhaddante. <sup>9</sup> S. asekkhena *throughout*.

accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī<sup>1</sup>  
accantapariyosāno seṭṭho devamanussānaṃ.

4. Aparehi pi bhikkhave tīhi dhammehi samannāgato  
bhikkhu accantaniṭṭho hoti accantayogakkhemī accanta-  
brahmacārī accantapariyosāno seṭṭho devamanussānaṃ.  
Katamehi tīhi?

5. Iddhipāṭihāriyena ādesanāpāṭihāriyena anusāsani-  
pāṭihāriyena.

Imehi kho bhikkhave tīhi dhammehi samannāgato bhikkhu  
accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī  
accantapariyosāno seṭṭho devamanussānaṃ.

6. Aparehi pi bhikkhave tīhi dhammehi samannāgato  
bhikkhu accantaniṭṭho hoti accantayogakkhemī accanta-  
brahmacārī accantapariyosāno seṭṭho devamanussānaṃ.  
Katamehi tīhi?

7. Sammāditthiyā sammāñāṇena sammāvimuttiyā.

Imehi kho bhikkhave tīhi dhammehi samannāgato bhikkhu  
accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī  
accantapariyosāno seṭṭho devamanussānaṃ.

8. Dvīhi bhikkhave dhammehi samannāgato bhikkhu  
accantaniṭṭho hoti accantayogakkhemī accantabrahmacārī  
accantapariyosāno seṭṭho devamanussānaṃ. Katamehi dvīhi?

9. Vijjāya<sup>2</sup> caraṇena<sup>3</sup>.

Imehi kho bhikkhave dvīhi dhammehi samannāgato  
bhikkhu accantaniṭṭho hoti accantayogakkhemī accanta-  
brahmacārī accantapariyosāno seṭṭho devamanussānaṃ.

10. Brahmunā p'esā bhikkhave Sanaṃkumārena gāthā  
bhāsita:

Khattiyo seṭṭho jane tasmim ye gottapaṭisārino  
vijjācaraṇasampanno so seṭṭho devamanuse<sup>4</sup> ti.

Sā kho pan' esā bhikkhave Brahmunā<sup>5</sup> Sanaṃkumārena  
gāthā sugitā<sup>6</sup> no<sup>7</sup> duggitā<sup>7</sup> subhāsita no<sup>8</sup> dubbhāsita

<sup>1</sup> T. *continues*: yena. Imehi and so on, as in § 5.

<sup>2</sup> T. M., *add* ca. <sup>3</sup> T. M., *add* ca; M. *adds* la.

<sup>4</sup> M. T. M., *manusse*. <sup>5</sup> *omitted by* M. Ph. S.

<sup>6</sup> M. Ph. bhāsita.

<sup>7</sup> T. na dō; *omitted by* M. Ph.; M., *omits* no. <sup>8</sup> M. Ph. na.

atthasamhitā no anatthasamhitā anumatā mayā, ahaṃ pi bhikkhave evaṃ vadāmi:

Khattiyo seṭṭho jane tasmim ye gottapatisārino  
vijjācaranāsampanno so seṭṭho devamānuse<sup>1</sup> ti.

Nissayavaggo<sup>2</sup> paṭhamo.

Tatr'<sup>3</sup> uddānaṃ:

Kim-atthiyā<sup>4</sup> cetanā tayo upanissā<sup>5</sup> vyasanena<sup>6</sup> ca<sup>7</sup>  
Saññāmanasikārā<sup>8</sup> sekho<sup>9</sup> Moranivāpanena<sup>10</sup> cā<sup>11</sup> ti<sup>12</sup>.

## XII.

1. Ekam samayaṃ Bhagavā Sakkesu viharati Kapila-vatthusmim Nigrodhārāme. Tena kho pana samayena sambahulā bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakka-missati' ti. Assosi kho Mahānāmo Sakko: sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissati' ti. Atha kho Mahānāmo Sakko yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Mahānāmo Sakko Bhagavantam etad avoca: — Sutaṃ<sup>13</sup> me<sup>13</sup> taṃ<sup>13</sup> bhante: sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakka-missati' ti. Tesam no bhante nānāvihārehi viharataṃ ken'assa<sup>14</sup> vihārena vihātabban ti?

<sup>1</sup> M. T. M, °manusse.

<sup>2</sup> S. Nissāya°; Ph. T. M, Vaggo. <sup>3</sup> S. tass'.

<sup>4</sup> S. °yo. <sup>5</sup> T. °sa. <sup>6</sup> M. °sana. <sup>7</sup> omitted by M. Ph.

<sup>8</sup> S. °ro; M. dve saññā°; T. °manasi; M, °masi.

<sup>9</sup> Ph. pekkhā; M. Saddho; M. Ph. T. M, add ca.

<sup>10</sup> M. °vāpan; Ph. °vāsam. <sup>11</sup> Ph. niṭṭhā; omitted by M.

<sup>12</sup> omitted by T. M, S. <sup>13</sup> Ph. S. sutam etam. <sup>14</sup> S. kena.

2. Sādhū sādhu Mahānāma, etaṃ kho Mahānāma tumhākaṃ patirūpaṃ<sup>1</sup> kulaputtānaṃ, yaṃ tumhe Tathāgataṃ upasaṅkamitvā puccheyyātha ‘tesaṃ<sup>2</sup> no<sup>3</sup> bhante nānāvihārehi<sup>3</sup> viharataṃ ken’assa<sup>4</sup> vihārena vihātabban’ ti. Saddho kho Mahānāma ārādhako hoti no asaddho, āradhaviṛiyo ārādhako hoti no kusīto, upatṭhitasati ārādhako hoti no muṭṭhassati, samāhito ārādhako hoti no asaṃhito, paññavā ārādhako hoti no duppañño.

Imesu kho tvāṃ Mahānāma pañcasu dhammesu<sup>5</sup> patiṭṭhāya cha<sup>6</sup> dhamme uttarim<sup>7</sup> bhāveyyāsi.

3. Idha tvāṃ Mahānāma Tathāgataṃ anussareyyāsi ‘iti pi so Bhagavā arahantaṃ sammāsambuddho vijjācaranaśaṃpanno sugato lokavidū anuttaro purisa-dhammasārathi Satthā devamanussānaṃ buddho Bhagavā’ ti. Yasmiṃ Mahānāma samaye ariyasāvako Tathāgataṃ anussarati, nev’ assa tasmim samaye<sup>8</sup> rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti, ujugataṃ ev’ assa tasmim samaye cittaṃ hoti Tathāgataṃ ārabha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmujaṃ, pamuditassa pīti jāyati, pitimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Ayaṃ vuccati Mahānāma ariyasāvako visamagatāya pajāya samappatto<sup>9</sup> viharati, savyāpajjhāya pajāya avyāpajjho viharati, dhammasotasamāpanno buddhānussatiṃ bhāveti.

4. Puna ca paraṃ tvāṃ Mahānāma dhammaṃ<sup>10</sup> anussareyyāsi<sup>11</sup> ‘svākkhāto<sup>12</sup> Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opāyiko<sup>13</sup> paccattaṃ veditabbo viññuhi’ ti. Yasmiṃ Mahānāma samaye ariyasāvako dhammaṃ anussarati, nev’ assa tasmim samaye<sup>8</sup> rāgapariyuṭṭhitaṃ

<sup>1</sup> T. *adds* kātum.    <sup>2</sup> T. ye santo; M<sub>7</sub> ye sante.

<sup>3</sup> T. °rena; M<sub>7</sub> °re.    <sup>4</sup> S. kena.    <sup>5</sup> *omitted by* M. Ph.

<sup>6</sup> *omitted by* T.    <sup>7</sup> M. Ph. °ri.    <sup>8</sup> T. *inserts* na.

<sup>9</sup> M. Ph. samap°; T. M<sub>7</sub> sampanno *throughout*.

<sup>10</sup> M. Ph. saddhammaṃ.    <sup>11</sup> T. °yyatha.

<sup>12</sup> M. Ph. svākhāto.    <sup>13</sup> M. °nāyiko; Ph. °neyyiko.



cittam hoti, na dosapariyuṭṭhitam cittam hoti, na mohapariyuṭṭhitam cittam hoti, ujugatam ev' assa tasmim samaye cittam hoti dhammam ārabbhā, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedam, labhati dhammavedam, labhati dhammūpasamhitam pāmujjam, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukham vediyati, sukhino cittam samādhīyati. Ayam vuccati Mahānāma ariyasāvako visamagatāya pajāya samappatto viharati, savyāpajjhāya pajāya avyāpajjho viharati, dhammasotasamāpanno dhammānussatiṃ bhāveti.

5. Puna ca param tvam Mahānāma saṅgham anussa-reyyāsi 'supaṭipanno Bhagavato sāvakasaṅgho, ujuṇṇapaṭipanno Bhagavato sāvakasaṅgho, nāyapaṭipanno Bhagavato sāvakasaṅgho, sāmīcipaṭipanno Bhagavato sāvakasaṅgho, yad idam cattāri purisayugāni, attha purisapuggalā, esā Bhagavato sāvakasaṅgho āhuneyyo pāhuneyyo dakkhiṇeyyo añjalikaraṇīyo anuttaram puññakkhetṭam lokassa' ti. Yasmiṃ Mahānāma samaye ariyasāvako saṅgham anussarati, nev' assa tasmim samaye rāgapariyuṭṭhitam cittam hoti, na dosapariyuṭṭhitam<sup>1</sup> cittam hoti, na mohapariyuṭṭhitam cittam hoti, ujugatam ev' assa tasmim samaye cittam hoti saṅgham ārabbhā, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedam, labhati dhammavedam, labhati dhammūpasamhitam pāmujjam, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukham vediyati, sukhino cittam samādhīyati. Ayam vuccati Mahānāma ariyasāvako visamagatāya pajāya samappatto viharati, savyāpajjhāya pajāya avyāpajjho viharati, dhammasotasamāpanno saṅghānussatiṃ bhāveti.

6. Puna ca param tvam Mahānāma attano silāni anussareyyāsi 'akkhaṇḍāni acchiddāni asabalāni akammāsāni bhujissāni<sup>2</sup> vijñūpasatthāni<sup>3</sup> aparāmatthāni samādhisamvattanikāni' ti. Yasmiṃ Mahānāma samaye ariyasāvako silam anussarati, nev' assa tasmim samaye rāgapariyuṭṭhitam cittam hoti, na dosapariyuṭṭhitam cittam hoti, na

<sup>1</sup> T. M, dosa | pe | na moha°

<sup>2</sup> M. Ph. bhū°; T. bhuñj°    <sup>3</sup> T. °ppasatthāni.

mohapariyuṭṭhitam cittaṃ hoti, ujugatam ev' assa tasmim samaye cittaṃ hoti silaṃ ārabbhā, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati<sup>1</sup> dhammavedaṃ, labhati dhammūpasamhitam pāmujjam, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhīyati. Ayaṃ vuccati Mahānāma ariyasāvako visamagatāya pajāya samappatto viharati, savyāpajjhāya pajāya avyāpajjho viharati, dhammasotasamāpanno silānussatiṃ bhāveti.

7. Puna ca paraṃ tvaṃ Mahānāma attano cāgaṃ anussareyyāsi 'lābhā vata me suladdhaṃ vata me, yo 'haṃ maccheramalapariyuṭṭhitāya pajāya vigatamalamaccherena cetasā agāraṃ ajjhāvasāmi muttacāgo payatapāṇi vossaggarato<sup>2</sup> yācayogo dānasamvibhāgarato' ti. Yasmim Mahānāma samaye ariyasāvako cāgaṃ anussarati, nev' assa tasmim samaye rāgapariyuṭṭhitam cittaṃ hoti<sup>3</sup>, na dopariyuṭṭhitam cittaṃ hoti, na mohapariyuṭṭhitam cittaṃ hoti, ujugatam ev' assa tasmim samaye cittaṃ hoti cāgaṃ ārabbhā, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitam pāmujjam, pamuditassa pīti jāyati, pītimanassa<sup>4</sup> kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhīyati. Ayaṃ vuccati Mahānāma ariyasāvako visamagatāya pajāya samappatto viharati savyāpajjhāya pajāya avyāpajjho viharati, dhammasotasamāpanno cāgānussatiṃ bhāveti.

8. Puna ca paraṃ tvaṃ Mahānāma devatā<sup>5</sup> anussareyyāsi 'santi devā Cātummahārājikā<sup>6</sup>, santi devā Tāvātimsā, santi devā Yāmā, santi devā Tusitā, santi devā Nimmānaratino, santi<sup>7</sup> devā<sup>7</sup> Paranimmitavasavattino<sup>7</sup>, santi devā Brahmakāyikā, santi devā Tatuttari<sup>8</sup>; yathārūpāya saddhāya samannāgatā tā devatā ito cutā tattha<sup>9</sup>

<sup>1</sup> M. pa || sukhino.      <sup>2</sup> M. Ph. vosagga°

<sup>3</sup> M. continues: pa || ujugatam ev' assa.

<sup>4</sup> M. Ph. pīti | pa | pajāya abyāpajjho.

<sup>5</sup> M. devatānu°      <sup>6</sup> M. Ph. cātumahā° throughout.

<sup>7</sup> omitted by S.      <sup>8</sup> T. M., °rim; S. tad° throughout.

<sup>9</sup> M. tatthūpa°; Ph. tatth' upa° always.

upapannā<sup>1</sup>, mayham pi tathārūpā<sup>2</sup> saddhā<sup>2</sup> samvijjati; yathārūpena sīlena samannāgatā tā devatā cutā tattha upapannā, mayham pi tathārūpaṃ sīlaṃ samvijjati; yathārūpena sutena samannāgatā tā devatā ito cutā tattha upapannā, mayham pi tathārūpaṃ sutam samvijjati; yathārūpena cāgena samannāgatā tā devatā ito cutā tattha upapannā, mayham pi tathārūpo cāgo samvijjati; yathārūpāya paññāya samannāgatā tā devatā ito cutā tattha upapannā, mayham pi tathārūpā paññā samvijjati' ti. Yasmim Mahānāma samaye ariyasāvako attano ca<sup>3</sup> tāsāṃ ca devatānaṃ saddhañ ca sīlañ ca sutañ ca cāgañ ca paññañ ca anussarati, nev' assa tasmim samaye rāgapariyutthitaṃ cittaṃ hoti, na dosapariyutthitaṃ cittaṃ hoti, na mohapariyutthitaṃ cittaṃ hoti, ujugatam ev' assa tasmim samaye cittaṃ hoti devatā ārabhha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitam pāmujaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhīyati. Ayaṃ vuccati Mahānāma ariyasāvako visamagatāya pajāya samappatto<sup>4</sup> viharati, savyāpajjhāya pajāya avyāpajjho viharati, dhammasotasamāpanno devatānussatiṃ bhāveti ti.

### XIII.

1. Ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapilavatthusmim Nigrodhārāme. Tena kho pana samayena Mahānāmo Sakko gilānā vutthito hoti aciravutthito gelañña. Tena kho pana samayena sambahulā bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissati' ti . . . pe<sup>5</sup> . . . Atha kho Mahānāmo Sakko yena Bhagavā ten' upasaṅkami, upasaṅ-

<sup>1</sup> T. M., S. uppannā *throughout*.

<sup>2</sup> M., rūpo cāgo *as below, omitting the intermediate locutions*.

<sup>3</sup> omitted by M.

<sup>4</sup> T. here samappatto.

<sup>5</sup> M. Ph. assosi kho Mahā° S° yena Bh°; S. *in full*.

kamitvā Bhagavantam abhivādetvā ekamantam nisīdi. Ekamantam nisinno kho Mahānāmo Sakko Bhagavantam etad avoca: — Sutam<sup>1</sup> me<sup>2</sup> tam<sup>3</sup> bhante: sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissati' ti. Tesam no bhante nānāvihārehi viharatam ken'assa<sup>4</sup> vihārena vi-hātabban' ti?

2. Sādhū sādhū Mahānāma, etam<sup>5</sup> kho Mahānāma tumhākaṃ patirūpaṃ kulaputtānaṃ, yaṃ tumhe Tathāgatam upasaṅkamitvā puccheyyātha 'tesam no bhante nānāvihārehi<sup>6</sup> viharatam ken'assa<sup>7</sup> vihārena vihātabban' ti. Saddho kho Mahānāma ārādhako hoti no asaddho, āraddhaviriyo ārādhako hoti no kusito, upaṭṭhitasati ārādhako hoti no muṭṭhassati, samāhito ārādhako hoti no asamāhito, paññāvā ārādhako hoti no duppañño.

Imesu kho tvam Mahānāma pañcasu dhammesu paṭiṭṭhāya cha dhamme uttarim<sup>8</sup> bhāveyyāsi.

3. Idha tvam Mahānāma Tathāgatam anussareyyāsi 'iti pi so Bhagavā . . . pe<sup>9</sup> . . . Satthā devamanussānaṃ buddho Bhagavā' ti. Yasmim Mahānāma samaye ariyasāvako Tathāgatam anussarati, nev' assa tasmim samaye rāgapariyuṭṭhitam cittam hoti, na dosapariyuṭṭhitam cittam hoti, na mohapariyuṭṭhitam cittam hoti, ujugatam ev' assa tasmim samaye cittam hoti Tathāgatam ārabha, ujugata-citto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati<sup>10</sup> dhammavedaṃ, labhati dhammūpasamhitam pāmujjam, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittam samādhīyati. Imam kho tvam Mahānāma buddhānussatiṃ gacchanto pi bhāveyyāsi, ṭhito pi bhāveyyāsi, nisinno pi bhāveyyāsi, sayāno pi bhāveyyāsi, kammantaṃ adhiṭṭhahanto<sup>11</sup> pi bhāveyyāsi, puttasaṃbādhasaṃyaṇaṃ ajjhāvasanto pi bhāveyyāsi.

<sup>1</sup> Ph. S. sutam etam.      <sup>2</sup> Ph. S. kena.

<sup>3</sup> T. M, evam eva.      <sup>4</sup> T. °reṇa.      <sup>5</sup> M. Ph. S. kena.

<sup>6</sup> M. Ph. °ri.      <sup>7</sup> M. la; Ph. pa.      <sup>8</sup> M. pa || sukhino.

<sup>9</sup> T. adhiganto.

4. Puna ca param tvaṃ Mahānāma dhammaṃ anussareyyāsi . . . pe<sup>1</sup> . . . saṅghaṃ anussareyyāsi . . . pe<sup>2</sup> . . . attano silāni<sup>3</sup> anussareyyāsi . . . pe<sup>3</sup> . . . attano cāgaṃ anussareyyāsi . . . pe<sup>4</sup> . . . devatā anussareyyāsi<sup>4</sup> ‘santi devā Cātummahārājikā<sup>5</sup> . . . santi devā<sup>6</sup> Tatuttari; yathārūpāya saddhāya samannāgatā tā devatā ito cutā tattha upapannā, mayham pi tathārūpā saddhā samvijjati; yathārūpena silena . . . sutena . . . cāgena . . . paññāya samannāgatā tā devatā ito cutā tattha upapannā, mayham pi tathārūpā paññā samvijjati’ ti. Yasmim Mahānāma samaye ariyasāvako attano ca tāsāṃ ca devatānaṃ saddhaṃ ca silāṃ ca sutaṃ ca cāgaṃ ca paññaṃ ca anussarati, nev’ assa tasmim samaye rāgapariyuṭṭhitaṃ cittaṃ hoti, na dosapariyuṭṭhitaṃ cittaṃ hoti, na mohapariyuṭṭhitaṃ cittaṃ hoti, ujugataṃ ev’ assa tasmim samaye cittaṃ hoti devatā ārabha, ujugatacitto kho pana Mahānāma ariyasāvako labhati atthavedaṃ, labhati dhammavedaṃ, labhati dhammūpasamhitaṃ pāmujjaṃ, pamuditassa pīti jāyati, pītimanassa kāyo passambhati, passaddhakāyo sukhaṃ vediyati, sukhino cittaṃ samādhiyati. Imam<sup>7</sup> kho tvaṃ Mahānāma devatānussatiṃ gacchanto pi bhāveyyāsi, t̥hito pi bhāveyyāsi, nisinno pi bhāveyyāsi, sayāno pi bhāveyyāsi, kammantaṃ adhiṭṭhahanto pi bhāveyyāsi, puttasaṃbādhasaṃyaṇaṃ ajjhāvasanto pi bhāveyyāsi ti.

#### XIV.

1. Ekaṃ samayaṃ Bhagavā Sakkesu viharati Kapilavattusmim Nigrodhārāme. Tena kho pana samayena Bhagavā Sāvattiyaṃ vassāvāsaṃ upagantukāmo hoti<sup>8</sup>. Assosi kho Nandiyo Sakko ‘Bhagavā kira Sāvattiyaṃ vassāvāsaṃ upagantukāmo’ ti. Atha kho Nandiyassa

<sup>1</sup> M. la; Ph. pa; *omitted by S.*    <sup>2</sup> M. Ph. silaṃ.

<sup>3</sup> M. la; Ph. pa; *omitted by T. M., S.*

<sup>4</sup> M. *adds* la.    <sup>5</sup> T. M., *add* ti.

<sup>6</sup> M. Ph. *add* pa.    <sup>7</sup> Ph. idaṃ.

<sup>8</sup> M. Ph. ahosi.

Sakkassa etad ahosi 'yan nūnaḥaṃ pi<sup>1</sup> Sāvattḥiyaṃ vassā-vāsam upagaccheyyam, tattha kammantaṃ c'eva aditṭha-hissāmi Bhagavantaṃ ca lacchāmi kālena kālaṃ dassanāya' ti. Atha kho Bhagavā Sāvattḥiyaṃ vassāvāsam upagañchi<sup>2</sup>, Nandiyo pi kho Sakko Sāvattḥiyaṃ vassāvāsam upagañchi<sup>2</sup>, tattha kammantaṃ c'eva adhiṭṭhāsi<sup>3</sup> Bhagavantaṃ ca labhi<sup>4</sup> kālena kālaṃ dassanāya.

2. Tena kho pana samayena sambahulā bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissati' ti. Assosi kho Nandiyo Sakko: sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissati' ti. Atha kho Nandiyo Sakko yena Bhagavā ten' upasaṅkami, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Nandiyo Sakko Bhagavantam etad avoca: — Sutam<sup>5</sup> me<sup>5</sup> tam<sup>5</sup> bhante: sambahulā kira bhikkhū Bhagavato cīvarakammaṃ karonti 'niṭṭhitacīvaro Bhagavā temāsaccayena cārikaṃ pakkamissati' ti. Tesam no bhante nānāvihārehi viharitaṃ ken'assa<sup>6</sup> vihārena vihātabban ti?

3. Sādhū<sup>7</sup> sādhu Nandiya, etaṃ kho Nandiya tumhākaṃ patirūpaṃ kulapattānaṃ, yaṃ tumhe Tathāgataṃ upasaṅkamitvā puccheyyātha 'tesam no bhante nānāvihārehi viharitaṃ ken'assa<sup>8</sup> vihārena vihātabban' ti. Saddho kho Nandiya ārādhako hoti no asaddho, sīlavā ārādhako hoti no dussīlo, āraddhaviriyo ārādhako hoti no kusīto, upaṭṭhita-sati ārādhako hoti no muṭṭhassati, samāhito ārādhako hoti no asamāhito, paññavā ārādhako hoti no duppañño.

Imesu kho te Nandiya chasu dhammesu patiṭṭhāya pañcasu dhammesu ajjhataṃ sati upaṭṭhapetabbā<sup>9</sup>.

4. Idha tvam Nandiya Tathāgataṃ anussareyyāsi 'iti

<sup>1</sup> omitted by M. Ph.      <sup>2</sup> M. Ph. S. °gacchi.

<sup>3</sup> M. Ph. °tṭhāti; S. °tṭhāya.

<sup>4</sup> T. M. labhati; M. Ph. S. lacchati.

<sup>5</sup> Ph. S. sutam etaṃ.      <sup>6</sup> Ph. S. kena.

<sup>7</sup> M. omits this sentence.      <sup>8</sup> M. Ph. S. kena.

<sup>9</sup> M. upaṭṭhā° always; Ph. mostly.

pi so Bhagavā araham sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro purisadammasārathi Satthā devamanussānaṃ buddho Bhagavā' ti. Iti kho te Nandiya Tathāgataṃ ārabba ajjhataṃ sati upaṭṭhapetabbā.

5. Puna ca param tvam Nandiya dhammaṃ anussareyyāsi 'svākkhāto' Bhagavatā dhammo sandiṭṭhiko akāliko ehipassiko opanayiko<sup>2</sup> paccattaṃ veditabbo viññūhi' ti. Iti kho te Nandiya dhammaṃ ārabba ajjhataṃ sati upaṭṭhapetabbā.

6. Puna ca param Nandiya kalyāṇamitte anussareyyāsi 'lābhā vata me suladdhaṃ vata me, yassa<sup>3</sup> me<sup>3</sup> kalyāṇamittā anukampakā atthakāmā ovādakā anusāsakā'<sup>4</sup> ti. Iti kho te Nandiya kalyāṇamitte ārabba ajjhataṃ sati upaṭṭhapetabbā.

7. Puna ca param tvam Nandiya attano cāgaṃ anussareyyāsi 'lābhā vata me suladdhaṃ vata me, yo<sup>5</sup> 'haṃ maccheramalapariyutṭhitāya pajāya vigatamalamaccherena cetasā agāraṃ ajjhāvasāmi muttacāgo payatapāṇi vossaggarato yācayogo dānasamvibhāgarato' ti. Iti kho te Nandiya cāgaṃ ārabba ajjhataṃ sati upaṭṭhapetabbā.

8. Puna ca param tvam Nandiya devatā anussareyyāsi 'yā tā<sup>6</sup> devatā atikkamm' eva kabalīkārabbhakkhānaṃ<sup>7</sup> devānaṃ saḥavyataṃ aññataraṃ manomayaṃ<sup>8</sup>, kāyaṃ<sup>5</sup> upapannā, tā karaṇīyaṃ attano na<sup>5</sup> samanupassanti katassa<sup>9</sup> vā<sup>6</sup> paticayaṃ<sup>10</sup>; seyyathā pi Nandiya bhikkhu asaṃvayavimutto<sup>11</sup> karaṇīyaṃ attano na samanupassati katassa<sup>9</sup> vā<sup>6</sup> paticayaṃ, evaṃ eva kho Nandiya yā<sup>5</sup> tā devatā atikkamm' eva kabalīkārabbhakkhānaṃ devānaṃ saḥavyataṃ aññataraṃ manomayaṃ<sup>12</sup> kāyaṃ upapannā<sup>13</sup>, tā<sup>13</sup>

<sup>1</sup> M. Ph. svākhyāto.    <sup>2</sup> M. Ph. °neyyiko.

<sup>3</sup> T. assa me; M. Ph. S. omit me.    <sup>4</sup> S. °sāsita.

<sup>5</sup> omitted by T. M<sub>7</sub>.    <sup>6</sup> omitted by M. Ph.

<sup>7</sup> T. M<sub>7</sub> 'līmākāra°; M. Ph. °kārāhārabho throughout.

<sup>8</sup> T. paṇāmayam; M<sub>7</sub> pāṇamayam.

<sup>9</sup> T. katamāssa and kātassa; M<sub>7</sub> katamassa both times.

<sup>10</sup> S. paṭiccayam throughout.    <sup>11</sup> T. M<sub>7</sub> asaṃvayo

<sup>12</sup> T. eva hemayam; M. paṇamahetayam (sic).

<sup>13</sup> T. uppannāṇam.

karaṇīyaṃ attano na<sup>1</sup> samanupassanti katassa vā patīcayan<sup>2</sup> ti. Iti kho te Nandīya devatā ārabhha ajjhataṃ sati upatthapetabbā.

Imehi kho Nandīya ekādasahi dhammehi samannāgato ariyasāvako pajahat<sup>3</sup> eva pāpake akusale dhamme na upādiyati. Seyyathā pi Nandīya kumbho nikkujjo 'va<sup>4</sup> tam<sup>5</sup> eva<sup>6</sup> udakaṃ<sup>7</sup> no vantaṃ paccāvamati<sup>8</sup>, seyyathā pi vā<sup>9</sup> pana<sup>10</sup> Nandīya sukkhe<sup>11</sup> tiṇadāye<sup>12</sup> aggi mutto<sup>13</sup> ḍaḥaṃ yeva gacchati, no daḍḍhaṃ<sup>14</sup> paccudāvattati<sup>15</sup>, evaṃ eva kho Nandīya imehi ekādasahi dhammehi samannāgato ariyasāvako pajahat<sup>16</sup> eva pāpake akusale dhamme na upādiyati ti.

## XV.

1. Atha kho āyasmā Subhūti saddhena bhikkhunā sadhim yena Bhagavā ten<sup>1</sup> upasāṅkami, upasāṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisīdi. Ekamantaṃ nisinnaṃ kho āyasmantaṃ Subhūtiṃ Bhagavā etad avoca 'ko nāmāyaṃ<sup>2</sup> Subhūti bhikkhū<sup>3</sup> ti? 'Saddho nāmāyaṃ bhante bhikkhu saddhassa<sup>4</sup> upāsakassa putto<sup>5</sup> saddhā agārasmā anagāriyaṃ pabbajito<sup>6</sup> ti. 'Kacci<sup>7</sup> panāyaṃ Subhūti saddho bhikkhu saddhassa<sup>8</sup> upāsakassa putto<sup>9</sup> saddhā agārasmā anagāriyaṃ pabbajito sandissati saddhāpadānesū<sup>10</sup> ti. 'Etassa Bhagavā kālo, etassa Sugata kālo, yaṃ<sup>11</sup> Bhagavā saddhassa saddhāpadānāni bhāseyya; idānāhaṃ jānissāmi: yadi vā<sup>12</sup> ayaṃ<sup>13</sup> bhikkhu sandissati saddhāpadānesu yadi vā no<sup>14</sup> ti. 'Tena hi Subhūti suṇāhi<sup>15</sup> sādhukaṃ manasikarohi, bhāsissāmi<sup>16</sup> ti. 'Evaṃ bhante<sup>17</sup> ti kho āyasmā Subhūti Bhagavato paccassosi. Bhagavā etad avoca: —

<sup>1</sup> omitted by T.    <sup>2</sup> omitted by S.

<sup>3</sup> M. Ph. mato 'va; omitted by S.    <sup>4</sup> S. paccāmasati.

<sup>5</sup> omitted by M. Ph. S.    <sup>6</sup> omitted by T. M., S.

<sup>7</sup> S. tiṇā.    <sup>8</sup> Ph. phuttho.

<sup>9</sup> T. daḍḍha; M., adds vā.    <sup>10</sup> T. vāccudāvatti.

<sup>11</sup> S. nāma ayaṃ; M. T. M., nāmo ayaṃ.

<sup>12</sup> M. Ph. Sudattassa.    <sup>13</sup> M., vutto.

<sup>14</sup> T. kacca; M., kaccam; then both pāṇo

<sup>15</sup> M. Ph. kiṃdisaṃ.    <sup>16</sup> M. Ph. suṇohi.



2. Idha Subhūti bhikkhu sīlavā hoti, pātimokkhasaṃvara-saṃvuto viharati ācāragocarasampanno, anumattesu<sup>1</sup> vajjesu bhayadassāvi samādāya sikkhati sikkhāpadesu. Yam pi Subhūti bhikkhu sīlavā hoti . . . pe<sup>2</sup> . . . samādāya sikkhati sikkhāpadesu: idam<sup>3</sup> pi<sup>3</sup> Subhūti saddhassa saddhāpadānaṃ hoti.

3. Puna ca paraṃ Subhūti bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majje kalyāṇā pariyosānakalyāṇā sāttham savyañjanaṃ kevala-paripuṇṇaṃ parisuddhaṃ brahmacariyaṃ abhivadanti, tathārūpassa<sup>4</sup> dhammā bahussutā honti dhātā<sup>5</sup> vacasā paricitā manasānupekkhitā diṭṭhiyā suppaṭividdhā. Yam pi Subhūti bhikkhu bahussuto hoti . . . pe<sup>6</sup> . . . diṭṭhiyā suppaṭividdhā: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

4. Puna ca paraṃ Subhūti bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko. Yam pi Subhūti bhikkhu kalyāṇamitto hoti kalyāṇasahāyo kalyāṇasampavaṅko: idam pi Saddhassa saddhāpadānaṃ hoti.

5. Puna ca paraṃ Subhūti bhikkhu suvaco<sup>7</sup> hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhi anusāsaniṃ. Yam pi Subhūti<sup>8</sup> bhikkhu suvaco<sup>7</sup> hoti sovacassakaraṇehi dhammehi samannāgato khamo padakkhiṇaggāhi anusāsaniṃ: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

6. Puna ca paraṃ Subhūti bhikkhu yāni tāni sabrahmacārīnaṃ uccāvacānaṃ kimkaraṇiyāni, tattha dakkho hoti analaso tatrūpāyāya<sup>9</sup> vīmaṃsāya samannāgato alaṃ kātum alaṃ saṃvidhātum. Yam pi Subhūti bhikkhu yāni tāni sabrahmacārīnaṃ . . . pe<sup>10</sup> . . . alaṃ kātum alaṃ saṃvidhātum: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

<sup>1</sup> S. apu<sup>o</sup>      <sup>2</sup> omitted by M. Ph.

<sup>3</sup> omitted by T. M.,      <sup>4</sup> S. rūpāssa.      <sup>5</sup> M. Ph. dhātā.

<sup>6</sup> M. pa; omitted by Ph.; T. M., put pe after bhikkhu, then they only have bahu<sup>o</sup> hoti.

<sup>7</sup> M. Ph. subbaco.

<sup>8</sup> T. M., continue: Saddhassa saddhā<sup>o</sup>

<sup>9</sup> T. °ppādāya; S. °pādāya.      <sup>10</sup> Ph. pa; M. T. M., in full.

7. Puna ca param Subhūti bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye ulārapāmuḷlo<sup>1</sup>. Yam pi Subhūti bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye ulārapāmuḷlo<sup>1</sup>: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

8. Puna ca param Subhūti bhikkhu āradhaviṛiyo viharati akusalānaṃ dhammānaṃ pahānāya kusālānaṃ dhammānaṃ upasampadāya thāmaṃvā dalhaparakkamo anikkhit-tadhuro kusalesu dhammesu. Yam pi Subhūti bhikkhu āradhaviṛiyo viharati . . . pe<sup>2</sup> . . . kusalesu dhammesu: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

9. Puna ca param Subhūti bhikkhu catunnaṃ jhānaṃ abhicetasikānaṃ<sup>3</sup> diṭṭhadhammasukhavihārānaṃ nikāmalābhi hoti akicchālābhi akasiralābhi. Yam pi Subhūti bhikkhu catunnaṃ jhānaṃ abhicetasikānaṃ<sup>3</sup> diṭṭhadhammasukhavihārānaṃ nikāmalābhi hoti akicchālābhi akasiralābhi: idam pi Subhūti saddhassa saddhāpadānaṃ hoti.

10. Puna ca param<sup>4</sup> Subhūti bhikkhu anekavihitam pubbenivāsaṃ anussarati, seyyathidaṃ 'ekam pi jātiṃ dve pi jātiyo tisso pi jātiyo catasso pi jātiyo pañca pi jātiyo dasa<sup>5</sup> pi jātiyo visam pi jātiyo timsam pi jātiyo cattārisam<sup>6</sup> pi jātiyo paññāsaṃ pi jātiyo jātisatam pi jātisahassam pi jātisatasahassam pi aneke pi samvattakappe aneke pi vivattakappe aneke pi samvattavivattakappe amutrāsiṃ<sup>7</sup> evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyānto, so tato cuto amutra udapādiṃ<sup>8</sup>, tatrapāsiṃ<sup>7</sup> evaṃnāmo evaṃgotto evaṃvaṇṇo evamāhāro evaṃsukhadukkhapaṭisaṃvedī evamāyupariyānto, so tato cuto idhupapanno' ti iti sākāraṃ sa-uddesaṃ anekavihitam pubbenivāsaṃ anussarati. Yam pi Subhūti

<sup>1</sup> M, °pāmoḷlo.

<sup>2</sup> Ph. pa; M. T. M, *in full*; Ph. omits viharati, S. kusalesu dhammesu.

<sup>3</sup> M. S. ābhi°

<sup>4</sup> T. M, *continue*: [vi]saṃ vā sattha (*sic*) vā kamati *as in* No. XVI, 2; *all the rest of our Sutta is wanting*.

<sup>5</sup> M. Ph. dasaṃ. <sup>6</sup> S. °ḷisaṃ. <sup>7</sup> M. °si. <sup>8</sup> M. °di.

bhikkhu anekavihitam pubbenivāsam anussarati, seyyathīdam ekam pi jātiṃ dve pi jātiyo . . . pe<sup>1</sup> . . . iti sākāram sa-uddesaṃ anekavihitam pubbenivāsam anussarati: idam pi Subhūti saddhassa saddhāpadānam hoti.

11. Puna ca param Subhūti bhikkhu dibbena cakkhunā visuddhena atikkantamānusakena<sup>2</sup> satte passati cavamāne upapajjamāne hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti 'ime vata bhonto sattā kāyaduccaritena samannāgatā vacīduccaritena samannāgatā manoduccaritena samannāgatā ariyānaṃ upavādakā micchādīṭṭhikā micchādīṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapannā, ime vā pana bhonto sattā kāyasucaritena samannāgatā vacīsucaritena samannāgatā manosucaritena samannāgatā ariyānaṃ anupavādakā sammādīṭṭhikā sammādīṭṭhikammasamādānā, te kāyassa bhedā parammaraṇā sugatiṃ saggaṃ lokaṃ upapannā' ti iti dibbena cakkhunā visuddhena atikkantamānusakena<sup>2</sup> satte passati cavamāne upapajjamāne hīne paṇite suvaṇṇe dubbaṇṇe sugate duggate yathākammūpage satte pajānāti. Yam pi Subhūti bhikkhu dibbena cakkhunā visuddhena . . . pe<sup>3</sup> . . . yathākammūpage satte pajānāti: idam pi Subhūti saddhassa saddhāpadānam hoti.

12. Puna ca param Subhūti bhikkhu āsavānaṃ khayā anāsavaṃ cetovimuttiṃ paññāvimuttiṃ diṭṭh' eva dhamme sayam abhiññā sacchikatvā upasampajja viharati. Yam pi Subhūti bhikkhu āsavānaṃ khayā . . . pe<sup>4</sup> . . . sacchikatvā upasampajja viharati: idam pi Subhūti saddhassa saddhāpadānam hoti ti.

13. Evaṃ vutte āyasmā Subhūti Bhagavantaṃ etad avoca: — 'Yan' imāni bhante Bhagavatā saddhassa saddhāpadānāni bhāsītāni, samvijjanti tāni imassa bhikkhuno, ayaṃ ca bhikkhu etesu sandissati. Ayaṃ bhante bhikkhu sīlavā hoti, pātimokkhasaṃvarasaṃvuto viharati ācāragocarasampanno, anumattesu<sup>4</sup> vajjesu bhayadassāvī samādāya

<sup>1</sup> M. la; Ph. pa.      <sup>2</sup> M. Ph. °mānussakena *always*.

<sup>3</sup> M. pa; *omitted by* Ph.      <sup>4</sup> S. aṇu°

sikkhati sikkhāpadesu. Ayam bhante bhikkhu bahussuto hoti sutadharo sutasannicayo, ye te dhammā ādikalyāṇā majjhe kalyāṇā pariyosānakalyāṇā sāttham savyañjanam kevalaparipunṇam parisuddham brahmacariyam abhivadanti, tathārūpassa<sup>1</sup> dhammā bahussutā honti dhātā<sup>2</sup> vacasā paricitā manasānupekkhitā ditthiyā suppaṭividdhā. Ayam bhante bhikkhu kalyāṇamitto kalyāṇasahāyo kalyāṇasampavaṅko. Ayam bhante bhikkhu suvaco<sup>3</sup> hoti sovaccassakaraṇehi<sup>4</sup> dhammehi samannāgato khamo padakkhiṇaggāhi<sup>5</sup> anusāsanim. Ayam bhante bhikkhu yāni tāni sabrahmacārīnam uccāvacāni kiṃkaraṇīyāni, tattha dakkho hoti analaso tatrūpāyāya vimaṃsāya samannāgato alam kātum alam samvidhātum. Ayam bhante bhikkhu dhammakāmo hoti piyasamudāhāro abhidhamme abhivinaye ulārapāmuḍḍo. Ayam bhante bhikkhu āradhaviṇiyo viharati<sup>6</sup> thāmaṇā dāḥaparakkamo anikkhittadhuro kusalesu dhammesu. Ayam bhante bhikkhu catunnam jhānaṇam abhicetasikānaṃ<sup>7</sup> ditthadhammasukhavihārānaṃ nikāmalābhi hoti akicchālābhi akasiralābhi. Ayam bhante bhikkhu anekavihitam pubbenivāsaṃ anussarati, seyyathidaṃ ekam pi jātim dve pi jātiyo . . . pe<sup>8</sup> . . . iti sākāraṃ sa-uddesaṃ anekavihitam pubbenivāsaṃ anussarati. Ayam bhante bhikkhu dibbena cakkhunā visuddhena atikkantamānusa-kena . . . pe<sup>9</sup> . . . yathākammūpage satte pajānāti. Ayam bhante bhikkhu āsavānaṃ khayā . . . pe<sup>10</sup> . . . sacchikatvā upasampajja viharati. Yān'imāni bhante Bhagavatā saddhassa saddhāpadānāni bhāsītāni, samvijjanti tāni imassa bhikkhuno, ayaṇ ca bhikkhu etesu sandissati<sup>11</sup> ti.

14. Sādhu sādhu Subhūti, tena hi tvam Subhūti iminā saddhena bhikkhunā saddhim vihareyyāsi<sup>12</sup>, yadā ca tvam Subhūti ākaṅkheyyāsi Tathāgataṃ dassanāya iminā ca saddhena bhikkhunā saddhim upasaṅkameyyāsi Tathāgataṃ dassanāya ti.

<sup>1</sup> S. rūpāssa. <sup>2</sup> M. Ph. dhātā. <sup>3</sup> M. Ph. subbaco.

<sup>4</sup> M. pa || anusāsanim. <sup>5</sup> Ph. adds pa.

<sup>6</sup> M. S. ābhi<sup>o</sup> <sup>7</sup> M. Ph. pa. <sup>8</sup> M. pa; omitted by Ph.

<sup>9</sup> M. la; Ph. pa. <sup>10</sup> M. °yyāhi.

## XVI.

1. Mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricittāya susamāraddhāya ekādasānisamsā paṭikaṅkhā. Katame ekādasā?

2. Sukhaṃ supati, sukhaṃ paṭibujjhati, na pāpakaṃ supinaṃ passati, manussānaṃ piyo hoti, amanussānaṃ piyo hoti, devatā rakkhanti, nāssa aggi vā visaṃ vā satthaṃ vā kamati, tuvaṭṭaṃ<sup>1</sup> cittaṃ samādhīyati, mukhavaṇṇo vippasidati, asammūḷho kālaṃ karoti, uttarim<sup>2</sup> appaṭivijjhanto brahmalokūpaṃ hoti.

Mettāya bhikkhave cetovimuttiyā āsevitāya bhāvitāya bahulikatāya yānikatāya vatthukatāya anuṭṭhitāya paricittāya susamāraddhāya ime ekādasānisamsā paṭikaṅkhā ti.

## XVII.

1. Ekaṃ samayaṃ āyasmā Ānando Vesāliyaṃ viharati Beluvagāmake<sup>3</sup>. Tena kho pana samayena Dasamo gahapati Aṭṭhakanāgaro Pāṭaliputtaṃ anuppatto hoti kenaci-deva karaṇīyena. Atha kho Dasamo gahapati Aṭṭhakanāgaro yena Kukkuṭārāmo yena aññataro bhikkhu ten' upasaṅkami, upasaṅkamitvā taṃ bhikkhuṃ etad avoca 'kahaṃ<sup>4</sup> nu kho bhante āyasmā Ānando etarahi viharati, dassana-kāmā hi mayaṃ bhante āyasmantaṃ Ānandaṃ' ti? 'Eso gahapati āyasmā Ānando Vesāliyaṃ viharati Beluvagāmake' ti.

2. Atha kho Dasamo gahapati Aṭṭhakanāgaro Pāṭaliputte taṃ<sup>5</sup> karaṇīyaṃ<sup>6</sup> tīretvā yena Vesālibeluvagāmake yena āyasmā Ānando ten' upasaṅkami, upasaṅkamitvā āyasmantaṃ Ānandaṃ abhivādetvā ekamantaṃ nisidi. Ekamantaṃ nisinno kho Dasamo gahapati Aṭṭhakanāgaro

<sup>1</sup> M. Ph. S. tuvaṭṭaṃ.

<sup>2</sup> M. Ph. ʿri.

<sup>3</sup> M. Ph. S. Veluva° throughout.

<sup>4</sup> T. M, kin.

<sup>5</sup> T. yaṃ.

<sup>6</sup> T. adds taṃ.

āyasmantam Ānandam etad avoca 'atthi nu kho bhante Ānanda tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttam vā cittam vimuccati, aparikkhīṇā vā āsavā parikkhayam gacchanti, ananuppattam vā anuttaram yogakkhemam anupāpunāti' ti? 'Atthi gahapati tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttam vā cittam vimuccati, aparikkhīṇā vā āsavā parikkhayam gacchanti, ananuppattam vā anuttaram yogakkhemam anupāpunāti' ti. 'Katamo ca' pana bhante Ānanda tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttam vā cittam vimuccati, aparikkhīṇā vā āsavā parikkhayam gacchanti, ananuppattam vā anuttaram yogakkhemam anupāpunāti' ti?

3. Idha gahapati bhikkhu vivicc' eva kāmehi vivicca akusalehi dhammehi savitakkam savicāram vivekajam pītisukham paṭhamam<sup>2</sup> jhānam<sup>2</sup> upasampajja viharati. So iti paṭisañcikkhati 'idaṃ pi<sup>3</sup> kho paṭhamam jhānam abhisamkhatam abhisāñcetaṃ<sup>4</sup>, yam kho pana kiñci abhisamkhatam abhisāñcetaṃ<sup>4</sup>, tad aniccam nirodhadhamman' ti pajānāti. So tattha tthito āsavānam khayam pāpunāti; no ce āsavānam khayam pāpunāti, ten' eva dhammarāgena tāya dhammanandiyā pañcannam orambhāgiyānam samyojanānam parikkhayā opapātiko hoti tattha<sup>5</sup> parinibbāyi anāvattidhammo tasmā lokā. Ayam pi<sup>3</sup> kho gahapati tena Bhagavatā jānatā passatā arahatā sammā-sambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttam vā cittam vimuccati, aparikkhīṇā vā āsavā parikkhayam gacchanti, ananuppattam vā anuttaram yogakkhemam anupāpunāti.

<sup>1</sup> omitted by M. Ph. S.

<sup>2</sup> T. M., °majjh° and so in every similar case.

<sup>3</sup> omitted by S.    <sup>4</sup> T. M., °kam.    <sup>5</sup> T. M., tatra.

4. Puna ca param gahapati bhikkhu vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanam cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ<sup>1</sup> . . . pe<sup>2</sup> . . . tatiyaṃ jhānaṃ<sup>3</sup> catutthaṃ jhānaṃ upasampajja viharati. So iti paṭisañcikkhati 'idam pi<sup>4</sup> kho catutthaṃ jhānaṃ abhisamkhatam abhisāncetayitam<sup>5</sup>, yaṃ kho pana kiñci abhisamkhatam<sup>4</sup> abhisāncetayitam<sup>5</sup>, tad aniccaṃ nirodhadhamman' ti pajānāti. So tattha t̥hito āsavānaṃ khayaṃ pāpuṇāti; no ce āsavānaṃ khayaṃ pāpuṇāti, ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyi anāvattidhammo tasmā lokā. Ayam pi kho gahapati tena Bhagavatā jānatā passatā arahatā sammāsambuddhena ekadhammo samma-dakkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhiṇā vā āsavā parikkhayaṃ gacchanti, ananupattam vā anuttaram yogakkhemaṃ anupāpuṇāti.

5. Puna ca param gahapati bhikkhu mettāsahagatena cetasā ekaṃ disaṃ pharitvā viharati, tathā dutiyaṃ, tathā tatiyaṃ, tathā catutthaṃ<sup>6</sup>. Iti uddham adho tiriyaṃ sabbadhi sabbatthatāya<sup>7</sup> sabbāvantaṃ lokaṃ mettāsahagatena cetasā vipulena mahaggatena appamāṇena averena avyāpajjhena pharitvā viharati. So iti paṭisañcikkhati 'ayam pi kho mettācetovimutti abhisamkhatā abhisāncetayitā<sup>8</sup>, yaṃ kho pana kiñci abhisamkhatam abhisāncetayitam<sup>5</sup>, tad aniccaṃ nirodhadhamman' ti pajānāti. So tattha t̥hito āsavānaṃ khayaṃ pāpuṇāti; no ce āsavānaṃ khayaṃ pāpuṇāti, ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyi anāvattidhammo tasmā lokā. Ayam pi kho gahapati tena Bhagavatā jānatā

<sup>1</sup> T. M, *add* upasampajja viharati.

<sup>2</sup> M. pa; *omitted by* Ph. S. <sup>3</sup> M. pa.

<sup>4</sup> *omitted by* T. M, <sup>5</sup> T. °kam. <sup>6</sup> T. °tthim.

<sup>7</sup> T. sabbattatāya; M, sabbattāya; S. sabbatattāya.

<sup>8</sup> T. M, °kā.

passatā<sup>1</sup> arahatā sammāsambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttamā vā cittamā vimuccati, aparikkhīnā vā āsavā parikkhayamā gacchanti, ananuppattamā vā anuttaramā yogakkhemamā anupāpunāti.

6. Puna ca paramā gahapati bhikkhu karuṇāsahagatena cetasā . . . pe<sup>2</sup> . . . muditāsahagatena cetasā . . . upekhāsahagatena cetasā ekamā disamā pharitvā viharati, tathā dutiyamā, tathā tatiyamā, tathā catutthamā<sup>3</sup>. Iti uddhamā adho tiriyamā sabbadhi sabbatthatāyā<sup>4</sup> sabbāvantamā lokamā upekhāsahagatena cetasā vipulena mahaggatena appamānena averena avyāpajjhena pharitvā viharati. So iti paṭisañcikkhati 'ayamā pi kho upekhācetovimutti abhisamkhatā abhisāñcetayitā<sup>5</sup>, yamā kho pana kiñci abhisamkhatamā abhisāñcetayitamā<sup>6</sup>, tad aniccamā nirodhadhamman' ti pajānāti. So tattha tthito āsavānamā khayamā pāpunāti; no ce āsavānamā khayamā pāpunāti, ten' eva dhammarāgena tāyā dhammanandiyā pañcannamā orambhāgiyānamā samyojanānamā parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayamā pi kho gahapati tena Bhagavatā jānatā passatā<sup>1</sup> arahatā sammāsambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttamā vā cittamā vimuccati, aparikkhīnā vā āsavā parikkhayamā gacchanti, ananuppattamā vā anuttaramā yogakkhemamā anupāpunāti.

7. Puna ca paramā gahapati bhikkhu sabbaso rūpasāññānamā samatikkamā<sup>7</sup> paṭighasāññānamā atthaṅgamā<sup>8</sup> nānattasāññānamā amanasikārā 'ananto ākāso' ti ākāśānāñcāyatanamā upasampajja viharati. So iti paṭisañcikkhati 'ayamā pi kho ākāśānāñcāyatanasamāpatti abhisamkhatā abhisāñcetayitā<sup>5</sup>, yamā kho pana kiñci abhisamkhatamā abhisāñcetayitamā tad aniccamā nirodhadhamman' ti pajānāti. So tattha tthito āsavānamā khayamā pāpunāti; no ce

<sup>1</sup> M. pa || ananuppattamā. <sup>2</sup> omitted by M. Ph. S.

<sup>3</sup> T. °tthimā. <sup>4</sup> T. M<sub>7</sub>. S. sabbattatāyā.

<sup>5</sup> T. M<sub>7</sub>. °kā. <sup>6</sup> T. °kamā.

<sup>7</sup> T. °kkamma; M<sub>7</sub>. °katamā. <sup>8</sup> T. M<sub>7</sub>. atthag°



āsavānaṃ khayam pāpuṇāti, ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā. Ayam pi kho gahapati tena Bhagavatā jānatā passatā<sup>1</sup> arahatā sammāsambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhiṇā vā āsavā parikkhayaṃ gacchanti, ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti.

8. Puna ca paraṃ gahapati bhikkhu sabbaso ākāsaṇācāyatanam samatikkamma 'anantaṃ viññānaṃ' ti viññāṇācāyatanam upasampajja viharati... sabbaso viññāṇācāyatanam samatikkamma 'natthi kiñci' ti ākiñcaññāyatanam upasampajja viharati. So iti paṭisaṅcikkhati 'ayam pi kho ākiñcaññāyatanasamāpatti abhisamkhatā abhisāñcetayitā, yaṃ kho pana kiñci abhisamkhatam abhisāñcetayitam, tad aniccaṃ nirodhadhamman' ti pajānāti. So tattha t̥hito āsavānaṃ khayam pāpuṇāti; no ce āsavānaṃ khayam pāpuṇāti, ten' eva dhammarāgena tāya dhammanandiyā pañcannaṃ orambhāgiyānaṃ samyojanānaṃ parikkhayā opapātiko hoti tattha parinibbāyī anāvattidhammo tasmā lokā<sup>2</sup>. Ayam pi<sup>3</sup> kho gahapati tena Bhagavatā jānatā passatā<sup>1</sup> arahatā sammāsambuddhena ekadhammo samma-d-akkhāto, yattha bhikkhuno appamattassa ātāpino pahitattassa viharato avimuttaṃ vā cittaṃ vimuccati, aparikkhiṇā vā āsavā parikkhayaṃ gacchanti ananuppattaṃ vā anuttaraṃ yogakkhemaṃ anupāpuṇāti ti.

9. Evaṃ vutte Dasamo gahapati Aṭṭhakanāgaro āyasmantaṃ Ānandaṃ etad avoca: —

Seyyathā pi bhante Ānanda puriso ekaṃ nidhimukhaṃ<sup>4</sup> gavesanto saki-d-eva ekādasa nidhimukhāni<sup>4</sup> adhigaccheyya, evaṃ eva kho ahaṃ bhante ekaṃ amatadvāraṃ gavesanto saki-d-eva ekādasannaṃ amatadvārānaṃ alattaṃ sevanāya<sup>5</sup>. Seyyathā pi bhante purisassa agāraṃ ekādasadvāraṃ

<sup>1</sup> M. pa || ananuppattaṃ.

<sup>2</sup> M. Ph. add ti.

<sup>3</sup> omitted by M. T. M.

<sup>4</sup> T. M., niya°

<sup>5</sup> T. M., S. savanāya.

so tasmim agāre āditte ekamekena dvārena sakkuṇeyya attānaṃ sotthim<sup>1</sup> kātum, evam eva kho ahaṃ bhante imesaṃ ekādasannaṃ amatadvārānaṃ ekamekena amata-dvārena sakkuṇissāmi attānaṃ sotthim<sup>1</sup> kātum. Ime hi nāma bhante aññatitthiyā ācariyassa ācariyadhanaṃ<sup>2</sup> pariyesissanti, kiṃ panāhaṃ āyasmato Ānandassa pūjaṃ na<sup>3</sup> karissāmi ti?

10. Atha kho Dasamo gahapati Aṭṭhakanāgaro Vesālīkaṇ ca Pāṭaliputtakaṇ ca bhikkhusaṅghaṃ sannipātāpetvā<sup>4</sup> paṇītena khādaniyena bhojaniyena sahatthā santappesi sampavāresi ekamekaṇ ca bhikkhuṃ paccekadussayugena acchādesi āyasmantaṇ ca Ānandaṃ ticivarena<sup>5</sup> āyasmato ca Ānandassa pañcasataṃ vihāraṃ kārāpesi ti.

## XVIII.

1. Ekādasahi bhikkhave aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum phātikātum<sup>6</sup>. Katamehi ekādasahi?

2. Idha bhikkhave gopālako na rūpaññū<sup>7</sup> hoti, na lakkhanaṃ kusalo hoti, na āsāṭikaṃ sāṭetā<sup>8</sup> hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti<sup>9</sup>, na pītaṃ jānāti, na vīthim jānāti, na gocarakusalo hoti, anavasesadohi<sup>10</sup> hoti, ye te usabhā gopitaro goparināyakā<sup>11</sup>, te na atirekapūjāya pūjetā hoti.

Ime hi kho bhikkhave ekādasahi aṅgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum phātikātum.

3. Evam eva kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmim dhammavinaye vuddhim<sup>12</sup> virūlhim vepullaṃ āpajjitum. Katamehi ekādasahi?

<sup>1</sup> T. M, sotthi. <sup>2</sup> M. Ph. dhanam.

<sup>3</sup> omitted by Ph. T. S. <sup>4</sup> T. M, sannipāpetvā.

<sup>5</sup> T. M, cīvarena.

<sup>6</sup> T. M, °kattum; Ph. phātink°; M. phātink° throughout.

<sup>7</sup> T. °ño; M, °ñā. <sup>8</sup> M. Ph. hāretā throughout.

<sup>9</sup> T. M, pajā° <sup>10</sup> T. anavasesā°

<sup>11</sup> M. Ph. °nāyakā throughout.

<sup>12</sup> M. Ph. bu°; S. vuddhim throughout.

4. Idha bhikkhave bhikkhu na rūpaññū<sup>1</sup> hoti, na lakkhaṇakusalo hoti, na āsāṭikam sāṭetā hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na tittṭhaṃ jānāti, na pītaṃ jānāti, na vīthim jānāti, na gocarakusalo hoti, anavasesadohi hoti, ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā, te na atirekapūjāya pūjetā hoti. Kathaṃ ca bhikkhave bhikkhu na rūpaññū hoti?

5. Idha bhikkhave bhikkhu yaṃ kiñci rūpaṃ<sup>2</sup> ‘cattāri ca mahābhūtāni catunnaṃ ca mahābhūtānaṃ upādāya rūpaṃ’ ti yathābhūtaṃ na ppajānāti.

Evam kho bhikkhave bhikkhu na rūpaññū hoti. Kathaṃ ca bhikkhave bhikkhu na lakkhaṇakusalo hoti?

6. Idha bhikkhave bhikkhu ‘kammalakkhaṇo<sup>3</sup> bālo<sup>3</sup>, kammalakkhaṇo paṇḍito’ ti yathābhūtaṃ na ppajānāti.

Evam kho bhikkhave bhikkhu na lakkhaṇakusalo hoti. Kathaṃ ca bhikkhave bhikkhu na āsāṭikam sāṭetā hoti?

7. Idha bhikkhave bhikkhu uppannaṃ kāmavitakkaṃ adhiṇvāseti na ppajahati na vinodeti na vyantīkaroti<sup>4</sup> na anabhāvaṃ gameti, uppannaṃ vyāpāḍavitakkaṃ . . . uppannaṃ vihiṃsāvitakkaṃ . . . uppannuppanne pāpake akusale dhamme adhiṇvāseti na ppajahati na vinodeti na vyanṭīkaroti na anabhāvaṃ gameti.

Evam kho bhikkhave bhikkhu na āsāṭikam sāṭetā hoti. Kathaṃ ca bhikkhave bhikkhu na vaṇaṃ paṭicchādetā hoti?

8. Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā nimittaggāhi hoti anuvyañjanaggāhi, yatvādhikaraṇaṃ enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññādomanassā pāpakā akusālā dhammā anvāssaveyyuṃ<sup>5</sup>, tassa<sup>6</sup> saṃvarāya na<sup>7</sup> ppaṭipajjati<sup>7</sup>, na rakkhati cakkhundriyaṃ, cakkhundriye na<sup>8</sup> saṃvaram āpajjati<sup>9</sup>, sotena saddaṃ sutvā . . . ghānena

<sup>1</sup> T. °ño.    <sup>2</sup> T. M, add sabbam rūpaṃ.

<sup>3</sup> omitted by T.    <sup>4</sup> M. Ph. byantim k° throughout.

<sup>5</sup> M. anvassa°; Ph. anvāsa° throughout.    <sup>6</sup> T. adds na.

<sup>7</sup> T. M, āpajjati.    <sup>8</sup> omitted by M. Ph. M,

<sup>9</sup> M. Ph. nāpajjati.

gandham ghāyitvā . . . jivhāya rasam sāyitvā . . . kāyena phoṭṭhabbam phusitvā . . . manasā dhammam viññāya nimittaggāhī hoti anuvyañjanaggāhī yatvādhikaraṇam enam manindriyam asaṃvutaṃ viharantaṃ abhijjhādomanassā pāpakā akusalā dhammā anvāssaveyyum, tassa saṃvarāya na ppaṭipajjati, na rakkhati manindriyam, manindriye na<sup>1</sup> saṃvaram āpajjati<sup>2</sup>.

Evam kho bhikkhave bhikkhu na vaṇam paṭicchādetā hoti. Kathaṇ ca bhikkhave bhikkhu na dhūmam kattā hoti?

9. Idha bhikkhave bhikkhu na<sup>3</sup> yathāsutaṃ yathāpariyattam dhammam vitthārena paresam desetā<sup>4</sup> hoti<sup>4</sup>.

Evam kho bhikkhave bhikkhu na<sup>3</sup> dhūmam kattā hoti. Kathaṇ ca bhikkhave bhikkhu na tittham jānāti?

10. Idha bhikkhave bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikhādhārā, te kālena kālam upasaṅkamitvā na<sup>5</sup> paripucchati na<sup>5</sup> paripaṇhāti 'idaṃ<sup>6</sup> bhante katham<sup>7</sup>, imassa ko attho<sup>7</sup> ti? Tassa te āyasmanto avivaṭaṇ c'eva na vivaranti, anuttānīkātāṇ<sup>8</sup> ca na uttānikaronti<sup>9</sup>, anekavihitesu ca<sup>10</sup> kaṅkhāthānīyesu<sup>11</sup> dhammesu kaṅkham na ppaṭivinodenti.

Evam kho bhikkhave bhikkhu na tittham jānāti. Kathaṇ ca bhikkhave bhikkhu na pītam jānāti?

11. Idha bhikkhave bhikkhu Tathāgatappavedite dhammavinaye desiyamāne na labhati atthavedam, na labhati dhammavedam, na labhati dhammūpasamhitam pāmujjam.

Evam kho bhikkhave bhikkhu na pītam jānāti. Kathaṇ ca bhikkhave bhikkhu na vithim jānāti?

12. Idha bhikkhave bhikkhu ariyam aṭṭhaṅgikam maggam yathābhūtaṃ na ppajānāti.

Evam kho bhikkhave bhikkhu na vithim jānāti. Kathaṇ ca bhikkhave bhikkhu na gocarakusalo hoti?

<sup>1</sup> omitted by M. Ph. M<sub>7</sub>.      <sup>2</sup> M. Ph. nāpajjati.

<sup>3</sup> omitted by S.      <sup>4</sup> T. M<sub>7</sub> sato sotā hoti; M. Ph. deseti.

<sup>5</sup> omitted by T. M<sub>7</sub>.      <sup>6</sup> T. idha.

<sup>7</sup> T. kathā.      <sup>8</sup> T. uttāni<sup>o</sup>

<sup>9</sup> M. Ph. uttānim k<sup>o</sup>      <sup>10</sup> omitted by T. S.

<sup>11</sup> Ph. kaṅkhaṭṭhā<sup>o</sup>; S. kaṃkhaṭṭhā<sup>o</sup>; T. kaṃkhaṭṭhānānīyesu.

13. Idha bhikkhave bhikkhu cattāro satipaṭṭhāne yathā-bhūtaṃ na ppajānāti.

Evam kho bhikkhave bhikkhu na gocarakusalo hoti. Kathañ ca bhikkhave bhikkhu anavasesadohi hoti?

14. Idha bhikkhave bhikkhu saddhā gahapatikā<sup>1</sup> abhihaṭṭhum pavārenti cīvarapiṇḍapātasenāsanaṅgilānapaccaya-bhesajjaparikkhārena, tatra<sup>2</sup> bhikkhu mattaṃ na jānāti paṭiggahanāya.

Evam kho bhikkhave bhikkhu anavasesadohi hoti. Kathañ ca bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā, te na atirekapūjāya pūjetā hoti?

15. Idha bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā, tesu na mettaṃ kāyakammaṃ paccupaṭṭhāpeti āvi<sup>3</sup> c'eva raho ca, na mettaṃ vacīkammaṃ . . . na mettaṃ manokammaṃ paccupaṭṭhāpeti āvi c'eva raho ca.

Evam kho bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā, te na atirekapūjāya pūjetā hoti.

Imehi kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu abhabbo imasmim dhammavinaye vuddhim virūlhim vepullaṃ āpajjitum.

16. Ekādasahi bhikkhave aṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharitum phātikātum. Katamehi ekādasahi?

17. Idha bhikkhave gopālako rūpaññū hoti, lakkhaṇakusalo hoti, āsāṭikam sāṭetā hoti, vaṇaṃ paṭicchādetā hoti, dhūmaṃ kattā hoti, titthaṃ jānāti, pītaṃ jānāti, vīṭhim jānāti, gocarakusalo hoti, sāvasesadohi hoti, ye te usabhā gopitaro goparināyakā, te atirekapūjāya pūjetā hoti.

Imehi kho bhikkhave ekādasahi aṅgehi samannāgato gopālako bhabbo gogaṇaṃ pariharitum phātikātum.

18. Evam eva kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmim dhammavinaye vuddhim virūlhim vepullaṃ āpajjitum. Katamehi ekādasahi?

<sup>1</sup> T. M., gahapati.

<sup>2</sup> all MSS. insert bhikkhave.

<sup>3</sup> M. āvi throughout.

19. Idha bhikkhave bhikkhu rūpaññū hoti, lakkhaṇakusalo hoti, āsātikam sāteta hoti, vaṇam paṭicchādetā hoti, dhūmam kattā hoti, titthaṃ jānāti, pītam jānāti, vithiṃ jānāti, gocarakusalo hoti, sāvasesadohi hoti, ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā, te atirekapūjāya pūjeta hoti. Kathaṃ ca bhikkhave bhikkhu rūpaññū hoti?

20. Idha bhikkhave bhikkhu yaṃ kiñci rūpaṃ<sup>1</sup> 'cattāri ca mahābhūtāni catunnaṃ ca mahābhūtānaṃ upādāya rūpan' ti yathābhūtaṃ pajānāti.

Evam kho bhikkhave bhikkhu rūpaññū hoti. Kathaṃ ca bhikkhave bhikkhu lakkhaṇakusalo hoti?

21. Idha bhikkhave bhikkhu 'kammalakkhaṇo'<sup>2</sup> bālo, kammalakkhaṇo<sup>3</sup> paṇḍito' ti yathābhūtaṃ pajānāti.

Evam kho bhikkhave bhikkhu lakkhaṇakusalo hoti. Kathaṃ ca bhikkhave bhikkhu āsātikam sāteta hoti?

22. Idha bhikkhave bhikkhu uppannam kāmavitakkam nādhivāseti pajahati vinodeti vyantīkaroti anabhāvaṃ gameti, uppannam vyāpādavittakkam . . . uppannam vihiṃsāvitakkam . . .<sup>4</sup> uppannuppanne pāpake akusale dhamme nādhivāseti pajahati vinodeti vyantīkaroti anabhāvaṃ gameti.

Evam kho bhikkhave bhikkhu āsātikam sāteta hoti. Kathaṃ ca bhikkhave bhikkhu vaṇam paṭicchādetā hoti?

23. Idha bhikkhave bhikkhu cakkhunā rūpaṃ disvā na nimittaggāhī hoti nānuvyañjanaggāhī, yatvādhikaraṇam enaṃ cakkhundriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa saṃvarāya paṭipajjati, rakkhati cakkhundriyaṃ, cakkhundriye saṃvaram āpajjati, sotena saddaṃ sutvā . . . ghānena gandhaṃ ghāyitvā . . . jivhāya rasaṃ sāyitvā . . . kāyena phoṭṭhabbaṃ phusitvā . . . manasā dhammaṃ viññāya na nimittaggāhī hoti nānuvyañjanaggāhī yatvādhikaraṇam enaṃ manindriyaṃ asaṃvutaṃ viharantaṃ abhiññhādomanassā pāpakā akusalā dhammā anvāssaveyyuṃ, tassa

<sup>1</sup> T. M, *add* sabbataṃ rūpaṃ.

<sup>2</sup> T. M, *add* vā.

<sup>3</sup> T. *adds* vā.

<sup>4</sup> T. M, *pe*.

saṃvarāya paṭipajjati, rakkhati manindriyaṃ, manindriye saṃvaraṃ āpajjati.

Evam kho bhikkhave bhikkhu vaṇaṃ paṭicchadetā hoti. Kathaṇ ca bhikkhave bhikkhu dhūmaṃ kattā hoti?

24. Idha bhikkhave bhikkhu yathāsutaṃ yathāpariyat-taṃ<sup>1</sup> dhammaṃ vitthārena paresaṃ desitā<sup>2</sup> hoti.

Evam kho bhikkhave bhikkhu dhūmaṃ kattā hoti. Kathaṇ ca bhikkhave bhikkhu titthaṃ jānāti?

25. Idha bhikkhave bhikkhu ye te bhikkhū bahussutā āgatāgamā dhammadharā vinayadharā mātikādhara, te kālena kālaṃ upasaṅkamitvā paripucchati 'idaṃ bhante kathaṃ, imassa ko attho' ti? Tassa te āyasmanto avivaṭaṇṇaṃ c'eva vivaranti, anuttānikataṇṇaṃ ca uttānikaronti<sup>3</sup>, anekavi-hitesu ca<sup>4</sup> kaṅkhāṭṭhānīyesu dhammesu kaṅkhaṃ<sup>5</sup> paṭivindenti.

Evam kho bhikkhave bhikkhu titthaṃ jānāti. Kathaṇ ca bhikkhave bhikkhu pītaṃ jānāti.

26. Idha bhikkhave bhikkhu Tathāgatappavedite dhamma-vinaye desiyamāṇe labhati atthavedaṃ, labhati dhamma-vedaṃ, labhati dhammūpasamhitāṃ pāmujaṃ.

Evam kho bhikkhave bhikkhu pītaṃ jānāti. Kathaṇ ca bhikkhave bhikkhu vīthiṃ jānāti?

27. Idha bhikkhave bhikkhu ariyaṃ aṭṭhaṅgikaṃ maggaṃ yathābhūtaṃ pajānāti.

Evam kho bhikkhave bhikkhu vīthiṃ pajānāti. Kathaṇ ca bhikkhave bhikkhu gocarakusalo hoti?

28. Idha bhikkhave bhikkhu cattāro satipaṭṭhāne yathābhūtaṃ pajānāti.

Evam kho bhikkhave bhikkhu gocarakusalo hoti. Kathaṇ ca bhikkhave bhikkhu sāvasesadohi hoti?

29. Idha bhikkhave bhikkhu saddhā gahapatikā abhihaṭṭhūṃ pavārenti cīvarapiṇḍapātasenaśanagilānapaccaya-bhesajjaparikkhārena, tatra<sup>6</sup> bhikkhu mattaṃ jānāti paṭiggahaṇāya.

<sup>1</sup> T. 'oyantaṃ.

<sup>2</sup> S. desetā; T. M., desatā.

<sup>3</sup> M. uttāniṃ ko

<sup>4</sup> omitted by S.

<sup>5</sup> S. adds vinodenti.

<sup>6</sup> M. inserts bhikkhave.

Evam kho bhikkhave bhikkhu sāveśadohi hoti. Kathañ ca bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā, te atirekapūjāya pūjetā hoti?

30. Idha bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā, tesu mettāṃ kāyakammam paccupaṭṭhāpeti āvi c'eva raho ca, mettāṃ vacīkammam . . .<sup>1</sup> mettāṃ manokammam paccupaṭṭhāpeti āvi c'eva raho ca.

Evam kho bhikkhave bhikkhu ye te bhikkhū therā rattaññū cirapabbajitā saṅghapitaro saṅghaparināyakā te atirekapūjāya pūjetā hoti.

Imehi kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu bhabbo imasmim dhammavinaye vuddhim<sup>2</sup> virūlhim vepullam āpajjitun ti.

### XIX<sup>3</sup>.

1. Atha kho sambahulā bhikkhū yena Bhagavā ten' upasaṅkamimsu, upasaṅkamitvā Bhagavantam abhivādetvā ekamantaṃ nisidimsu. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantam etad avocum 'siyā nu kho bhante bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhaviśaṇṇī assa, na āpasmiṃ āposañṇī assa, na tejasmim tejośaṇṇī assa, na vāyasmim vāyosaṇṇī assa, na ākāśānañcāyatane ākāśānañcāyatanaśaṇṇī assa, na viññāṇaṇcāyatane viññāṇaṇcāyatanaśaṇṇī assa<sup>4</sup>, na ākiñcaṇṇāyatane ākiñcaṇṇāyatanaśaṇṇī assa, na nevaśaṇṇānāśaṇṇāyatane nevaśaṇṇānāśaṇṇāyatanaśaṇṇī assa, na idhaloke idhalokasaṇṇī assa, na paraloke paralokasaṇṇī assa, yam<sup>5</sup> p'idam<sup>5</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tatrāpi<sup>6</sup> na saṇṇī assa, saṇṇī ca pana assa' ti? 'Siyā bhikkhave bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhaviśaṇṇī assa . . .

<sup>1</sup> T. M<sub>7</sub> pe.    <sup>2</sup> M. here vu°    <sup>3</sup> M<sub>6</sub> here sets in again.

<sup>4</sup> T. M<sub>7</sub> continue: yam p'idam and so on.

<sup>5</sup> Ph. S. yam idam.    <sup>6</sup> Ph. T. M<sub>6</sub> M<sub>7</sub> tatra pi.



pe<sup>1</sup> . . . yam<sup>2</sup> p'idaṃ<sup>2</sup> diṭṭhaṃ sutam mutam viññātaṃ pattam pariyesitaṃ anuvicaritaṃ manasā, tatrāpi<sup>3</sup> na saññi assa, saññi ca pana assā<sup>4</sup> ti. 'Yathākathaṃ<sup>4</sup> pana bhante siyā bhikkhuno yathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññi assa . . . pe<sup>5</sup> . . . yam<sup>2</sup> p'idaṃ<sup>2</sup> diṭṭhaṃ sutam mutam viññātaṃ pattam pariyesitaṃ anuvicaritaṃ manasā, tatrāpi na saññi assa, saññi ca pana assā<sup>4</sup> ti?

2. Idha bhikkhave bhikkhu evaṃsaññi hoti 'etaṃ santam, etaṃ paṇitaṃ, yad idaṃ sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbāna<sup>7</sup> ti. Evaṃ kho bhikkhave siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññi assa, na āpasmiṃ āposaññi assa, na tejasmiṃ tejosaññi assa, na vāyasmim vāyosaññi assa, na ākāśānañcāyatane ākāśānañcāyatanasaññi assa, na viññānañcāyatane viññānañcāyatanasaññi assa, na ākiñcaññāyatane ākiñcaññāyatanasaññi assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññi assa, na idhaloke idhalokasaññi assa, na paraloke paralokasaññi assa, yam<sup>2</sup> p'idaṃ<sup>2</sup> diṭṭhaṃ sutam mutam viññātaṃ pattam pariyesitaṃ anuvicaritaṃ manasā, tatrāpi<sup>3</sup> na saññi assa, saññi ca pana assā ti.

## XX.

1. Tatra<sup>6</sup> kho Bhagavā bhikkhū āmantesi: — Bhikkhavo ti. Bhadante<sup>7</sup> ti te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca 'siyā nu kho bhikkhave bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavi-

<sup>1</sup> M. Ph. pa.      <sup>2</sup> Ph. S. yam idaṃ.

<sup>3</sup> Ph. T. M<sub>6</sub>. M<sub>7</sub>, tatra pi.

<sup>4</sup> T. M<sub>6</sub>. M<sub>7</sub>, omit this question.

<sup>5</sup> M. la; omitted by Ph.

<sup>6</sup> M<sub>6</sub> only has siyā bh<sup>o</sup> bhikkhuno tathā<sup>o</sup> samādhic<sup>o</sup>, then kasamñi assa, yam p'idaṃ diṭṭhaṃ sutam viññātaṃ pattam pari<sup>o</sup> anuvi<sup>o</sup> manasā, tatra pi na samñi assa, samñi ca pana assā ti, omitting also Nos. XXI, XXII.

<sup>7</sup> M. Ph. bhaddante.

saññi assa, na āpasmim āposaññi assa, na<sup>1</sup> tejasim tejosaññi assa, na vāysim vāyosaññi assa, na ākāsānañcāyatane ākāsānañcāyatanasaññi assa, na viññāṇaṇcāyatane viññāṇaṇcāyatanasaññi assa, na ākiñcaññāyatane ākiñcaññāyatanasaññi assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññi assa, na idhaloke idhalokasaññi assa, na paraloke paralokasaññi assa, yam<sup>2</sup> p'idam<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tatrāpi<sup>3</sup> na saññi assa, saññi ca pana assā' ti? 'Bhagavammūlakā no bhante dhammā bhagavannettikā bhagavampatisaraṇā, sādhu vata bhante Bhagavantam yeva paṭibhātu etassa bhāsitassa attho, Bhagavato sutvā bhikkhū dhāressanti' ti. 'Tena hi bhikkhave suṇātha sādhu kam manasikarotha, bhāsissāmi' ti. 'Evam bhante' ti kho te bhikkhū Bhagavato paccassosum. Bhagavā etad avoca: —

2. Siyā bhikkhave bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyam paṭhaviṇṇi assa . . . pe<sup>4</sup> . . . yam<sup>2</sup> p'idam<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tatrāpi<sup>3</sup> na saññi assa, saññi ca pana assā ti.

'Yathākatham pana bhante siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyam paṭhaviṇṇi assa . . . pe<sup>5</sup> . . . yam<sup>2</sup> p'idam<sup>2</sup> diṭṭham sutam mutam viññātam pariyesitam anuvicaritam manasā, tatrāpi<sup>3</sup> na saññi assa, saññi ca pana assā' ti?

3. Idha bhikkhave bhikkhu evaṃsaññi hoti 'etaṃ santam, etaṃ paṇitam, yad idam sabbasaṅkhārasamatho sabbūpādhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānan' ti. Evam kho bhikkhave siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyam paṭhaviṇṇi assa, na<sup>6</sup> āpasmim āposaññi assa, na tejasim tejosaññi assa, na vāysim vāyosaññi assa, na ākāsānañcāyatane ākāsānañcāyatanasaññi assa, na viññāṇaṇcāyatane viññāṇaṇcāyata-

<sup>1</sup> M. pa || na ākiñcaññāyatane. <sup>2</sup> Ph. S. yam idam.

<sup>3</sup> Ph. T. M, tatra pi. <sup>4</sup> M. Ph. pa.

<sup>5</sup> M. Ph. pa; omitted by T. M., <sup>6</sup> M. pa || yam p'idam.

nasaññi assa, na ākiñcaññāyatane ākiñcaññāyatanaśaṇṇi  
 assa, na nevaśaṇṇāśaṇṇāyatane nevaśaṇṇāśaṇṇāyatana-  
 śaṇṇi assa, na idhaloke idhalokaśaṇṇi assa, na paraloke  
 paralokaśaṇṇi assa, yam<sup>1</sup> p'idam<sup>1</sup> diṭṭham sutam mutam  
 viññātam pattam pariyesitam anuvicaritam manasā, tatrā-  
 pi<sup>2</sup> na saññi assa, saññi ca pana assā ti.

## XXI.

1. Atha kho sambahulā bhikkhū yenāyasmā Sāriputto  
 ten' upasaṅkanimsu, upasaṅkamitvā āyasmatā Sāriputtena  
 saddhim sammodimsu; sammodanīyam katham sārāṇīyam  
 vitisāretvā ekamantaṃ nisīdimsu. Ekamantaṃ nisinnā kho  
 te bhikkhū āyasmantaṃ Sāriputtaṃ etad avocum 'siyā nu  
 kho āvuso Sāriputta bhikkhuno tathārūpo samādhipaṭi-  
 lābho, yathā neva paṭhaviyam paṭhavisaññi assa, na<sup>3</sup>  
 āpasmiṃ āposaññi assa, na tejasmiṃ tejosaññi assa, na  
 vāyasmim vāyosaññi assa, na ākāśānañcāyatane ākāśānañ-  
 cāyatanaśaṇṇi assa, na viññāṇaṇcāyatane viññāṇaṇcāyata-  
 naśaṇṇi assa, na ākiñcaññāyatane ākiñcaññāyatanaśaṇṇi  
 assa, na nevaśaṇṇāśaṇṇāyatane nevaśaṇṇāśaṇṇāyatana-  
 śaṇṇi assa, na idhaloke idhalokaśaṇṇi assa, na paraloke  
 paralokaśaṇṇi assa, yam<sup>1</sup> p'idam<sup>1</sup> diṭṭham sutam mutam  
 viññātam pattam pariyesitam anuvicaritam manasā, tatrā-  
 pi<sup>4</sup> na saññi assa, saññi ca pana assā' ti? 'Siyā āvuso  
 bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭha-  
 viyam paṭhavisaññi assa . . . pe<sup>5</sup> . . . yam<sup>1</sup> p'idam<sup>1</sup>  
 diṭṭham sutam mutam viññātam pattam pariyesitam anu-  
 vicaritam manasā, tatrāpi<sup>4</sup> na saññi assa, saññi ca pana  
 assā' ti. 'Yathākatham panāvuso Sāriputta siyā bhikkhuno  
 tathārūpo samādhipaṭilābho, yathā neva paṭhaviyam paṭha-  
 visaññi assa . . . pe<sup>5</sup> . . . yam<sup>1</sup> p'idam<sup>1</sup> diṭṭham sutam  
 mutam viññātam pattam pariyesitam anuvicaritam manasā,  
 tatrāpi<sup>4</sup> na saññi assa, saññi ca pana assā' ti?

<sup>1</sup> Ph. S. yam idam.    <sup>2</sup> Ph. M, tatra pi.

<sup>3</sup> M. Ph. pa | yam p'idam (Ph. yam idam).

<sup>4</sup> Ph. T. M, tatra pi.    <sup>5</sup> M. Ph. pa.

2. Idha āvuso<sup>1</sup> bhikkhu evaṃsaññī hoti 'etaṃ santam, etaṃ paṇitam, yad idaṃ sabbasaṅkhārasamatho sabbū-padhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānan'<sup>2</sup> ti. Evaṃ kho āvuso siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññī assa, na<sup>3</sup> āpasmim āposaññī assa, na tejasim tejosaññī assa, na vāysim vāyosaññī assa, na ākāsaṇācāyatane ākāsaṇācāyatanaññī assa, na viññāṇaṇcāyatane viññāṇaṇcāyatanaññī assa, na ākiñcaṇṇāyatane ākiñcaṇṇāyatanaññī assa, na nevasaññānāsaṇṇāyatane nevasaññānāsaṇṇāyatanaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yam<sup>3</sup> p'idaṃ<sup>3</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tatrāpi<sup>4</sup> na saññī assa, saññī ca pana assā ti.

## XXII.

1. Tatra kho āyasmā Sāriputto bhikkhū āmantesi 'siyā nu kho āvuso bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññī assa, na āpasmim āposaññī assa, na tejasim tejosaññī assa, na vāysim vāyosaññī assa, na ākāsaṇācāyatane ākāsaṇācāyatanaññī assa, na viññāṇaṇcāyatane viññāṇaṇcāyatanaññī assa, na ākiñcaṇṇāyatane ākiñcaṇṇāyatanaññī assa, na nevasaññānāsaṇṇāyatane nevasaññānāsaṇṇāyatanaññī assa, na idhaloke idhalokasaññī assa, na paraloke paralokasaññī assa, yam<sup>3</sup> p'idaṃ<sup>3</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tatrāpi<sup>4</sup> na saññī assa, saññī ca pana assā' ti?

'Dūrato pi kho mayaṃ āvuso āgaccheyyāma āyasmato Sāriputtassa santike etassa bhāsītassa attham aññātum, sādhu vatāyasmantaṃ yeva Sāriputtaṃ paṭibhātu etassa bhāsītassa attho, āyasmato Sāriputtassa sutvā bhikkhū dhāressanti' ti. 'Tena h'āvuso<sup>5</sup> supātha sādhukaṃ manasi-

<sup>1</sup> T. M., *continue*: yad idaṃ. <sup>2</sup> M. pa || yam p'idaṃ.

<sup>3</sup> Ph. S. yam idaṃ. <sup>4</sup> Ph. T. M., tatra pi.

<sup>5</sup> S. *adds* tam.

karotha, bhāsisāmi' ti. 'Evam āvuso' ti kho te bhikkhū āyasmato Sāriputtassa paccassosum. Āyasmā Sāriputto etad avoca: —

2. 'Siyā āvuso bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññi assa . . . pe<sup>1</sup> . . . yam<sup>2</sup> p'idam<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tatrāpi<sup>3</sup> na saññi assa, saññi ca pana assā' ti.

'Yathākatham paṇāvuso Sāriputta siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññi assa . . . pe<sup>1</sup> . . . yam<sup>2</sup> p'idam<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tatrāpi<sup>3</sup> na saññi assa, saññi ca pana assā' ti?

3. Idha āvuso bhikkhu evamsaññi hoti 'etaṃ santam, etaṃ paṇitam, yad idam sabbasaṅkhārasamatho sabbūpadhipaṭinissaggo taṇhakkhayo virāgo nirodho nibbānan' ti. Evam pi kho āvuso siyā bhikkhuno tathārūpo samādhipaṭilābho, yathā neva paṭhaviyaṃ paṭhavisaññi assa, na āpasmiṃ āposaññi assa, na tejasmiṃ tejosaññi assa, na vāyasmim vāyosaññi assa, na ākāśānañcāyatane ākāśānañcāyatanasaññi assa, na viññāpañcāyatane viññāpañcāyatanasaññi assa, na ākiñcaññāyatane ākiñcaññāyatanasaññi assa, na nevasaññānāsaññāyatane nevasaññānāsaññāyatanasaññi assa, na idhaloke idhalokasaññi assa, na paraloke paralokasaññi assa, yam<sup>2</sup> p'idam<sup>2</sup> diṭṭham sutam mutam viññātam pattam pariyesitam anuvicaritam manasā, tatrāpi<sup>3</sup> na saññi assa, saññi ca pana assā ti.

Anussativaggo<sup>4</sup> dutiyo<sup>5</sup>.

Tatr' uddānaṃ<sup>6</sup>:

Dve<sup>7</sup> Mahānāmā<sup>8</sup> Nandiyena<sup>9</sup> Subhūtinā ca<sup>10</sup> mettā Dasamo c'eva<sup>11</sup> gopālo<sup>12</sup> cattāro ca samādhino ti.

<sup>1</sup> M. Ph. pa. <sup>2</sup> Ph. S. yam idam. <sup>3</sup> Ph. T. M<sub>7</sub> tatra pi.

<sup>4</sup> Ph. T. M<sub>6</sub> M<sub>7</sub> Vaggo; S. Dutiyavaggo.

<sup>5</sup> T. M<sub>6</sub> M<sub>7</sub> cuddasamo.

<sup>6</sup> S. tass' uddo; T. M<sub>6</sub> M<sub>7</sub> put tatr' uddo before Vaggo.

<sup>7</sup> M. adds vuttā. <sup>8</sup> M. °nāmena; Ph. M<sub>6</sub> M<sub>7</sub> S. add ca.

<sup>9</sup> Ph. °ya saddha; M<sub>7</sub> °yo tam. <sup>10</sup> omitted by M. Ph. T. M<sub>6</sub> M<sub>7</sub>.

<sup>11</sup> omitted by M. T. M<sub>6</sub> M<sub>7</sub> S. <sup>12</sup> T. M<sub>7</sub> S. °lako.

1. Ekādasahi bhikkhave āgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum phātikātum. Katamehi ekādasahi?

2. Idha bhikkhave gopālako na rūpaññū<sup>1</sup> hoti, na lakkaṇakusalo hoti, na āsāṭikaṃ sāteta<sup>2</sup> hoti, na vaṇaṃ paṭicchādetā hoti, na dhūmaṃ kattā hoti, na titthaṃ jānāti, na pītaṃ jānāti, na vithiṃ jānāti, na gocarakusalo hoti, anavasesadohi hoti, ye te usabhā gopitaro goparinā-yakā, te na atirekapūjāya pūjeta hoti.

Imehi kho bhikkhave ekādasahi āgehi samannāgato gopālako abhabbo gogaṇaṃ pariharitum phātikātum.

3. Evam eva kho bhikkhave ekādasahi dhammehi samannāgato bhikkhu abhabbo cakkhusmiṃ aniccānupassī viharitum . . . pe<sup>3</sup> . . . abhabbo cakkhusmiṃ dukkhānupassī viharitum . . . abhabbo cakkhusmiṃ anattānupassī viharitum . . . abhabbo cakkhusmiṃ khayānupassī viharitum . . . abhabbo cakkhusmiṃ vayānupassī viharitum . . . abhabbo cakkhusmiṃ virāgānupassī viharitum . . . abhabbo cakkhusmiṃ nirodhānupassī viharitum . . . abhabbo cakkhusmiṃ paṭinissaggānupassī viharitum . . . sotasmim<sup>4</sup> . . . ghānasmim . . . jivhāya . . . kāyasmim . . . manasmim . . . rūpesu . . . saddesu . . . gandhesu . . . rasesu . . . phoṭṭhabbesu . . . dhammesu . . . cakkhaviññāṇe . . . sota-viññāṇe . . . ghānaviññāṇe . . . jivhāviññāṇe<sup>5</sup> . . . kāya-viññāṇe . . . manoviññāṇe . . . cakkhusamphasse . . . sotasamphasse . . . ghānasamphasse . . . jivhāsamphasse . . . kāyasamphasse . . . manosamphasse . . . cakkhusamphassa-jāya vedanāya . . . sotasamphassajāya vedanāya . . . ghānasamphassajāya vedanāya . . . jivhāsamphassajāya vedanāya . . . kāyasamphassajāya vedanāya . . . manosamphassajāya vedanāya . . . rūpasāññāya . . . saddasaññāya . . . gandhasaññāya . . . rasasaññāya . . . phoṭṭhabba-

<sup>1</sup> T. M, °ño.

<sup>2</sup> T. M, sāvetā; M<sub>6</sub> sāmetā; M. Ph. hāretā.

<sup>3</sup> M. Ph. pa. <sup>4</sup> S. abhabbo so°

<sup>5</sup> M<sub>6</sub> continues: ekādasa dhammā bhāvetabbā ti, then

• Rāgassa as in the last section.

saññāya . . . dhammasaññāya . . . rūpasāñcetanāya<sup>1</sup> . . .  
 saddasañcetanāya . . . gandhasāñcetanāya . . . rasasañ-  
 cetanāya . . . phoṭṭhabbasāñcetanāya . . . dhammasāñce-  
 tanāya . . . rūpatanḥāya . . . saddatanḥāya . . . gandha-  
 tanḥāya . . . rasatanḥāya . . . phoṭṭhabbatanḥāya . . . dham-  
 matanḥāya . . . rūpavitakke . . . saddavitakke . . . gandha-  
 vitakke . . . rasavitakke . . . phoṭṭhabbavitakke . . . dham-  
 mavitakke . . . rūpavicāre . . . saddavicāre . . . gandhavicāre  
 . . . rasavicāre . . . phoṭṭhabbavicāre . . . dhammavicāre  
 aniccānupassī viharitum . . . dukkhānupassī viharitum . . .  
 anattānupassī viharitum . . . khayānupassī viharitum . . .  
 vayānupassī viharitum . . . virāgānupassī viharitum . . . niro-  
 dhānupassī viharitum . . . paṭinissaggānupassī viharitum ti<sup>2</sup>.

4. Ekādasahi<sup>3</sup> bhikkhave aṅgehi samannāgato gopālako  
 bhabbo gogaṇaṃ pariharitum phātikātum. Katamehi ekā-  
 dasahi?

5. Idha<sup>3</sup> bhikkhave gopālako rūpaññū hoti . . . pe . . .

6. Evaṃ<sup>3</sup> eva kho bhikkhave ekādasahi dhammehi sam-  
 annāgato bhikkhu bhabbo cakkhusmiṃ aniccānupassī  
 viharitum . . . pe . . . paṭinissaggānupassī viharitum ti.

1. Rāgassa bhikkhave abhiññāya ekādasā dhammā bhā-  
 vetabbā. Katame ekādasā?

2. Paṭhamam<sup>4</sup> jhānaṃ<sup>4</sup> duttiyaṃ jhānaṃ tatiyaṃ jhānaṃ  
 catutthaṃ jhānaṃ mettācetovimutti karuṇācetovimutti mu-  
 ditācetovimutti upekkhācetovimutti<sup>5</sup> ākāśānācāyatanam  
 viññāṇācāyatanam ākiñcaññāyatanam<sup>6</sup>.

Rāgassa bhikkhave abhiññāya ime ekādasā dhammā  
 bhāvetabbā ti<sup>2</sup>.

1. Rāgassa bhikkhave abhiññāya pariññāya parikkhayāya  
 pahāyā khayāya vayāya virāgāya nirodhāya cāgāya paṭi-  
 nissaggāya . . . ime ekādasā dhammā bhāvetabbā ti<sup>2</sup>.

<sup>1</sup> in T. M., the list of notions enumerated here is not complete.

<sup>2</sup> omitted by M. Ph. <sup>3</sup> M. Ph. omit this §.

<sup>4</sup> T. M., S. °majjh° and so in every similar case.

<sup>5</sup> M. Ph. S. upekkhā° <sup>6</sup> Ph. adds nevasaññā°

<sup>7</sup> omitted by M. Ph. S.

2. Dosassa<sup>1</sup> . . . mohassa . . . kodhassa . . . upanāhassa . . . makkhassa . . . palāsassa<sup>2</sup> . . . issāya . . . macchariyassa . . . māyāya . . . sātheyyassa . . . thambhassa . . . sārambhassa . . . mānassa . . . atimānassa<sup>3</sup> . . . madassa . . . pamādassa abhiññāya pariññāya parikkhayāya pahānāya khayāya vayāya virāgāya nirodhāya cāgāya paṭinissaggāya . . . ime ekādasa dhammā bhāvetabbā ti.

Idam<sup>4</sup> avoca Bhagavā. Attamanā te bhikkhū Bhagavato bhāsitaṃ abhinandun ti.

Navasuttasahassāni<sup>5</sup> bhiyyo pañcasatāni ca  
sattapaññāsasuttantā<sup>6</sup> Āṅguttarasamāyutā<sup>6</sup> ti

Ekādasakanipāto<sup>7</sup> niṭṭhito<sup>8</sup>.

<sup>1</sup> M<sub>6</sub> omits this §.    <sup>2</sup> S. paḷ°    <sup>3</sup> omitted by S.

<sup>4</sup> Idam . . . abhinandun ti *is wanting* in M. Ph. T. M<sub>7</sub>.

<sup>5</sup> not in M. Ph. T. M<sub>7</sub>.    <sup>6</sup> M<sub>6</sub> °suttāṅguttara°

<sup>7</sup> M. M<sub>6</sub>. M<sub>7</sub> ekādasa°; Ph. ekādasakaṃ; omitted by T.

<sup>8</sup> Ph. niṭṭhitaṃ; M<sub>6</sub>. M<sub>7</sub> samatto ti; omitted by T.; in M. follow 30 lines in Burmese; Ph. at first has the following verses: —

Jinacakke vijjulakkhe seti bho pūramāpito  
raṭṭhaniyyāta-āyehi saddhā tisso vanātuso  
ropitā antepūramhi atthaṃ pekkhiya cintayaṃ  
uyyānuppādamūlena pūjesi piṭakattayaṃ  
ten' idam amarappūre sāsanupphullasobhitte (*sic*)

then 5 lines in Burmese; in T. we read imam likhitapuññena mettayyam upasamkami patitṭhahitvā sarāṇe supatitṭhāmi sāsane. Siddhir astu. Ārogyam astu. Siddhi [astu]; in M<sub>6</sub> Siddhir astu. Subham astu. Aham paññavanto aggo bhavyeyam; in M<sub>7</sub> two lines in Sinhalese.



## INDICES.

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|--|--|

- Ārāḍhanā, 211, 212 (Com. = sampādanā, paripūrakārīnā)  
 Ālinda, 65 (Com. = pamukha)  
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 Oravitar, 149 (Com.: orava-yutto oravanto carati)  
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|                                     |  |
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| jānitabba)                          | Paccāvamati, 337                         |
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| vuccati taṇhā, tāya saman-          | cati paṇṇanāli, tāya vālikādi            |
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| vigacchati)                         | Passa, 226, 227, 256 (Com.               |
|                                     | = passitabbaka)                          |

<sup>\*</sup> Dhovanan ti atṭhidhovanam. Tasmim hi janapade manussā nātake mate na jhāpentī, āvāṭam khaṇitvā bhūmiyaṃ nidahanti, atha nesam pūtibhūtānaṃ atṭhini haritvā dhovitvā paṭipāṭiyā ussāpetvā gandhamālehi pūjetvā ṭhapenti, nakkhatte patte tāni gahetvā rodanti paridevanti vā nakkhattam kīlanti (Com.).

- Pākārasandhi, 195 (Com.: dvinnaṃ iṭṭhakānaṃ apagataṭṭhānaṃ)
- Buddhasīla, 66 (Com.: vuddhasīlo ti vaḍḍhitasīlo)
- Brahmabhūta, 226, 227 (Com. = seṭṭhabhūta)
- Mālaguṇaparikkhittā, 264, 267, 283, 284, 292, 295
- Mokkhaśīla, 203 (Com.: sam-parivattakakīḷanaṃ, ākāse daṇḍakaṃ gahetvā bhūmiyaṃ vā saṇṭhapetvā heṭṭhuppariyabhāvena parivattanakīḷanaṃ ti vuttaṃ hoti)
- Rathaka, 203 (Com. = khud-dakaratha)
- Vaṅka, 203 (Com.: kumārakānaṃ kīḷanaṃ khuddakanaṅgalam)
- Vaṅkeyya, 167 (Com. = vaṅka-bhāva)
- Vattar, 226, 227, 256 (Com. = vattasattha)
- Vavakassati, 74—76 (Com.: vavakassanti ti ativiya ākaḍḍhanti, yathā viṣuṃ sattaṃ honti, evaṃ karonti)
- Vassika, 22 (Com. = samapuppha)
- Vijina, 156, 158, 160 (Com. vijinaṃ ti guṇavivittakaṃ nigguṇabhāvaṃ, atha vā ariyasamkhāta-araññaṃ vijinasamkhātagahanaṃ ca āpanno viya hoti)
- Vibhūta, 325, 326 (Com. = pākāṭa)
- Vimariyādikata, 151, 152 (Com.: kilesamariyādaṃ bhinditvā vimariyādaṃ kata)
- Virādhana, 211, 212 (Com.: saggato maggato idha viraj-jhanaṃ)
- Venayika, 190 (Com.: venayiko ti sayam vinito aññehi vinetabbo, atha vā venayiko ti sattavināyako)
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  - II. List of Suttas (and Gāthās) occurring more than once in the A. N.
  - III. List of Suttas treating the same subject first briefly and then in detail.
  - IV. List of Suttas where the component parts make up the number just required.
-

# APPENDIX I.

## ANALYTICAL TABLE

OF THE

ELEVEN NIPĀTAS OF THE ĀṄGUTTARA-NIKĀYA\*.

I. EKA-NIPĀTA (part I, p. 1—46).

I. Rūpa-Vagga (p. 1—2) 10 Suttas: —

Woman is man's proper citta-pariyādāna (1—5), and so is man woman's (6—10).

II. Nivaraṇapahāna-Vagga (p. 3—5) 10 Suttas: —

Both for the arising of each of the five nivarāṇas (1—5) and for the freeing oneself from them (6—10) there exists a proper cause.

III. Akammaniya-Vagga (p. 5—6) 10 Suttas: —

On the mind, as untrained and as trained, in its different aspects.

IV. Adanta-Vagga (p. 6—7) 10 Suttas: —

On the same, as untamed and as tamed, and the like.

V. Paṇihita-Vagga (p. 8—10) 10 Suttas: —

Results to be derived from (1) micchā paṇihitattā cittassa, (2) sammā paṇi<sup>o</sup> c<sup>o</sup>, (3) cetopadosa, (4) cetopasāda, (5) āvilattā cittassa, (6) anāvilattā c<sup>o</sup>; besides (7—10) some other peculiarities of mind are indicated.

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\* The reader is asked to take the translation of Pāli words into English as a merely provisional one, and to be indulgent, considering the double difficulty of rendering into a European language and this not German, my own natural instrument of interpretation.

VI. *Accharāsaṅghāta-Vagga* (p. 10—11) 10 Suttas: —

1—2. Reasons for the non-existence or existence, of *cittabhāvanā*; 3—5. on the value of friendliness to every true *Bhikkhu*; 6—7. on the priority of *manas* to all *akusalā* and *kusalā dhammā*; 8—10. on the relation in which *pamāda*, *appamāda*, *kosajja*, and likewise

VII. *Viriyaṃbhādi-Vagga* (p. 12—13) 10 Suttas: —

1—10. *viriyāmbha*, *mahicchata*, *appi°*, *asantuṭṭhitā*, *sant°*, *ayonisomanasikāra*, *yoniso°*, *asampajañña*, *samp°*, *pāpamittatā*, and further

VIII. *Kalyāṇamittādi-Vagga* (p. 14—15) 10 Suttas: —

1—3. *kalyāṇamittatā*, *anuyoga*, and *ananuyoga* stand to the *akusalā* and the *kusalā dhammā*; 4—5. the *bojjaṅgā* are said to depend upon *ayonisomanasikāra* and *yoniso°*; 6—10. *paññāparihāni* and *paññāvuddhi* are set over against some other species of *parihāni* and *vuddhi*.

IX. *Pamādādi-Vagga* (p. 15—16) 17 Suttas: —

On *pamāda*, as giving rise to great disadvantages, and on *appamāda*, as giving rise to great advantages; in like manner down to *anuyoga* and *ananuyoga*.

X. *Adhammādi-Vagga* (p. 16—19) 42 Suttas: —

First comes (1—32) a so-called *catukotiḥ* i. e. four-pointed, the four points (or heads) being, of course, *ajjhattikaṃ aṅgaṃ*, *bāhiraṃ aṅgaṃ*, *sammoso*, and *asammoso*, towards which the above (IX) named terms point. Then follow (33—42) ten modes of bringing the 'Good Law' to nought by untrue statements on the part of the *Bhikkhus*.

XI. *Ekādasama-Vagga* (p. 19—20) 10 Suttas: —

Ten modes of establishing the 'Good Law' by true statements on the part of the *Bhikkhus*.

XII. *Anāpattādi-Vagga* (p. 20—21) 20 Suttas: —

The subject-matter of the two preceding Vaggas is continued.

XIII. *Ekapuggala-Vagga* (p. 22—23) 7 Suttas: —

On the *Tathāgata* (1—6) and *Sāriputta* (7).

## XIV. Etadagga-Vagga (p. 23—26) 80 Suttas: —

The names of the chief Sāvakas, and Sāvikās, each distinguished by some special virtue, are given.

## XV. Aṭṭhāna-Vagga (p. 26—30) 28 Suttas:

On things that will never happen (aṭṭhāna, anavakāsa), and on such things as will do so (ṭhāna).

## XVI. Ekadhamma-Vagga (p. 30) 10 Suttas: —

Ten subjects to be recollected (anussatis) are pointed to as being conducive to inner emancipation.

## XVII. Bīja-Vagga (p. 30—32) 10 Suttas: —

On the influence which micchādiṭṭhi and sammā° exercise on the akusalā and ku° dhammā, (1—4) and likewise ayonisomanasikāra and yoniso° on micchā° and sammā° (5—6), and the latter again on the 'Hereafter' of man (7—8). — Diṭṭhi is to man what the seed is to the plant: everything goes on accordingly (9—10).

## XVIII. Makkhali-Vagga (p. 33—35) 17 Suttas: —

Micchādiṭṭhi is censured (1—3), moreover it is illustrated by Makkhali 'the foolish man' (4); various sayings on durakkhātattā and svakkhātattā dhammassa, the former being, in every respect, the very reverse of the latter (5—12); existence, however short it may be, is contemned (13—17).

XIX. Appamattaka-Vagga (p. 35—38) 25 Suttas<sup>1</sup>: —

In the Spiritual World, by analogy with Nature, only a few are selected out of many who will be lost.

## XX. Jhāna-Vagga (p. 38—46) 262 Suttas: —

In the first part, comprising about 200 short Suttas, many spiritual exercises are enumerated and recommended to the Bhikkhus who deserve this name. In the second part, beginning with No. XXI of the Edition, kāyagatā sati is extolled and spoken of in such terms as to connect it with the supreme goal of holiness (amata).

Sum total of the Suttas: — 608.

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<sup>1</sup> The Edition has divided this Vagga into two parts only.

## II. DUKA-NIPĀTA (part I, p. 47—100).

### I. Kammakāraṇa-Vagga (p. 47—52) 10 Suttas: —

1. That which should be avoided (vajja) here and hereafter; 2. on worldly and spiritual striving; 3. what is tormenting to man; 4. what is not tormenting; 5. exhortation to the Bhikkhus concerning relentless mental struggle (appaṭivāṇitā padhānasmim); 6. on the enjoyment of, or the disgust with things involving attachment; 7. on two dark things; 8. on two bright things; 9. on two guardians of the world (hiri, ottappa); 10. on two terms for entrance upon Vassa.

### II. Adhikaraṇa-Vagga (p. 52—59) 10 Suttas: —

1—3. On two balas (paṭisaṅkhāna°, bhāvanā°); 4. on two forms of instruction; 5. on the duties of a Bhikkhu who has fallen into sin and of another who has to rebuke him; 6—7. how does it come that some beings go to hell and others to heaven? 8. on the consequences of doing that which should not be done and that which should be done; 9. it is possible to avoid sin and to practise virtue; 10. the very letter of the holy writ is of importance.

### III. Bāla-Vagga (p. 59—61) 10 Suttas: —

1. Foolish and 2. wise men; 3—6. slanderers of the Tathāgata, and their opposite; 7. future state of one who conceals his deeds; 8. the same of one who holds false doctrines, and of one who holds true doctrines, and of one who is of evil life; 9. two reasons for life in the forest; 10. two ingredients of vijjā.

### IV. Samacitta-Vagga (p. 61—69) 10 Suttas: —

1. The bad are *au fond* ungrateful, and the good are grateful; 2. on filial piety; 3. on kiriya-vāda and akiriya-vāda; 4. it is stated to whom offerings are to be made; 5. one who bears the fetters (of existence) within and another who bears them without; much stress is to be laid upon calmness of senses and mind; 6. the Buddha is free from every passion of lust and (philosophical) views; 7. those who have no sensual desires are to be

reckoned as old, even if they are in their first youth;  
 8. all will go on well when good monks preponderate;  
 9. verdict on laymen and ascetics according to their  
 conduct; 10. the attitude of the Bhikkhus as to the  
 meaning and text of the Suttantas is of great moment.

V. *Parisā-Vagga* (p. 70—76) 10 Suttas: —

Ten statements are made about two different assemblages (of Bhikkhus).

VI. *Puggala-Vagga* (p. 76—80) 12 Suttas: —

1—4. Statements about the Tathāgata and the universal monarch are made; 5. on two sorts of Buddhas; 6—8. on two beings that are not terrified; 9. in two circumstances the kimpurisas utter no human speech; 10. concerning two things women are never to be satisfied; 11. on two forms of life in community (*asanta-sannivāsa*, *santa*°); 12. matters of dispute will be settled, in a friendly way if the disputants are themselves pacified.

VII. *Sukha-Vagga* (p. 80—82) 13 Suttas: —

Thirteen statements are made about two different kinds of comfort.

VIII. *Nimitta-Vagga* (p. 82—83) 10 Suttas: —

Ten conditions are enumerated, under which the *pāpakā akusalā dhammā* originate.

IX. *Dhamma-Vagga* (p. 83—84) 11 Suttas: —

In every Sutta two coordinate notions are named.

X. *Bāla-Vagga* (p. 84—86) 20 Suttas: —

1—10. Two foolish and two wise men are alternately dealt with; 11—20. the same with two other men, in whom there is increase or decrease of the *āsavas*.

XI. *Āsā-Vagga* (p. 86—88) 12 Suttas: —

1. On two longings difficult to get rid of; 2—3. on two individuals difficult to meet with; 4—5. on two individuals difficult to satisfy and on two others easy to satisfy; 6—9. on two causes of *rāga*, *dosa*, *micchā-ditṭhi*, and *sammā*°; 10—12. on two kinds of offences.

XII. *Āyācana-Vagga* (p. 88—91) 11 Suttas: —

1—4. Wishes recommended to a faithful Bhikkhu, Bhikkhunī, Upāsaka, and Upāsikā; 5—8. on mental

dispositions and modes of conduct, by which man eradicates or holds on to self; 9—11. two dhammas are placed in coordination one with another.

XIII. *Dāna-Vagga* (p. 91—92) 10 Suttas: —

Material gifts as opposed to religious gifts.

XIV. *Santhāra-Vagga* (p. 93—94) 12 Suttas: —

The same distinction between a material and religious meaning is further applied to a series of otherwise incoherent notions.

XV. *Samāpatti-Vagga* (p. 94—95) 17 Suttas: —

On seventeen couples of coordinate dhammas, beginning with *samāpattikusalatā* and *samāpattivutthāna*°

XVI. *Kodha-Vagga* (p. 95—98) 100 Suttas: —

1—10. On ten couples of coordinate dhammas, beginning with *kodha* and *upanāha*; 11—20. by five of them one incurs trouble, and by five others one gains ease; 21—30. five of them produce loss, and five others effect gain to one still under training (*sekha*); 31—50. they lead to hell or to heaven; 51—60. the same dhammas are marked as *akusalā* and *kusalā*; 61—70. as *sāvajjā* and *anavajjā*; 71—80. as *dukkhudrayā* and *sukhu*°; 81—90. as *dukkhavipākā* and *sukha*°; 91—100. as *savyāpajjhā* and *avy*°

XVII. *Atthavasa-Vagga* (p. 98—100) 33 Suttas: —

1—30. Thirty commands are laid by the *Tathāgata* on his disciples in respect of two matters; [31—33] supplements dealing with the practice of *samatha* and *vipassanā*, to be employed as remedies against lust and all that follows on it.—These supplements recur with some amplifications at the concluding parts of the following *Nipātas*.

Sum total of the Suttas: — 311.

### III. *TIKA-NIPĀTA* (part I, p. 101—299).

I. *Bāla-Vagga* (p. 101—105) 10 Suttas: —

1. Fear, danger, and distress arise in fools, not in the wise; 2—8. three signs of both classes of men;

9. by bad conduct in deed, word, and thought fools eradicate self and earn blame and dismerit; wise men do the contrary by their right conduct; 10. he that does not give up bad habits, jealousy, and avarice, goes to hell, but he that gives them up, goes to heaven.

II. Rathakāra-Vagga (p. 106—118) 10 Suttas: —

1. Due order is to be observed in deeds, words, and mental conditions (dhammā); 2. three occurrences are always to be called to mind by a universal monarch as well as by a Bhikkhu; 3. both among ordinary men as well as among Bhikkhus there are some without any longing, some having it in part, and some who are free from it (nirāso, āsamso, vigatāso); 4. dhamma is the king of the 'king of justice' in his twofold aspect, as universal monarch and Tathāgata; 5. Buddha was once (in his former birth) a clever coachmaker (rathakāra) of king Pacetana; 6. holiness originates in keeping well the door of the senses, in moderation in eating, and in watchfulness; 7. on deeds, words and thoughts, which are harmful or profitable to ourselves and others; 8. a Bhikkhu should dislike sin more than any other thing; 9. three times in the day, he should devote himself to meditation just as a tradesman devotes himself to his trade; 10. like a tradesman he should be circumspect, always having some deficiency, and enjoying the assistance of others.

III. Puggala-Vagga (p. 118—131) 10 Suttas: —

1. On three persons (kāyasakkhī, ditthippatto, saddhāvimutto), none of whom may be spoken of as being more accomplished than the other two; 2. on three sick persons differing from one another and three who resemble one another; 3. on three persons as considered in their different modes of effecting kāyasāṅkhāra, vacī<sup>o</sup>, and mano<sup>o</sup>; 4. on three persons most helpful to others; 5. on three persons said to have a wound-like, a knowledge-like, and a thunderbolt-like mind; 6—7. on the respect and disrespect to be shown towards three different persons; 8. on three persons said to be



excrement-talking, flower-talking, and honey-talking; 9. moreover on three persons styled blind, one-eyed, and two-eyed; 10. furthermore styled upside-down-wise, hip-wise, and broad-wise.

IV. Devadūta-Vagga (p. 132—150) 10 Suttas: —

1. On filial piety; 2. on a threefold way to the suppression of selfishness and the like; 3. on three causes for the rise of kamma, and their extinction; 4. how the Buddha lives at ease; 5. on the three messengers from the gods (old age, sickness, and death); on some punishments of the bad; Yama's wish to convert himself to the doctrine of the Buddha is spoken of; 6. how great an interest the angels (Tāvātimsā devā) take in the observance of Uposatha on the 8th, 14th, and 15th day of the lunar fortnight; 7. only those that are free from lust, hatred, and delusion and are released from birth and the like can declare themselves models for others; 8. how the future Buddha, although he had been delicately nurtured, abandoned the pride of youth, of health, and of life; 9. on the threefold pride; 10. on the influence of self, of the world, and of the Dhamma of the Blessed-One.

V. Cūḷa-Vagga (p. 150—155) 10 Suttas: —

1. If faith, offerings, and men worthy of them are present with him, a noble man produces much merit; 2. on three things in which a faithful man rejoices; 3. on the conditions under which one is fit for preaching the truth to others, or 4. a (religious) speech may take place; 5. three enactments made by the wise and good; 6. the presence of virtuous ascetics gives men many opportunities of merit by deed, word, and thought; 7. on three properties of aggregated and non-aggregated things; 8. through a faithful head of the family all around him increase in faith, moral conduct, and wisdom; 9. exertions to be made against bad dispositions, towards good dispositions, and with the intention to endure bodily pains; 10. a bad Bhikkhu is to be compared with a robber that lives in an inaccessible place, haunts jungles, and is under the protection of mighty persons.

## VI. Brāhmaṇa-Vagga (p. 155—173) 10 Suttas: —

1—2. By threefold restraint one gets comfort after having departed from this life; 3—5. on three immediate results of the Dhamma; 6. on three reasons by which death now rules on earth; 7. he that prevents men from making offerings to ascetics of the opposite party, falls into three dangers, he must, however, fulfil five conditions in order to render his almsgiving highly meritorious; 8—9. on the three vijjās in the buddhistic sense of the word; 10. on three miracles, one of them being more excellent than the other two.

## VII. Mahā-Vagga (p. 173—215) 10 Suttas: —

1. Three equally enervating doctrines on the actual individual experiences of men, as propounded by some ascetics and brahmins, are refuted and Buddha's own doctrines taught *in extenso*; 2. there is an outlet from the threefold fear of old age, of sickness, and of death; 3. on three classes of high seats, styled divine, great, and noble; 4. on Sarabha, the braggart and vain imitator of the Buddha; 5. there needs no official tradition nor subtile reasoning and the like, in order to ascertain the true doctrine; four consolations arrived at by one whose mind is pure; 6. on the same subject-matter as before with slight differences in tenor and wording; 7. on three subjects of discourse; on those that are versed in it, or not; strictly speaking, there is only one object for discourse and deliberation; 8. on the difference between rāga, dosa, moha; on the special causes for the rise and development of these dhammās as well as for the getting free from them; 9. on the three roots of sin and of goodness, considered, besides, in their consequences; 10. on three forms of the Uposatha, viz. gopālakūposatha, nigaṇṭhū°, and ariyū°; the lastnamed again is subdivided into brahmū°, dhammū°, saṅghū°, sīlū°, and devatū°; the eightfold Uposatha is exalted, reference being made to the saying: — human royalty, if brought near divine bliss, appears to be miserable.

## VIII. Ānanda-Vagga (p. 215--228) 10 Suttas: —

1. On rāga, dosa, moha, and on the way to get rid of them; 2. a simple method to solve the question of the real possession of truth, and so on, when laid claim to by various teachers; 3. on sila, samādhi, and paññā, styled here sekha; 4. on three 'Purities', as contrasted with those which were taught by Nātaputta; 5. the four elements undergo alterations sooner than does a disciple having faith in the Buddha, Dhamma, and Saṅgha; 6—7. on the three bhavas, how they appear and perpetuate themselves; 8. not every religious life bears fruits of holiness; 9. on the perfume of righteousness; 10. the Tathāgata is able to cause his voice to be heard through the whole universe; prophecy about Ānanda.

## IX. Samaṇa-Vagga (p. 229—239) 10 Suttas: —

1. There are ascetics by mere imagination and in reality; 2. the three sikkhās (adhisīla, adhicitta, and adhipaññā) are indispensable to a Bhikkhu; 3. and these three suffice; 4. thence a Bhikkhu is called sekha; 5—7. further explanation of the three sikkhās, in which everything coincides; 8. the three sikkhās defined; 9. as in 8, the third sikkhā, however, is defined differently; 10. only those that are fond of sikkhā and urge it on others, deserve praise.

## X. Loṇaphala-Vagga (p. 239—258) 10 Suttas: —

1. Mind is released not by supernatural power, but by a threefold training; 2. on heretical modes of renouncing all ease in dress, food, and couch, and the opposite of these in the 'Doctrine and Discipline' of the Buddha; 3. on three parisās, styled aggavati, vaggā, and samaggā; 4—6. the Bhikkhu is likened to a wellbred horse; 7. he should not be like a rough cloth, but 8. like a fine one; 9. reason, why for the same trifling sin one goes to hell, and another suffers pain in this world; 10. on the gradual progress in ecstatic meditation, the first step of which is the extermination of gross sins.

XI. *Sambodhi-Vagga* (p. 258—265) 10 Suttas: —

1—2. On the perfect Enlightenment, and its consequences; 3. Bhikkhus are allowed only to smile moderately, if they are rejoiced by the Dhamma; 4. in indulging in three things there is no satiety; 5. how important it is to guard one's mind; 6. to have a benevolent mind; 7—8. on three causes of kamma, viz. lobha, dosa, moha, and their negative counterparts; 9—10. also on three causes of kamma, viz. an object, past, future, and present, from which chanda arises or does not arise.

XII. *Āpāyika-Vagga* (p. 265—273) 10 Suttas: —

1. On three future inhabitants of hell; 2. on three persons difficult to meet with; 3. on three persons widely differing from each other; 4. on three other persons; 5—6. on three failures and successes; 7. on three other failures and successes; 8. on three 'Purifications'; 9. as in 8, the third Purification, however, is explained differently and more in detail; 10. on the three 'Silences' (partly identical with 8).

XIII. *Kusināra-Vagga* (p. 274—284) 10 Suttas: —

1. Offerings bring no great reward to a Bhikkhu, if he is slothful, on the contrary they bring great reward to him, if he is strenuous; 2. reasons why, in company of Bhikkhus who are contentious, one cannot attain perfection, but one can certainly do so in company of Bhikkhus who live together in concord; 3. the Bhikkhus are fully entitled to be joyful; 4. on three teachers; 5. in three things in which one will never believe, when dying, that he has done enough; 6. simile illustrating covetousness, malevolence, and sinful thoughts; 7. women go to hell for three reasons; 8. pride, vanity, and indecision are obstacles to complete salvation; 9. three beings prosper secretly, and three others shine in the open air; 10. men in their anger are likened to lines drawn in stone, ground or water.

XIV. *Yodhājīva-Vagga* (p. 284—292) 10 Suttas: —

1. A Bhikkhu is like one whose profession is the art of war; 2. three *parisās* are named; 3. what friend one

should resort to; 4. all saṅkhāras are impermanent, painful, and unreal; 5. Gotama Buddha *versus* Makkhali as regards kamma, kiriya, viriya; 6. three kinds of success and increase are named; 7—9. on three sorts of horses and Bhikkhus; 10. by perfect sīla, samādhi, and paññā a Bhikkhu is accomplished in every respect.

XV. Maṅgala-Vagga (p. 292—294) 10 Suttas: —

1—4. By reason of three things one goes to hell or heaven and, 5—8. one eradicates or holds on to self and produces much demerit or merit; 9. three modes of paying reverence; 10. by good conduct in deed, word, and thought every part of the day is lucky.

XVI. Acelaka-Vagga (p. 295—299) 13 Suttas: —

1. Details of certain bodily tortures practised by the Acelakas; 2. details of certain mental exercises in conformity with the doctrine of the Buddha; 3—12. by reason of three things one goes to hell or heaven; [13.] supplement on the practice of three kinds of samādhi (suññata, animitta, appanīhita) against lust, and so on.

Sum total of the Suttas: — 163.

#### IV. CATUKKA-NIPĀTA (part II).

I. Bhaṇḍagāma-Vagga (p. 1—12) 10 Suttas: —

1. An outlet from existence has been found, viz. sīla, samādhi, paññā, vimutti; 2. who are backsliders and who are not? 3. on abusive speech and its opposite; 4. on wrong and right conduct towards four persons; 5. on four persons, more or less distant from or near to the final end of man; 6. not learning alone, but living according to our learning is what we need most; 7. on those who illumine the Saṅgha; 8. on the four subjects of confidence (vesārajjas) to a Tathāgata; 9. the four sources of desire in a Bhikkhu; 10. on the four attachments (yogas) and their abandonment.

II. Cara-Vagga (p. 13—19) 10 Suttas: —

1. In every posture one must strive against lustful,

malevolent, and injuring thoughts; 2. one must have a tranquil mind; 3. on the four right exertions; 4. on the four exertions in detail; 5. four beings said to be the principal; 6. on the four kinds of knowledge which prepare one to penetrate or comprehend the subtle properties (sokhummāni = sukhumalakkhaṇapaṭivijjhana-kāni nāṇāni, Com.) i. e. of rūpa, vedanā, saññā, and the saṅkhāras; 7. the four evil states; 8. their opposite; 9. the two states together; 10. the same with reference to an official of the Order.

III. Uruvelā-Vagga (p. 20—31) 10 Suttas: —

1—2. The Buddha relates what has happened once when he was seated under the Ajapāla-fig-tree (differently from M. I, 5); 3. on the meaning of the name 'Tathāgata'; 4. there is no superior to the Tathāgata in knowledge; 5. to what end a holy life is lived; 6. on false and true Bhikkhus; 7. the Bhikkhu should be content with little; 8. on the four noble families (ariya-vamsas); 9. on the four dhammapadas; 10. on the same subject, but at great length.

IV. Cakka-Vagga (p. 32—44) 10 Suttas: —

1. The four happy states (cakkas); 2. the four elements of popularity; 3. how the Devas have been terrified by the preaching of the Tathāgata; 4. on the fourfold highest joy; 5. on the man born to wisdom and greatness; 6. 'I am the Buddha'; 7. on him who is not liable to fall away from holiness; 8. on four qualities of a perfect Bhikkhu; 9—10. on two kinds of sacrifices.

V. Rohitassa-Vagga (p. 44—54) 10 Suttas: —

1. On four sorts of samādhībhāvanā; 2. four modes of answering questions; 3. two pairs of four persons; 4. of evil states; 5—6. on the world's end; 7. four things very distant from each other; 8. praise of religious discourse; 9. four perversions of saññā, citta, diṭṭhi, and four non-perversions of them; 10. on four stains of the sun and moon and likewise of some ascetics and brahmins.

VI. Puññābhisanda-Vagga (p. 54—65) 10 Suttas: —

1—2. On four modes of producing a superabundance

of merit; 3—4. on the living together of married people, if both are vile or both are noble, or one is vile and one is noble; 5—6. on likeness of husband and wife in spiritual things; 7. a faithful wife who offers food partakes of four things; 8. the same with a faithful husband; 9. with every benefactor; 10. when does a householder live in discharge of his duties, receive honour and heavenly bliss?

VII. *Pattakamma-Vagga* (p. 65—76) 10 Suttas: —

1. The four wishes of a householder are fulfilled, if he lives in conformity with the doctrine of the Buddha; 2. on four kinds of comfort to be acquired from time to time by a householder; 3. on families where filial piety prevails; 4. four persons going to hell; 5. four persons distinguished by their mode of measuring things; 6. four persons, as distinguished by *rāga*, *dosa*, *moha*, and *māna*; 7. on friendliness, against the four chief classes of snakes (a snake-charm); 8. on the son of perdition (*Devadatta*); 9. on the four exertions (*padhānas*); 10. happy the kingdom which is governed by a religious king!

VIII. *Apaṇṇaka-Vagga* (p. 76—83) 10 Suttas: —

1—2. On four things rendering a *Bhikkhu* sure of his salvation; 3. characteristics of the bad man and the good one; 4. intimacy expels modesty; 5. two pairs of four *aṅgas*; 6. one of the last discourses of the Buddha (= *M. P. S. VI, § 5—9*); 7. on four things beyond the reach of thought; 8. offerings are made pure sometimes by the giver and sometimes by the receiver, sometimes by neither and sometimes by both; 9. why it comes that trade sometimes leads to loss, sometimes is not according to one's wish, sometimes according to it, and sometimes beyond it; 10. reasons why women are excluded from public assemblages and serious business.

IX. *Macala-Vagga* (p. 83—91) 10 Suttas: —

1—4. Four things that bring man to hell and four others that bring him to heaven; 5. there are persons who are darkness and attached to darkness, others who

are darkness and attached to light, others again who are light and attached to darkness and others who are light and attached to light; 6. the same persons, but designated by other names; 7—10. on four persons metaphorically named after four different sorts of lotuses.

**X. Asura-Vagga (p. 91—101) 10 Suttas: —**

Classifications of four individuals followed by more or less detailed descriptions.

**XI. Valāhaka-Vagga (p. 102—111) 10 Suttas: —**

Four individuals are by turns compared with four clouds (1—2), four waterpots (3), four water-pools (4—5), four mango fruits (6), four mice (7), four oxen (8), four trees (9), four snakes (10).

**XII. Kesi-Vagga (p. 112—121) 10 Suttas: —**

1. The Buddha as trainer of the human steer, his manner of doing so; 2. the Bhikkhu is likened to a horse of good breed; 3. on four kinds of such horses and of Bhikkhus who are like them; 4. on four properties of a royal elephant and of a Bhikkhu; 5. on four conditions, and how to act accordingly; 6. with regard to four states one should be zealous; 7. against four states one should stand upon one's guard; 8. four places, which the believing man should visit with emotion; 9. the fourfold fear; 10. another fourfold fear.

**XIII. Bhaya-Vagga (p. 121—133) 10 Suttas: —**

1. On the fear of blame by oneself and by others, of punishment, and of suffering in hell; 2. on four dangers which a young man of good family has to expect, when he has given up the world; 3—6. on four individuals practising the same mystic meditations and yet differing, as to their future state, because the one is an unconverted man and the others are walking in one of the Four Paths; 7—8. on four wonderful and marvellous things occurring at the manifestation of the Tathāgata; 9—10. on four wonderful and marvellous qualities in Ānanda.



XIV. Puggala-Vagga (133—139) 10 Suttas: —

1—8. Further classifications of four individuals; 9. on four kinds of preachers; 10. on four speakers.

XV. Ābhā-Vagga (p. 139—141) 10 Suttas: —

1—5. Four splendours and the like, the first of them always being wisdom; 6—7. on four due seasons; 8—9. four sins and four virtues of speech; 10. four choicest parts (sāras).

XVI. Indriya-Vagga (p. 141—149) 10 Suttas: —

1. Four indriyas; 2—5. four balas; 6. that which cannot be exactly counted of a kalpa; 7. on four diseases of one who has become an ascetic; 8. four things which indicate with certainty spiritual loss or gain; 9. Ānanda converts a Bhikkhū who has sent for him, using illness as a pretext; 10. who the Sugata is and the Discipline taught by the S.; on four causes by which the 'Good Law' is brought to nought or not.

XVII. Paṭipadā-Vagga (p. 149—157) 10 Suttas: —

1. Four practices (paṭipadās); 2—3. explained differently in each of both Suttas; 4—5. on four other practices, with different explanations for the two former; 6. an estimation of the four practices, named *sub* 1, is made; 7—8. two of these practices are conducive to emancipation, one to incomplete and one to complete emancipation; 9. on four individuals, two enjoying Nirvāṇa during this life and two after the dissolution of the body; 10. Ānanda makes four statements about those who declare their attainment of Arhatship.

XVIII. Saṁcetanika-Vagga (p. 157—170) 10 Suttas: —

1. Origin and end of pleasure and pain; 2. on four sorts of attabhāvaṭṭilābha; reasons why some beings return to this world after death and others do not return; 3. on a special practice of the four paṭisambhiddās; 4. the world of delusion stands or falls with the six Objects of Contact; 5. only he who is endowed with good conduct comprehends rightly and, therefore, succeeds in putting an end (to sorrow); 6. wishes that are to be recommended to a faithful Bhikkhu, Bhikkhū, Upāsaka,

and Upāsikā; 7. there is no reality whatever in the four elements, be they considered from within or from without; 8. on four individuals, for two of whom true salvation cannot be expected, while, on the other hand, it may be so with the others; 9. why some beings do not attain Nirvāṇa in this life, and some others attain it; 10. on four criterions (mahāpadesā) to ascertain the word of the Buddha.

**XIX. Yodhajīva-Vagga (p. 170—184) 10 Suttas: —**

1. A Bhikkhu is like one whose profession is the art of war (Cf. III, XIV, 1); 2. against old age, sickness, death, and the result of bad actions there is no surety; 3. one should not speak before judiciously discriminating the effects of speech; 4. on those who fear death and on those who have no fear of it; 5. the Buddha maintains that he has proclaimed four truths, styled truths of the brahmins; 6. the Buddha answers some questions, saying *inter alia* that he who understands the Dhamma by the Gāthā having four Pādas is versed in the Scriptures; 7. no one but the good man is able to perceive who is the good and who is the bad man; 8. the layman Maṇḍikāputta plans to lay hands upon the Buddha; 9. four means by which certain states are to be realised; 10. four terms are explained, viz. devapatta, brahma°, ānejjā°, and ariya°.

**XX. Mahā-Vagga (p. 185—216) 10 Suttas: —**

1. On four blessings which are to be expected for those who have well mastered the Dhamma; 2. how righteousness is appropriate to living together, candour to bargains and selling, firmness to misfortune, and wisdom to conversation; 3. blessed is the magic art by which the Buddha draws men over to him; 4. on four Purities to be striven after (pārisuddhipadhāniyaṅgas); 5. after hearing the quintessence of the doctrine of the Buddha, a disciple of the Niganthas confesses that till now he has been like one standing in water and yet being thirsty; 6. those ascetics and brahmins who abhor tapas as a means to escape from the flood are refuted,

purity of conduct in every respect is needed by him who aspires to the supreme knowledge; simile of the yodhājīva (Cf. XIX, 1); 7. on the reason why some women are ugly and poor, some ugly and rich, some beautiful and poor, and some other women beautiful and rich; 8. on four individuals, some of whom being austere towards themselves, some towards others, some both towards themselves and others, some neither towards themselves nor others; 9. doctrines about desire (taṇhā); 10. on the way to complete extinction of the pride that says 'I am'.

**XXI. Sappurisa-Vagga** (p. 217—225) 10 Suttas: —

On the bad man and on him who is worse than the bad man, and likewise on the good man and on him who is better than the good man.

**XXII. Sobhaṇa-Vagga** (p. 225—228) 10 Suttas: —

1. Four persons defile an assemblage and four give splendour to it; 2—10. four things lead to hell and four to heaven.

**XXIII. Sucarita-Vagga** (p. 228—230) 10 Suttas: —

1. The four sins of speech and the four virtues of it; 2—10. four things by which man eradicates or holds on to self.

**XXIV. Kamma-Vagga** (p. 230—239) 10 Suttas: —

1. Four deeds; 2—6. the same explained; 7—8. four kinds of deeds lead to hell, and four other kinds to heaven; 9. four degrees of ascetics; 10. four blessings to be expected for a good man.

**XXV. Āpatti-Vagga** (p. 239—246) 10 Suttas: —

1. On four reasons why a bad Bhikkhu is pleased to cause divisions among the Saṅgha; 2. on the fear of sin in its fourfold aspect as bringing about Defeat, as requiring formal meeting of the Order, or repentance and confession, respectively; 3. on four aims with which a religious life is lived; 4. on four modes of lying; 5. four persons are worthy of a dāgaba; 6. four things conducing to the increase of wisdom, are most helpful to

human beings; 7. four dishonourable practices; 8. four honourable ones; 9—10. on the same subject.

**XXVI. Abhiññā-Vagga** (p. 246—253) 10 Suttas: —

1. On four classes of dhammas; 2. on four ignoble and noble searches; 3. the four elements of popularity; 4. the four sources of desire and the checking of them; 5. why some families do not last long and others do; 6—7. the Bhikkhu is likened to a well-bred horse (Cf. III, x, 4—6); 8. four Forces (balas); 9. four reasons why a Bhikkhu is unable to live a retired life in the forest, and four reasons why another Bhikkhu is able to do so; 10. four conditions by which man eradicates or holds on to self.

**XXVII. (p. 253—257) 11 Suttas: —**

1—10. By four things one goes to hell and by four others to heaven; [11.] supplement on four things to be practised, for the sake of the knowledge which causes the abandoning of lust and all that follows on it.

Sum total of the Suttas: — 271.

**V. PAÑCAKA-NIPĀTA** (part III, p. 1—278).

**I. Sekhabala-Vagga** (p. 1—9) 10 Suttas: —

1. The (5) sekhabalas enumerated; 2.—described; 3.—lead to both pleasures, earthly and 4. heavenly; 5.—secure a holy life; 6.—protect against sin; 7.—make a man independent of external guard and 8—9. steadfast in the 'Good Law'; 10.—give him increase in the 'Doctrine and Discipline'.

**II. Bala-Vagga** (p. 9—14) 10 Suttas: —

1. The (5) balas (= sekha°); 2. the foremost amongst the sekhabalas is panna°; 3. a partly different list is given; 4.—described; 5. where each of them is to be seen; 6. = 2.; 7—10. four modes of practising sila, samādhi, paññā, vimutti, and vimuttiñānadassana.

**III. Pañcaṅgika-Vagga** (p. 14—32) 10 Suttas: —

1—2. No spiritual welfare without compliance to those living with us in the same community; 3. a mind

not depraved by the (5) depravities easily realizes the (5) abhiññās; 4. where is sila, there is sammāsamādhi (up to vimuttiñānadassana); 5. sammādiṭṭhi bears fruits of salvation only when favoured by five things; 6. the (5) vimuttāyatanas described; 7. the (5) nāpas arising from the practice of appamāṇa samādhi; 8. methods of practising the fivefold samādhi, and powers attained by doing so; 9. blessings of caṅkama; 10. on some (5) nissandas.

IV. Sumanā-Vagga (p. 32—44) 10 Suttas: —

1. On the meritoriousness of almsgiving; 2. in the first place donations are to be made to the Order of the Enlightened-One; 3. on the duties of women; 4. on the reward of almsgiving in this world and in the next; 5. blessings of almsgiving; 6. gifts made at due season; 7. how alms consisting in food are duly returned to the giver; 8. advantages bestowed upon him who has faith; 9. reasons for parents to wish for a son; 10. everybody reaches prosperity through one who has faith.

V. Muṇḍarāja-Vagga (p. 45—62) 10 Suttas: —

1. On five modes of appropriating wealth, approved of by the Buddha; 2. a good man is a benefactor in five respects; 3. on five rare boons which are not to be obtained by prayers or aspirations; 4. he who gives pleasant things receives also pleasant things; 5. on a fivefold superabundance of merits; 6. five blessings are named; 7. on five treasures; 8—9. on five states not to be obtained by anybody in the world; 10. how the venerable Nārada calmed king Muṇḍa at the death of queen Bhaddā.

VI. Nivarana-Vagga (p. 63—79) 10 Suttas: —

1. On five obstructions to reasoning; 2. these are a store of evil; 3. five qualities to be striven after; 4. five wrong times for spiritual exertion; 5. womankind is throughout a snare of Māra; 6. how to secure religious life; 7. everybody should consider repeatedly five matters; 8. on five reasons of worldly prosperity; 9—10. five

qualities are difficult to meet with in one who has left the world when he was aged.

VII. Saññā-Vagga (p. 79—83) 10 Suttas: —

1—2. Five ideas, if developed, end in Nirvāṇa; 3—4. the fivefold noble growth; 5—6. how a Bhikkhu may be fit for conversing with and living with his fellow-students; 7. what result is to be expected for a Bhikkhu or Bhikkhuni who practises five conditions; 8. the Buddha himself has practised them before attaining Buddhahood; 9—10. five exercises conducive to the highest perfection.

VIII. Yodhājīva-Vagga (p. 84—110) 10 Suttas: —

1—2. Five epithets of a Bhikkhu released in mind, released by wisdom; 3—4. on the Bhikkhu who has his dwelling in the Law (dhammavihārin); 5—6. on five individuals, resembling five warriors by profession; 7—10. on five disasters to come (anāgatabhayāni).

IX. Thera-Vagga (p. 110—118) 10 Suttas: —

1—5. On five qualities which make an Elder disagreeable to his fellows in the Brotherhood; 6—7. on five qualities which make an Elder agreeable to his fellows in the Brotherhood; 8. on five qualities by which an Elder is unprofitable, and on five by which he is profitable to everyone; 9. five qualities of a Bhikkhu still under training are enumerated, which bring about loss or gain, respectively; 10. the same are explained.

X. Kakudha-Vagga (p. 118—126) 10 Suttas: —

1—2. Five blessings named; 3. five modes of declaring one's own knowledge; 4. five pleasant states of life; 5. by five qualities a Bhikkhu will soon attain the immovable State; 6—8. the same, but adding, as further condition, the exercise which consists in fixing the attention on the inspiration and expiration; 9. the Tathāgata is likened to the lion, king of animals; 10. on five spurious teachers and the one true teacher, i. e. the Blessed-One.

XI. Phāsuvihāra-Vagga (p. 127—136) 10 Suttas: —

1. On five conditions of confidence for a Bhikkhu still under training; 2. what makes a Bhikkhu ill-famed?

3. a bad Bhikkhu is like a bandit full of tricks for escaping; 4. what gives a Bhikkhu the dignity of a tender ascetic (*samaṇasukhumāla*)? 5. five other pleasant states of life (Cf. X, 4); 6. how far can the Order live a pleasant life? 7—8. by five qualities a Bhikkhu deserves worship and gifts; 9. by five qualities a Bhikkhu rules the four quarters; 10. by five qualities he is fit for a solitary life in the forest.

**XII. Andhakavinda-Vagga** (p. 136—142) 10 Suttas: —

1. Five qualities make a Bhikkhu disagreeable and five others make him agreeable to families; 2. five conditions under which an ascetic is unfit for attendance and five others under which he is fit for it; 3. also, unfit or fit for right meditation; 4. the junior Bhikkhus are to be instructed and established in five rules of life; 5—10. five qualities drag a Bhikkhuni down to hell and five others lead her up to heaven.

**XIII. Gilāna-Vagga** (p. 142—147) 10 Suttas: —

1. If a Bhikkhu in illness is not deprived of five qualities, he may hope to find perfect release; 2. what result is to be expected for a Bhikkhu or Bhikkhuni who practises five conditions (Cf. VII, 7); 3. five conditions under which a sick man is hard to tend, and five others, under which he is easy to tend; 4. five qualities which make a person unfit to tend a sick man, and five others which make him fit for such services; 5—6. five things do not bestow long life and five things do so; 7. five conditions under which a Bhikkhu is unfit to live alone, when he is gone away from the Order, and five other conditions under which he is fit to do so (*saṅghamhāvapakāsitun ti saṅghato nikkhamitvā ekato vasitum*, Com.); 8. five troubles and five comforts of an ascetic; 9. five unpardonable sins; 10. five losses and five blessings.

**XIV. Rāja-Vagga** (p. 147—164) 10 Suttas: —

1. The Tathāgata, when founding the kingdom of righteousness, has his counterpart in the universal monarch; 2. and Sāriputta his in the eldest son of the

universal monarch, who succeeds his father on the throne; 3. both the universal monarch and the Tathāgata are subject to the Dhamma, their king (Cf. III, II, 4); 4. as an anointed king, wherever he abides, is in his own realm, even so a Bhikkhu, wherever he abides, has his mind released; 5—6. as the eldest son of a king aspires to royalty, or viceroyalty, respectively, even so does a Bhikkhu with regard to the destruction of sin; 7. five persons who sleep little in the night; 8. a Bhikkhu who deserves this name is likened to a true royal elephant; 9—10. five conditions under which an elephant of State does not deserve this name, or deserves it, respectively, and likewise five conditions under which a Bhikkhu does not deserve worship and gifts, or deserves them, respectively.

XV. *Tikaṇḍaki-Vagga* (164—174) 10 Suttas: —

1—2. On five individuals, each having some noteworthy characteristics; 3. five jewels, the appearance of which is rare on earth; 4. on five modes of arriving at indifference of mind; 5. by five one goes to hell and by five others to heaven; 6. five conditions under which a friend is not to be resorted to, and five others under which he is to be resorted to; 7. how a bad man gives alms, and how a good man does so; 8. on the manner of almsgiving by a good man; 9—10. five conditions bring about deterioration in a Bhikkhu, said to be *samayavimutta*, but not so their opposite.

XVI. *Saddhamma-Vagga* (p. 174—185) 10 Suttas: —

1—3. On the spirit in which the 'Good Law' must be heard, in order to bring fruit to the hearer; 4—6. the decline of the 'Good Law', as well as its duration, depends upon the wrong or right behaviour of the Bhikkhus; 7. on speeches styled ill placed and well placed, respectively; 8. five reasons for a Bhikkhu to be diffident, and five others for him to be confident; 9. one who is about to instruct others should call to mind five things; 10. five things difficult to remove.



**XVII. Āghāta-Vagga** (p. 185—202) 10 Suttas: —

1—2. On five repressions of ill-will; 3. = VII, 5—6; 5. five reasons why one puts a question to another person; 6. in the first part a dispute between Sāriputta and Udayi is related, and in the second the Buddha shows how an Elder is agreeable to his fellows in the Order; 7. precepts for him who likes to pronounce an exhortation, and for him who receives it; on those who are not susceptible of exhortation and those who are so; 8. man is compared to a tree the growth of which is stopped or left unchecked; 9. how far a Bhikkhu apprehends quickly and does not forget what he has learnt; 10. what is the best sight, hearing, comfort, perception, and existence?

**XVIII. Upāsaka-Vagga** (p. 203—218) 10 Suttas: —

1—2. Five reasons for a layman to be diffident, and five others for him to be confident; 3. five reasons for going to hell or to heaven; 4. five dangers for a layman; 5. by five qualities one is an outcast, and by five others one is a jewel among laymen; 6. five reasons for a layman to retire into solitude, from time to time; 7. five forbidden trades; 8. one who observes the five Commandments need not be afraid of penalties; 9. a householder too is destined to the supreme Insight (sambodhi); 10. story of the pious Gavesī who, under the supreme Buddha Kassapa, has realized the highest salvation, together with 500 laymen who have become ascetics.

**XIX. Arañña-Vagga** (p. 219—221) 10 Suttas: —

1—10. Ten classes of men, each excelling by a special kind of ascetism, are described, and in every class one is named, as being the best among five who devote themselves to the same life, but from different motives.

**XX. Brāhmaṇa-Vagga** (p. 221—246) 10 Suttas: —

1. On five ancient brahmanic customs, which at present only occur among dogs; 2. on five classes of Brahmins; 3. the Buddha answers a Brahmin asking him the reason why the sacred texts sometimes cannot be

recalled, and sometimes can; 4. a Brahmin praises the Dhamma of the Buddha, extolling it by five exquisite similes; 5. the same Brahmin is allowed to praise the Buddha in the presence of 500 Licchavis; 6. on the five great dreams of the Bodhisat; 7. on five obstacles of the Vassa, unknown to ordinary soothsayers; 8. a word is well spoken, if endowed with five qualities; 9. when virtuous ascetics visit a family, there are five occasions for this to produce merit; 10. on the five elements of deliverance.

**XXI. Kimbila-Vagga** (p. 247—251) 10 Suttas: —

1. Reasons why, after the Parinirvāṇa of the Tathāgata, the 'Good Law' will not endure, and why it will endure; 2. five blessings in hearing the Dhamma; 3. a Bhikkhu is likened to a well-bred horse; 4. the five Forces (balas); 5. the five Cetokhilas; 6. five bondages of heart; 7. five blessings in gruel (yāgu); 8. also in cleaning one's teeth with a toothstick; 9. five evil consequences of reciting the Dhamma with a drawling, singing voice; 10. how one receives in sleep the reward of one's thoughtlessness and thoughtfulness, respectively.

**XXII. Akkosaka-Vagga** (p. 252—256) 10 Suttas: —

Five evil results springing from (1) reviling (2) contentiousness (3) breach of morality (4) talkativeness (5—6) ill-will (7—8) unamiability (9) fire (10) sojourn at Madhurā. [From 3—8 the good results of the opposite good conduct are also named.]

**XXIII. Dīghacārika-Vagga** (p. 257—261) 10 Suttas: —

Five evil results springing from (1—2) roving about (3—4) exceedingly protracted residence (5) living as a family friend (6) too intimate contact with families (7) wealth (8) a family taking its meal at the wrong time (9—10) black snakes, a counterpart of which are women. [At 1—4 and 7—8 the opposite blessings are named.]

**XXIV. Āvāsika-Vagga** (p. 261—267) 10 Suttas: —

1. By five qualities a resident Bhikkhu is unworthy or worthy of honour; 2. he is disagreeable or agreeable

to his fellow-students; 3. he illumines his residence; 4. he is very useful to his residence; 5. he has compassion on householders; 6—10. he goes to hell or heaven.

XXV. Duccarita-Vagga (p. 267—270) 10 Suttas: —

1—8. Five evil and good results springing from bad or good conduct, respectively; 9. five evils i. e. those of a charnel-house and those likened to them, in a man; 10. five evil results to one who is in love with another.

XXVI. [Upasampadā-Vagga] (p. 271—278) 21 Suttas: —

1. Qualities to be sought for in the Bhikkhu who confers the Upasampadā; 2. those in him who gives Nissaya or institutes a novice; 3—8. five sorts of selfishness, for the destruction of which one lives a religious life. After having given them up, one is able to practise the four Jhānas and so on, up to Arhatship; 9—11. qualities necessary to anyone of the (13) officials in the Order; 12—15. the observance or non-observance of the five Commandments decides the heaven or hell for each one, be he Bhikkhu or layman, man or woman, orthodox or sectarian; [16—21.] supplement corresponding with III, xxvii, 11, differing only in number and kind of things to be practised.

Sum total of the Suttas: 271 or about 300, if we count a separate Sutta for each of the different persons mentioned *sub* XXVI, 9—11 and 12—15.

### CHAKKA-NIPĀTA (part III, p. 279—452).

I. Āhuneyya-Vagga (p. 279—288) 10 Suttas: —

1—4. Various reasons, in number six, why a Bhikkhu is qualified to receive homage and presents; 5—7. a Bhikkhu thus qualified is likened to a well-bred royal horse; 8. six Anuttariyas; 9. six subjects to be recollected; 10. the same in detail.

II. Sārāṇiya-Vagga (p. 288—308) 10 Suttas: —

1—2. On six matters that should be remembered; 3. on six principles or elements of Deliverance; 4—5. on

the unhappy and happy death; 6. a wife endeavours to lead her husband, who is ill, to complete indifference of mind; 7. the Buddha exhorts his disciples to spiritual strenuousness; 8. on the sinfulness of hurting any species of living beings; 9. how to dwell on the thought of death; 10. reasons for doing so.

### III. Anuttariya-Vagga (p. 309—329) 10 Suttas: —

1. Three conditions connected with spiritual decay; three further reasons; 2. six conditions, the very reverse of the former; 3. on six denominations of sensual pleasures; 4. a Bhikkhu, if endowed with six qualities, is able to cleave mount Himavat; 5. on six subjects to be recollected (dealt with differently from I, 10); 6. = 5. (only slightly varied); 7. on six seasons for a Bhikkhu to approach another endowed with mental energy, for the sake of being instructed in the Dhamma; 8. dispute among the Elders about the due season for doing the aforesaid (7.); Mahākaccāna repeats what he had heard from the Buddha himself (= 7.); 9. on five subjects to be recollected, propounded by Ānanda, while the sixth is added by the Buddha (differently from I, 9; 10; III, 5; 6); 10. the six Anuttariyas are explained in full.

### IV. Devatā-Vagga (p. 329—344) 12 Suttas: —

1. Six conditions of spiritual decay and their opposite; 2. six conditions of spiritual progress; 3. the same, only 5—6 are given differently; 4. without faith in the Buddha, the Dhamma, and the Saṅgha, and observance of the Commandments nobody, not even the highest angel and archangel, can enter supreme knowledge; 5. six ingredients of vijjā; 6. on six roots of contention; 7. on the almsgiving which has six attributes; 8. a Brahmin who denies action is refuted; 9. three causes of the rise of kamma; three further causes; 10. reasons why the 'Good Law' will be of short or long duration after the Parinirvāṇa; 11. whatever he shall desire, nothing is impossible to a Bhikkhu having his mind under control; 12. what the Buddha likes most.

## V. Dhammika-Vagga (p. 344—373) 12 Suttas: —

1. Who is the true Nāga? 2. how did it come that Migasālā, a lay-woman, was unable to understand how two men, one living in celibacy and one in the married state, could attain the same lot after death; 3. on poverty in a twofold meaning; 4. Bhikkhus who devote themselves to Jhāna should be praised; 5—6. how far the Dhamma of the Buddha is attended with advantages even in this world; 7. it is enough to know oneself free from āsavas; 8. without subjugation of senses there is no final release, just as a tree deprived of branches and leaves is destined to ruin; 9. Ānanda answers a question addressed to him by Sāriputta who in turn says that Ā. himself is a true pattern of a Bhikkhu; 10. on six different ends of life; 11. on appamāda depends both the temporal and the spiritual end of life; 12. the story of the venerable Dhammika who, on account of his quarrelsome disposition, had been banished by native people from seven different abodes, and was gone to the Buddha, who, in his turn, receives him in friendly way, and converts him from his roughness.

## VI. Mahā-Vagga (p. 375—420) 10 Suttas: —

1. A lute with strings too loose or too strained gives no tone, and such is man, when striving after holiness; the Arhat is intent upon six matters; 2. on the occasion of the death of the venerable Phaggunā the Buddha expounds six blessings of hearing the Dhamma and investigating its sense, in due season; 3. Pūraṇa Kassapa divided mankind into six classes, according to the colour they have by nature, but the Buddha alone knows what is the nature of men, and propounds, therefore, another division of mankind; 4. on six conditions under which a Bhikkhu is worthy of homage and presents, also on six different modes of getting rid of the āsavas; 5. the Buddha exhorts a worker in wood to give alms to the Order; 6. the story of Citta son of Hatthisāri who, after having become a Bhikkhu and attained high spiritual states, returned to the world, but again left the world

and attained Arhatship; 7. whereas the Elders try to guess the meaning of an enigmatical sentence, the true meaning of it is set forth by the Buddha; 8. the Tathāgata possesses full knowledge of the hearts of men; 9. doctrines on sensual pleasures (kāmas), their origin, difference, fruit, cessation, and the way leading to this last; the same doctrines on vedanā, saññā, āsava, kamma, and dukkha; 10. on the six Balas or Forces of the Tathāgata, and how he, therefore, is able to answer every question.

VII. Devatā-Vagga (p. 421—429) 10 Suttas: —

1—2. Without having abandoned six dhammas one is unable to realize the fruition of the State of Anāgāmin and Arhat, respectively; 3. on some consequences of cultivating friendship with sinners and with virtuous men; 4. of delighting in society and of not delighting in it; 5. on six conditions of spiritual gain, concisely and at length; 6. without concentration of mind the various kinds of Iddhi will not arise, with it they will arise; 7—10. six qualities are needed by a Bhikkhu, if he wishes to arrive at readiness in realizing everywhere anything he likes, at strength in contemplation, and at the first stage of trance.

VIII. Arahatta-Vagga (p. 429—434) 10 Suttas: —

1. Six qualities in a Bhikkhu decide his present and future state; 2. six are indispensable for realizing Arhatship; 3. and full knowledge of supreme wisdom; 4. by six a Bhikkhu lives in complete ease, when he has also set about the destruction of āsavas; 5. what is needed to acquire and augment virtue; 6. a Bhikkhu makes swift progress in virtue, if he abides in six conditions; 7—8. he goes to hell or heaven, if he is endowed with six habits; 9. six requisites for a Bhikkhu who will realize Arhatship; 10. under six conditions spiritual loss or gain, respectively, are to be expected.

IX. Sīti-Vagga (p. 435—440) 11 Suttas: —

1. Six conditions under which a Bhikkhu is unable or able to realize the highest calmness of mind;

2—4. to conform his life to the 'Good Law'; 5. to attain truth; 6—7. one who adheres to right views is no longer able to produce six mental states; 8—11. six points of non-liability (abhabbatthānas).

X. Ānisaṃsa-Vagga (p. 441—445) 11 Suttas: —

1. Six rare appearances; 2. six blessings of seeing face to face the Fruition of Sotāpatti; 3—6. unless a Bhikkhu regards saṅkhāras, dhammas, and nibbāna as they ought to be regarded, he cannot reach his goal; 7—9. a Bhikkhu is able to call up in his mind the idea of impermanence, of suffering, and of non-individuality, if he reflects upon six blessings and neglects all existing things; 10. the three bhavas are to be given up, and one should be trained in the three sikkhās; 11. the three taṇhās and the three mānas are to be given up.

XI. Tika-Vagga (p. 445—449) 10 Suttas: —

Ten groups of dhammas each are enumerated.

XII. (p. 449—452) 8 Suttas: —

1. Under six conditions one is unable or able to meditate on the impurity of the body; 2. the same as regards meditation on the evils of sensations, and so on; 3—4. how, on account of six qualities, celebrated householders, beginning with Tapussa, attained the highest consummation; 5—8. supplements.

Sum total of the Suttas: — 124, or about 150 if we count a separate Sutta for each of the Satipaṭṭhānas (XII, 2) and likewise for each householder (XII, 4).

SATTAKA-NIPĀTA (p. IV, p. 1—149).

I. Dhana-Vagga (p. 1—8) 10 Suttas: —

1—2. Seven conditions under which a Bhikkhu is either not dear or dear to his fellow-students; 3. seven Balas; 4. the same explained; 5. seven Dhanas; 6. the same explained; 7. seven kinds of wealth not shared (with the owner) by others; 8. seven Saṃyojanas; 9. how in order to get rid of them a holy life is lived; 10. also seven S. (the same as *sub* 8 exc. 6 and 7, which are different).

II. Anusaya-Vagga (p. 9—15) 8 Suttas: —

1. Seven Anusayas; 2. how these are to be abandoned;
3. which families are to be visited; 4. seven individuals are worthy of homage and presents; 5. simile of the water applied to seven individuals; 6—7. on seven individuals, each of whom is worthy of homage and presents;
8. seven constituent parts of a niddasa (= khināsava).

III. Vajji-Vagga (p. 16—27) 12 Suttas: —

1. Seven conditions of welfare taught to the Licchavis about the Vajjians (sermon referred to *sub* 2 § 3);
2. on the same subject (= M.P.S. I, 1—5); 3. (= M.P.S. I, 6); 4—7. on the same subject with some variations;
- 8—9. seven conditions of loss or welfare for a Bhikkhu under training, and for a lay-disciple; 10—12. seven kinds of failure, success, loss, and gain of a lay-disciple.

IV. Devatā-Vagga (p. 27—39) 10 Suttas: —

- 1—4. On seven conditions of welfare for a Bhikkhu (in each Sutta with slight variations); 5—6. what Bhikkhu is to be resorted to as a friend; 7. on seven qualities required by a Bhikkhu who will realize the four Paṭi-sambhidās; 8. seven required by him who wishes to get the mind under control (the same with regard to Sāri-putta); 9. the Buddha points to the seven constituent parts of a niddasa (Cf. III, 8) as made known by him;
10. = 9 (only the niddasavatthus are differently given).

V. Mahāyañña-Vagga (p. 39—67) 10 Suttas: —

1. The seven Viññāṇaṭṭhitis; 2. seven requisites for the attainment of samādhi; 3. seven fires; 4. on the occasion of a great sacrifice the Buddha delivers a speech full of moral instruction; 5. seven ideas to be developed;
6. the same in detail; 7. without complete chastity there is no complete knowledge; 8. on union and separation with regard to both sexes; 9. reasons why the same offerings have, in one case, no great reward, while, in another case, they have a great reward; 10. what a lay-woman called the greatest wonder among seven.

VI. Avyākata-Vagga (p. 67—98) 10 Suttas: —

1. Why there is no uncertainty about things not



manifested in a holy disciple of the Buddha, learned in the Scriptures? 2. on seven states of man (*purisagatis*) and the so-called *anupādā parinibbāna*; 3. *Moggallāna* receives instruction on the knowledge possessed by the inhabitants of the *Brahma-world*, concerning *sa-upādisesa* and *anupādisesa*, from the mouth of one of them, and the Buddha supplements it; 4. on the immediate fruits of almsgiving; 5. on four matters which a *Tathāgata* need not guard against, and on three in which he is blameless; 6. reasons why the 'Good Law' will have no long duration, and why it will last long; 7. seven qualities in a *Bhikkhu* who wishes to effect the destruction of *āsavas*; 8. rules to overcome somnolence, and some other miscellaneous subjects are dealt with; 9. on seven wives, each of them likened to a murderer, a robber and so on; 10. doctrines on anger.

VII. *Mahā-Vagga* (p. 99—139) 10 Suttas: —

1. Simile of a tree without or with branches and leaves applied to the spiritual order; 2. on the theme 'impermanent are all component things', with copious illustrations taken from the general dissolution in future times; the example of a former teacher named *Sunetta*; 3. under which conditions *Māra* cannot attack a holy disciple; 4. on seven qualities by which a *Bhikkhu* becomes worthy of homage and presents; 5. on the high dignity of one who is styled *khīṇāsava*; 6. reverence for the Teacher implies also reverence for the *Dhamma* and so on, and the same with irreverence; 7. practice of the *satipaṭṭhānas* and the like is indispensable for arriving at final emancipation; 8. the sermon called *aggikkhandhopama*, on the preaching of which a hot stream of blood gushed from the mouth of sixty *Bhikkhus*, and sixty others returned to the world saying 'difficult is this O Blessed-One, difficult is this O Blessed-One', while sixty others reached salvation; 9. on forbearance towards our fellows in religious life; 10. life is short, let us cultivate earnestness!

## VIII. Vinaya-Vagga (p. 140—144) 10 Suttas: —

1—8. Seven qualities of a vinayadhara; 9. on a sure criterion for discerning what is the Dhamma, the Vinaya, and the doctrine of the Buddha; 10. seven rules for settling questions.

## IX. [Vaggasaṅgahitā Suttantā] (p. 144—149)

10 Suttas: —

On some miscellaneous matters, each of which is discussed as comprising seven parts.

Sum total of the Suttas: — 90 or a little more, if we here also count the last Suttas separately.

## AṬṬHAKA-NIPĀTA (part IV, p. 150—350).

## I. Mettā-Vagga (p. 150—172) 10 Suttas: —

1. Eight advantages to be expected from the practice of benevolence; 2. eight reasons and causes which strengthen elementary wisdom (āḍibrahmacariyikā paññā); 3—4. eight qualities which make a Bhikkhu unpleasant or pleasant to his fellow-students; 5. eight conditions inseparable from the 'world'; 6. the same at greater length; 7—8. whosoever will not be subdued by those (worldly) inclinations which have ruined Devadatta must subdue them; 9. on certain practices of Nanda which are conducive to religious life; 10. why it is necessary to remove bad Bhikkhus, in order to save the rest.

## II. Mahā-Vagga (p. 172—208) 10 Suttas: —

1. Some brahmanical statements about the ascetic Gotama put in a true light; 2. Siha, the general, visits the Blessed-One who, in his turn, overcomes the scruples of the former (= M. VI, 31); 3. a Bhikkhu is likened to a well-bred royal horse; 4. difference between horses and men, in respect of their behaviour; 5. eight defects; 6. eight qualities by which a Bhikkhu (and Sāriputta) is suitable for a messenger; 7—8. woman fascinates man, and man woman by reason of eight things; 9—10. on eight wonders of the ocean and on eight of the Doctrine and Discipline.

### III. Gahapati-Vagga (p. 208—235) 10 Suttas: —

1. Ugga of Vesālī, a householder, narrates eight marvellous events which have happened to him, and is proclaimed by the Buddha to be endowed with eight marvels; 2. the same is related of Ugga of Hatthigāma; 3. Hatthaka Ālavaka, another householder, is praised by the Buddha, chiefly on account of his wish that others might not gain knowledge of the good qualities he had; 4. once he gave the reasons of his great popularity to the Buddha, who declared him to be possessed of eight marvels; 5—6. on the Upāsaka as he should be; 7. eight Forces, each being proper to a special kind of man; 8. on eight Forces by which an Arhat is sure to be an Arhat; 9. there are eight wrong times and seasons and only one right time and season for leading a life of holiness; 10. instructions given by the Buddha to the venerable Anuruddha on the value and practice of eight thoughts fitting for eminent men (*mahāpurisavitakkā*).

### IV. Dāna-Vagga (p. 236—248) 10 Suttas: —

1. Eight kinds of gifts; 2. a strophe on the divine way to the world of gods; 3. eight motives for almsgiving; 4. the image of the field and seed is interpreted and applied to the ascetics and the presents made to them; 5. on eight modes of rebirth of an almsgiver, according to his wish; 6. the three opportunities of acquiring merit considered in the eight different results produced by those who take them; 7. eight gifts dealt out by the good man living in the world; 8. encomium upon him; 9. on eight fountain-heads of merit; 10. the eight mortal sins leading to rebirth in hell, among animals and ghosts.

### V. Uposatha-Vagga (p. 248—273) 10 Suttas: —

1. On the observance of the Uposatha with eight constituent parts; 2—3. how does it come, that such an Up° will bring about great blessings to him who observes it? — 4. all men are equally concerned with it; 5. — 2—3; 6. the Buddha answers the question concerning

the qualities women must possess, in order to be reborn to companionship of the charming angels (*manāpayikā devā*); 7—8. on the same subject-matter; 9—10. by four mental dispositions women are declared to have won this world, and by four others they are declared to have won the next world.

VI. *Sa-ādhāna-Vagga* (p. 274—293) 10 Suttas: —

1. How the Blessed-One permitted women to enter the Order (= C. X, 1); 2. eight requisites needed by a *Bhikkhu* who is to become instructor of another *Bhikkhu*; 3. a rule distinguishing what the doctrine of the Buddha is from what it is not; 4—5. there are four conditions of temporal welfare and four other conditions of spiritual welfare for a man living in the world; 6. eight designations of sensual pleasures are explained; 7—10. by eight qualities a *Bhikkhu* is worthy of worship and offerings.

VII. *Bhūmicāla-Vagga* (p. 293—313) 10 Suttas: —

1. A *Bhikkhu*, living in solitude and free from dependence, may possibly show eight different attitudes of mind towards those wishes for material gifts which have sprung up in him; 2. under which conditions a *Bhikkhu* may be said to please himself and others, or himself and not others, or others and not himself; 3. instruction as to the way to attain a state of mind where there is but one thought, that of holiness; 4. the Buddha relates what has happened to him, when he dwelt at *Gayā* on the *Gayāsīsa*, before attaining the supreme Buddhahood; 5. on the eight positions of mastery; 6. on the eight stages of deliverance; 7. on the eight unworthy practices; 8. on the eight worthy practices; 9. on the eight assemblies; 10. how *Ānanda* was incapable of comprehending a suggestion of his Master, and how *Māra* approached the Buddha; eight causes of earthquake.

VIII. *Yamaka-Vagga* (p. 314—335) 10 Suttas: —

1—2. Eight qualities needed by a *Bhikkhu* in order to be completely pleasant and pure; 3. how a *Bhikkhu*

is to dwell on the thought of death; 4. and how this thought will finally lead to Nirvāṇa; 5. on eight blessings; 6. on the same, each single blessing being described; 7. = VII, 1; 8. = VII, 2; 9. eight conditions are conducive to a Bhikkhu still under training, and eight others are not so; 10. on the eight occasions for indolence and on the eight occasions for energy.

**IX. Sati-Vagga (p. 336—350) 10 Suttas: —**

1. Simile of a tree without or with branches and leaves applied to the spiritual order (Cf. VIII, vii, 1);
2. under which conditions a sermon presents itself to the mind of the Tathāgata; 3. what answer the followers of the Buddha have to give, if asked about the origin, the end, and the essence of all dhammas; 4. under eight conditions a bandit will soon be seized, and under eight others he will be undisturbed at his profession;
5. on eight different denominations of the Tathāgata; 6. what the Buddha likes most (Cf. VI, iv, 12); 7. the Order is entitled to overturn the begging-bowl or to set it up again before a layman on account of eight reasons; 8. the laymen are entitled to manifest dissatisfaction or satisfaction against a Bhikkhu on account of eight reasons; 9. likewise the Order is entitled to proceed with censures against a Bhikkhu of such habits; 10. there are eight kinds of disqualification which a Bhikkhu incurs, who is under the censure called *tassa-pāpiyasikā*.

Here follow first a number of names of female followers of the Buddha, then the ordinary concluding chapter.

Sum total of the Suttas: — about 100.

**NAVAKA-NIPĀTA (part IV, p. 351—466)**

**I. Sambodha-Vagga (p. 351—373) 10 Suttas: —**

1. How to answer questions about those mental dispositions which foster all that belongs to the supreme knowledge; 2. how far a Bhikkhu is to be styled

nissayasampanna; 3. the Buddha teaches the venerable Meghiya, who has been tempted in the solitude, the means by which one might attain Nirvāṇa, even in this world; 4. instruction given by the Buddha to the venerable Nandaka on four things needed by a Bhikkhu, in order to reach perfection; and instruction given by Nandaka to his fellow Bhikkhus on five advantages springing from hearing the Law, preached in due course, and from religious conversation; 5. on four Forces and five reasons for fear; 6. things to resort to or not to resort to; 7—8. what an Arhat is not able to perform; 9. nine individuals; 10. nine individuals are worthy of worship and offerings.

II. *Sihaṇāda-Vagga* (p. 373—396) 10 Suttas: —

1. Sāriputta makes known to the Buddha how much he is established in the meditation called *kāyagatā sati*, and forgives a Bhikkhu who had defamed him; 2. on nine individuals who are released from hell and similar evil states, though they have the Skandhas remaining (*sa-upādisesā*) when dying; but the Buddha himself is afraid this doctrine may bring about carelessness in the hearers; 3. on the only true reason why a holy life is lived, that abides in the Blessed-One; 4. Sāriputta examines Samiddhi on some cardinal points of the Doctrine; 5. why we should become disgusted with this body; 6. nine *Saññās* are to be developed; 7. under which conditions one should not visit families or visit them, why one should not sit down in their houses or should sit down there; 8. on the observance of the *Uposatha* with nine constituent parts; 9. a number of *Devatās* announce what had caused them after-remorse; 10. the Buddha narrates how, in a former birth, he gave many and great presents, when he was the Brahmin *Velāma*, but he declares that benevolence and the feeling of impermanence surpass all other gifts.

III. *Sattāvāsa-Vagga* (p. 396—409) 11 Suttas: —

1. The *Uttarakurus*, the inhabitants of *Jambudīpa* and the *Tāvatisa-Gods* are spoken of as outdoing

one another, every time in three things; 2. on three times three different horses and men; 3. nine dhammas, each having its root in craving; 4. on nine abodes of beings (*sattāvāsā*); 5. in what manner the mind of a Bhikkhu is well stored with wisdom; 6. on the same subject, but more diffusively and substituting 'thoughts' for wisdom; 7—8. if the five sorts of fear are calmed and the four elements of Sotāpattiship are present, a man may declare himself to have overcome hell and so on and to have entered the stream leading to Sambodhi; 9. on the nine occasions of ill-will; 10. on the nine repressions of ill-will; 11. on the nine successive destructions.

IV. *Mahā-Vagga* (p. 410—448) 10 Suttas: —

1. On the nine successive states; 2. the means and ways of attaining them; 3. happiness originating in the five pleasures of sense is the reverse of the happiness called *Nirvāṇa*, which consists of nine states of trance one higher than the other; 4. without being well acquainted with the whole system of contemplation nobody is able to make progress in it; 5. the destruction of the *āsavas* is the result of every step made in the sphere of contemplation; 6. an intricate question about consciousness is answered; 7. the doctrine of the Buddha on the world's end expounded; 8. the struggle of the *devas* and *asuras* is typical of the struggle of the Bhikkhus with *Māra*; 9. when a Bhikkhu should resort to solitude, and how he there gets rid of all *āsavas*; 10. the Buddha relates to *Ānanda* how he had attained the Buddhahood by going through the nine successive states, and describes them *in extenso*.

V. *Pañcāla-Vagga* (p. 449—454) 10 Suttas: —

1. A discourse to the same effect as in IV, 3, with reference to a stanza attributed to a *devaputta*; 2. who is rightly to be called 'witness in the body' (*kāyasakkhi*)? 3. — 'emancipated by wisdom'? 4. — 'emancipated in two ways'? 5—10. on the meaning of a series of terms or notions.

## VI. Khema-Vagga (p. 455—456) 11 Suttas: —

1—10. as in V, 5—10; 11. holiness cannot be realized without putting away nine dhammas.

## VII. Satipatthāna-Vagga (p. 457—461) 10 Suttas: —

The four Satipatthānas are to be practised in order to get rid of (1) the five weaknesses of moral training (2) the five obstacles to a religious life (3) the five pleasures of sense (4) the five Skandhas springing from Upādāna (5) the five bonds belonging to the lower part (6) the five states of existence (7) the five kinds of niggardliness (8) the five bonds belonging to the upper part (9) the five kinds of stubbornness (10) the five bondages of heart.

## VIII. Sammappadhāna-Vagga (p. 462—463)

10 Suttas: —

The four Sammappadhānas are enjoined here in the same manner as the four Sati° before.

## IX. Iddhipāda-Vagga (p. 463—464) 10 Suttas: —

So also the four Iddhipādas.

Then follows some additional matter.

Sum total of the Suttas: — 100.

## DASAKA-NIPĀTA (part V, p. 1—310).

## I. Ānisaṃsa-Vagga (p. 1—14) 10 Suttas: —

1. How good conduct gradually nears a summit (of righteousness); 2. in a Bhikkhu possessed of good conduct spiritual life goes on spontaneously, not intentionally; 3—5. and according to an internal law of causation; 6—7. how far it is possible to be without any (distinct) perception, and yet to have perception; 8—10. how a Bhikkhu can acquire thorough brightness and purity.

## II. Nātha-Vagga (p. 15—32) 10 Suttas: —

1. A Bhikkhu who is endowed with five qualities, and who resorts to a dwelling-place likewise endowed with five qualities, will soon attain complete emancipation; 2. a Bhikkhu who is deprived of five and endowed with



five qualities is styled 'the accomplished one', 'the perfect one', 'the excellent man'; 3. the ten bonds; 4. there is no progress in holy life without abandoning the five kinds of stubbornness and the five bondages of heart; 5. ten are deemed chief of all of the same class; 6. ten individuals worthy of homage and presents; 7—8. on the ten conditions granting protection (*nāthakaraṇā dhammā*); 9. the ten noble states (*ariyāvāsas*); 10. the same are explained.

### III. *Mahā-Vagga* (p. 32—69) 10 Suttas: —

1—2. On the ten Forces of a Tathāgata; 3. how we are to abandon something by deed, something by word and something by insight; 4. some marks are given, by which it is possible to distinguish true statements which a Bhikkhu makes about himself from false; 5. the ten *Kasiṇāyatanas*; 6. a stanza quoted from S. I, 126 is interpreted and proved to be conformable to the doctrine of the ten *Kasiṇas*; 7—8. the ten great questions, an epitome of the Doctrine of the Buddha; 9. instability is everywhere, and change; therefore the wise loathe all, having a mind only to attain in this life the *anupādā-parinibbāna*; 10. the king Pasenadi states what had most impressed him in the Blessed-One.

### IV. *Upāli-Vagga* (p. 70—77) 10 Suttas: —

1. Ten reasons why the Tathāgata has prescribed the moral precepts and the *Pātimokkha* to his disciples; ten reasons for establishing the *Pātimokkha* (*pātimokkhatṭhapaṇa*); 2. a Bhikkhu possessed of ten qualities should be selected for settling difficulties within the Order; 3. — should confer the *Upasampadā*; 4. — give the *Nissaya*, attend upon a novice; 5. how far we are right in saying that there is dissension, or 6. concord within the Order; 7. = 5; 8. on the punishment of him who causes dissensions in the Order; 9. = 6; 10. on the reward of him who restores the Order to concord.

### V. *Akkosa-Vagga* (p. 77—91) 10 Suttas: —

1. Why quarrels and disputes arise in the Order; 2—3. ten roots of contention; 4. a Bhikkhu who wants

to rebuke another Bhikkhu should consider five things and recall to his mind five other things; 5. on ten evils of entering the royal harem; 6. the Blessed-One persuades the Sakkas to keep the eightfold Uposatha; 7. whence it comes that there is good conduct and bad conduct, the one distinct from the other; 8. ten matters are to be considered repeatedly by an ascetic; 9. ten things dependent upon the body; 10. on ten things which are conducive to kindness, peace, and concord.

**VI. Sacitta-Vagga (p. 92—112) 10 Suttas: —**

1—2. In which manner a Bhikkhu is expert in indicating his own thoughts; 3. on backsliding, standing still, and progress in good conditions; the same as in 1—2; 4. = 1—2; § 7 sqq. are nearly identical with IX, VI, 3 sqq.; 5. = 1—2; 6—7. ten ideas will be a great blessing if developed; 8. Cf. VIII, LXXXIII; 9. a certain mode of mental training recommended; 10. the ten ideas are expounded in detail (the idea of suffering-*ādinavaśāñña* is exemplified by a long list of diseases).

**VII. Yamaka-Vagga (p. 113—131) 10 Suttas: —**

1. Both ignorance and emancipation by knowledge are nourished and fulfilled by something, and this may finally be reduced to association with the bad and the good, respectively; 2. the same is said with regard to craving and emancipation by knowledge; 3—4. five states are consummated in this life and five after this life; 5. rebirth is sorrow, no rebirth happiness; 6. not delighting is sorrow, delighting happiness; 7—8. on the necessity of faith as the condition of every other moral quality; 9. the ten topics worthy of the followers of the Buddha; 10. on the ten subjects of praise.

**VIII. Ākaṅkha-Vagga (p. 131—151) 10 Suttas: —**

1. Exhortation to a life of uprightness, addressed to the seeker of various things specified under ten heads, each beginning with 'if he should desire' (Cf. M. N. I, 33 sqq.); 2. on the ten thorns, ending with an exhortation to a thornless life; 3. there are ten obstacles to, and ten aids to ten desired things, difficult to meet with

in this world; 4. the tenfold noble gain; 5. the lay-woman Migasālā did not comprehend how two men, the one living a worldly life and the other living in celibacy, could reach the same future state, and this leads the Buddha to speak of the future state of ten individuals; 6. birth, old age, and death are the three conditions which cannot be overcome but by overcoming all that is involved in them; 7. a bad Bhikkhu is likened to a crow, in ten points; 8. the Nigaṇṭhas are possessed of ten evil qualities; 9—10. ten occasions and ten repressions of ill-will.

**IX. Thera-Vagga (p. 151—176) 10 Suttas: —**

1. The Tathāgata is released and emancipated from ten conditions; 2. only if endowed with ten qualities a Bhikkhu is able to increase and prosper; 3. under which conditions a sermon occurs to the Tathāgata; 4—6. ten other qualities are named which, if extant in a Bhikkhu, make him increase and prosper; 7. on ten dispositions which do not conduce to his being loved, respected, apt to meditate, to live an ascetic and lonely life, and on ten others which conduce to his being loved, and so on; 8. ten losses which a Bhikkhu incurs who abuses his fellow-students; 9. the story of Kokālika, who had sinned by abusive talk against Sāriputta and Moggallāna; on the duration of the punishments in hell; 10. on the ten Forces of an Arhat, by which he knows that his āsavas have come to an end.

**X. Upāsaka-Vagga (p. 176—206) 10 Suttas: —**

1. On ten classes of wealthy men, considered so far as they deserve praise or blame; 2. he who is calmed as regards the five kinds of fear, and possesses the four elements of Sotāpattiship, and, moreover, understands well the noble Method (ariyo nāyo) may fairly declare himself to be freed from all evil states, and to have his final goal in Perfect Knowledge; 3. Anāthapiṇḍika confutes the confessors of other tenets by propounding to them the tenets of the Buddha, so far as they are opposed to the former; 4. so does also Vajjiyamāhita

with other teachers, by wisely distinguishing between what is really the doctrine of the Buddha, and what is not; 5. why the Blessed-One did not answer a question of Uttiya, a wandering ascetic; 6. a dialogue between Ānanda and Kokanuda on the eternity of the world and the like; 7. a Bhikkhu deserves homage and presents, if he is endowed with ten dispositions; 8. an Elder lives easily, wherever he dwells, if possessed of ten qualities; 9. Upāli, who wants to retire into solitude, is persuaded by the Buddha to live in the community, as more suitable for him; 10. one cannot reach Arhatship without getting rid of ten evil conditions.

**XI. Samapasañña-Vagga** (p. 210—222) 12 Suttas: —

1. Three ideas, if developed, bring seven conditions to perfection; 2. the seven Bojjhaṅgas, if developed, bring three Vijjās to perfection; 3. where wrong, in its tenfold aspect, exists, there is failing, non-success; 4. bad views and good views are the reason why, in one case, sorrow results, and happiness in the other case; 5. what occurs, if ignorance or knowledge be the leader? 6. the ten things which have been brought to nought (nijjaravattu); 7. on the noble washing away; 8. on the noble purging; 9. on the noble vomiting; 10. the ten conditions which are to be removed; 11. how far a Bhikkhu is no longer under training; 12. the ten attributes of one who is no longer under training.

**XII. Paccorohaṇi-Vagga** (p. 222—237) 10 Suttas: —

1—4. On the meaning of the two couples of notions, viz. adhamma and anatta, dhamma and attha, each Sutta varying the theme, or repeating it, with some modifications and amplifications; 5—6. what is meant by 'this side and the other side of the river'? 7—8. on the spiritual 'Coming down again' (Paccorohaṇi); 9. right views are the dawn of every good condition; 10. ten conditions are to be developed.

**XIII. Parisuddha-Vagga** (p. 237—240) 11 Suttas: —

1—9. Right views and their whole train of consequences, in number ten, are considered under different

aspects, and are said to be found nowhere but in the Discipline taught by the Buddha; 10—11. wrong views and right views and their train of consequences are identified with wrong and right in general.

**XIV. Sādhū-Vagga** (p. 240—244) 11 Suttas: —

Wrong views and right views and their train of consequences are differently set forth.

**XV. Ariyamagga-Vagga** (p. 244—247) 10 Suttas: —

On the same subject.

**XVI. Puggala-Vagga** (p. 247—249) 12 Suttas: —

Different consequences following the circumstance that an individual is possessed of wrong views or right views, and so on.

**XVII. Jāṇussoṇi-Vagga** (p. 249—273) 11 Suttas: —

1—2. = XII, 7—8 with some modifications; 3—4. = XII, 5—6 with the same modifications; 5—7. = XII, 1—4 also modified in the same manner as before; 8. according to the three causes of Karma, viz. covetousness, hatred, and delusion, each of the ten transgressions has its threefold cause; 9. how the Dhamma is approached; 10. on the threefold defilement and purification of the body, the fourfold defilement and purification of the speech, and the threefold defilement and purification of the mind; 11. the question, if the departed kinsmen enjoy the gifts offered to them, is solved, and every difficulty in this problem is touched upon.

**XVIII. Sādhū-Vagga** (p. 273—277) 11 Suttas: —

Identical with XIV, only substituting the ten transgressions and the abstinence from them for the wrong and right views, and so on.

**XIX. Ariyamagga-Vagga** (p. 278—281) 10 Suttas: —

On the same subject.

**XX. Puggala-Vagga** (p. 281—282)

As in XV with the same difference, as mentioned *sub* XVIII.

**XXI. Karajakāya-Vagga** (p. 283—303) 10 Suttas: —

1—4. Ten evil conditions lead man (woman-kind, female

hearers) to hell, and ten good conditions lead men (womankind, female hearers) to heaven; 5. a lay-woman dwells with diffidence in her house, if she is not endowed with ten qualities, on the contrary, she dwells there with confidence, if she is endowed with them; 6. the doctrine on the 'creeping along' is expounded; 7—8. on the threefold ruin and prosperity of deeds committed with the body, on the fourfold ruin and prosperity of deeds committed with the speech, and on the threefold ruin and prosperity of deeds committed with the mind; 9. on certain exercises recommended to every man and woman, in order to avoid sin and sorrow; 10. on the threefold bad and good conduct depending upon body, on the fourfold bad and good conduct depending upon speech, and on the threefold bad and good conduct depending upon the mind.

XXII. [no title] (p. 303—310) 10 Suttas: —

1. One goes to hell or heaven, if endowed with ten tendencies; 2. — with twenty tendencies; 3. — with thirty tendencies; 4. — with forty tendencies; 5—7. the same, only with different wording; 8—10. supplementary matters, as usually at the end of a Nipāta.

Sum total of the Suttas: — about 220.

EKĀDASAKA-NIPĀTA (part V, p. 311—361).

I. Nissaya-Vagga (p. 311—328) 11 Suttas: —

1—5. Cf. X, I, 1—5; 6. Cf. X, ix, 8; 7. Cf. X, i, 6; 8—9. on the same question, how far it is possible to be without any (distinct) perception and apperception, and yet to have perception and apperception; 10. it behoves us to think noble thoughts (*ājāṇiyajjhāyitaṃ jhāyatha!*); 11. on the qualities needed in order to reach the 'Endless' (*Nirvāna*) and to become the highest and best among gods and men.

II. Anussati-Vagga (p. 328—358) 11 Suttas: —

1—2. On the most convenient state of life, consisting in the culture of eleven mental habits; 3. on the same

subject, with some variations in the second half of the habits to be cultivated; 4. on the eleven characteristic properties of one who may be called believing; 5. eleven blessings to be expected from the exercise of benevolence; 6. on the eleven gates leading to Nirvāṇa, by each of which one may save oneself; 7. comparison of a Bhikkhu with a cow-herd in so far as both are not endowed or are endowed with eleven qualities; 8—11. on the same subject as above in I, 7sq., with some variations in the introduction.

III. [no title] (p. 359—361) 20 Suttas: —

1. The tenets of II, 7 are recapitulated; 2. one should develop eleven conditions for the knowledge of human passion; 3—20. the same subject is treated variously.

Sum total of the Suttas: — about 50.

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## APPENDIX II.

### LIST OF SUTTAS

(AND GĀTHĀS) OCCURRING MORE THAN ONCE IN THE A. N.<sup>1</sup>

#### A. Suttas, or greater portions of them.

- II, XII, 10 (I, 91)<sup>2</sup> ~ II, XVI, 1 (I, 95)  
III, 14 (I, 109 sq.) ~ V, CXXXIII (III, 149 sqq.)  
III, 94—96 (I, 244 sqq.) ~ IV, 256—257 (II, 250 sqq.)  
III, 118 (I, 271 sq.) ~ X, CLXXVI § 7—10 (V, 266 sqq.)  
III, 131 (I, 284 sq.) ~ IV, 181 (II, 170 sq.; cf. 202)  
V, XLVIII (III, 54 sqq.) ~ V, XLIX § 2 (III, 57)  
V, LIII (III 65) ~ X, XI § 2 (V, 15)  
V, LXIII ~ V, LXIV (III, 80)  
V, LXV ~ V, LXVI (III, 81) ~ V, CLXIII (III, 190 sq.) ~ V,  
CLXIV (III, 191)  
V, LXIX ~ V, LXX (III, 83)  
V, LXXIII ~ V, LXXIV (III, 86 sq.)  
V, CCV (III, 248 sq.) ~ IX, LXXI § 1—3 (IV, 460) ~ X, XIV  
§ 2—3 (V, 17 sq.)  
V, CCVI (III, 249 sq.) ~ IX, LXXII § 1—3 (IV, 461) ~ X, XIV  
§ 4—5 (V, 18 sq.)  
VI, x (III, 284 sqq.) ~ XI, XII (V, 328 sqq.) ~ XI, XIII (V,  
332 sqq.)  
VI, XXV ~ VI, XXVI (III, 312 sqq.)

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<sup>1</sup> Minor variations and such amplifications as are wanted in order to fill up a higher numeral are not considered in this enumeration.

<sup>2</sup> The numbers in brackets refer to the Parts and pages of this Edition.



- VI, **xxvii** § 3—8 (III, 317 sqq.) ~ VI, **xxviii** § 7—8 (III, 321 sqq.)
- VI, **xxxii** (III, 330 sq.) ~ VII, **xxxi** (IV, 27 sq.)
- VI, **xxxiii** (III, 331) ~ VII, **xxxii** (IV, 28 sq.)
- VI, **xliv** (III, 347 sqq.) ~ X, **lxxv** (V, 137 sqq.)
- VII, **xxxix** § 1—3; 5 (IV, 34 sqq.) ~ VII, **xl** § 1—3; 5 (IV, 37 sqq.)
- VIII, **xxi** ~ VIII, **xxii** (IV, 208 sqq.)
- VIII, **xxv** ~ VIII, **xxvi** (IV, 220 sq.)
- VIII, **xlii** ~ VIII, **xliii** (IV, 251 sqq.) ~ VIII, **xliv** (IV, 259 sqq.)
- VIII, **xlvi** § 4—5 (IV, 265 sq.) ~ VIII, **xlvi** § 2—3 (IV, 267) ~ VIII, **xlvi** § 2—3 (IV, 268 sq.)
- VIII, **xli** (IV, 248 sq.) ~ IX, **xviii** (IV, 388 sqq.)
- VIII, **xliv** ~ VIII, **l** (IV, 269 sqq.)
- VIII, **liv** ~ VIII, **lv** (IV, 281 sqq.)
- VIII, **lix** ~ VIII, **lx** (IV, 292 sq.)
- VIII, **lxi** (IV, 293 sqq.) ~ VIII, **lxxvii** (IV, 325 sqq.)
- VIII, **lxv** (IV, 305 sq.) ~ X, **xxix** § 6 (V, 61 sq.)
- VIII, **lxxi** ~ VIII, **lxxii** (IV, 314 sqq.)
- VIII, **lxxxiii** (IV, 338 sq.) ~ X, **lviii** (V, 106 sq.)
- IX, **vi** § 3—8 (IV, 366 sqq.) ~ X, **liv** § 7—13 (V, 100 sqq.)
- IX, **xxvii** (IV, 405 sqq.) ~ X, **xci** (V, 182 sqq.)
- IX, **xxxiv** § 3—12 (IV, 414 sqq.) ~ IX, **xxxviii** § 5—11 (IV, 430 sqq.)
- X, **i—v** (V, 1 sqq.) ~ XI, **i—v** (V, 311 sqq.)
- X, **iii** ~ X, **iv** ~ X, **v** (V, 1 sqq.)
- X, **vi** ~ X, **vii** (V, 7 sqq.) ~ XI, **vii** (V, 318 sq.) ~ XI, **xix—xxii** (V, 353 sqq.)
- X, **viii** ~ X, **ix** ~ X, **x** (V, 10 sqq.) ~ X, **xi** § 6
- X, **xvii** ~ X, **xviii** (V, 23 sqq.)
- X, **xxi** ~ X, **xxii** (V, 32 sqq.)
- X, **xxv** (V, 46) ~ X, **xxix** § 4 (V, 60)
- X, **xxvii** ~ X, **xxviii** (V, 48 sqq.)
- X, **xxxiii** § 2 (V, 72) ~ X, **xxxiv** § 2 (V, 73)
- X, **xxxv** § 2 (V, 73 sq.) ~ X, **xxxvii** § 2 (V, 75) ~ X, **xli** § 3 (V, 77 sq.) ~ X, **xlii** § 3 (V, 78)
- X, **xxxvi** § 2 (V, 74) ~ X, **xxxix** § 2 (V, 76)

- X, LI ~ X, LII (V, 92 sqq.) ~ X, LIII § 5—8 (V, 96 sqq.)  
 X, LXI ~ X, LXII (V, 113 sqq.)  
 X, LXIII ~ X, LXIV (V, 119 sq.)  
 X, LXV ~ X, LXVI (V, 120 sqq.)  
 X, LXVII ~ X, LXVIII (V, 122 sqq.)  
 X, LXXIX ~ X, LXXX (V, 150 sq.)  
 X, LXXXIV (V, 155 sqq.) ~ X, LXXXVI (V, 161 sqq.)  
 X, LXXXVIII (V, 169) ~ XI, vi (V, 317 sq.)  
 X, CVIII ~ X, CIX (V, 218 sqq.)  
 X, CXIII (V, 222 sq.) ~ X, CLXXI (V, 254)  
 X, CXV (V, 224 sqq.) ~ X, CLXXII (V, 255 sqq.)  
 X, CXVII ~ X, CXVIII (V, 232 sq.)  
 X, CXIX (V, 233 sqq.) ~ X, CLXVII (V, 249 sqq.)  
 X, CXX (V, 236) ~ X, CLXVIII (V, 251 sq.)  
 X, CLXIX ~ X, CLXX (V, 252 sqq.)  
 X, CXXXIV—CLXVI (V, 240—249) ~ X, CLXXXVIII—CXCIX (V, 273—282)  
 X, CC ~ X, CCI (V, 283 sqq.)  
 X, CCH ~ X, CCHH (V, 286 sq.)  
 X, CCVI ~ X, CCVII (V, 292 sqq.)  
 XI, XII ~ XI, XIII ~ XI, XIV (V, 328 sqq.)  
 XI, XVIII (V, 347 sqq.) ~ XI, supplement (V, 359 sq.)

B. Gāthās<sup>1</sup>.

- III, 32 § 1 (I, 133) = IV, 41 § 6 II 45 sq.  
 III, 48 (I, 152 sq.) = V, XL § 3 (III, 44)  
 III, 57 § 2 (I, 162) = V, CLXXIX § 8 (III, 214)  
 IV, 3 § 3 (II, 3 sq.) = X, LXXXIX § 3 (V, 171)  
 IV, 34 § 3 (II, 35) = V, XXXII § 3 (III, 36)  
 IV, 51 § 4 (II, 55 sq.) = V, XLV § 3 (III, 52 sq.)  
 V, LXIII § 2 (III, 80) ~ X, LXXIV § 2 (V, 137)<sup>4</sup>

<sup>1</sup> With the exception of those occurring twice or more within the same Nipāta, for which see the Index of Gāthas at the end of each separate Part.

<sup>2</sup> Quoted from S. N. v. 1048.

<sup>3</sup> Beginning from Yo nindiyam.

<sup>4</sup> Beginning from Saddhāya silena ca.

## APPENDIX III

### LIST OF SUTTAS

TREATING THE

SAME SUBJECT FIRST BRIEFLY AND THEN IN DETAIL.

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- III, 118—119 (I, 271 sqq.)  
IV, 29—30 (II, 29 sqq.)  
IV, 92—93. 94 (II, 92 sqq.)  
IV, 98—99 (II, 98 sqq.)  
IV, 153 (II, 142)—IX, v § 1—6 (IV, 363 sq.)  
IV, 231—232—236 (II, 230 sqq.)  
V, I—II (III, 1 sqq.)  
V, XIII—XIV (III, 10 sq.)  
VI, VIII (III, 284)—XXX (III, 325 sqq.)  
VII, III—IV (IV, 3 sq.)  
VII, V—VI (IV, 4 sqq.)  
VII, XLV—XLVI (IV, 46 sqq.)  
VIII, V—VI (IV, 156 sqq.)  
VIII, LXXIII § 2 (IV, 317)—LXXIV (IV, 320 sqq.)  
VIII, LXXV—LXXVI (IV, 322 sqq.)  
X, XIX—XX (V, 29 sqq.)  
X, CXIII—CXIV (V, 222 sqq.)  
X, CLXXI (V, 254)—CLXXXIII (V, 260 sq.)
-

## APPENDIX IV.

### LIST OF SUTTAS

WHERE THE

COMPONENT PARTS MAKE UP THE NUMBER JUST REQUIRED <sup>1</sup>.

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|  |           |
|--|-----------|
| VI, <i>xxi</i> (III, 309 sq.)          | 3 + 3     |
| VI, <i>xxxix</i> (III, 338 sq.)        | 3 + 3     |
| VI, <i>cv—cxvi</i> (III, 444 sqq.)     | 3 + 3     |
| VII, <i>lv</i> (IV, 82 sqq.)           | 4 + 3     |
| VIII, <i>xl ix</i> (IV, 269 sqq.)      | 4 + 4     |
| VIII, <i>l</i> (IV, 271 sqq.)          | 4 + 4     |
| VIII, <i>liv</i> (IV, 281 sqq.)        | 4 + 4     |
| VIII, <i>lv</i> (IV, 285 sqq.)         | 4 + 4     |
| IX, <i>i—iii</i> (IV, 351 sqq.)        | 5 + 4     |
| IX, <i>iv—v</i> (IV, 358 sqq.)         | 4 + 5     |
| IX, <i>xxi—xxii</i> (IV, 396 sqq.)     | 3 + 3 + 3 |
| IX, <i>xxvii—xxviii</i> (IV, 405 sqq.) | 5 + 4     |
| IX, <i>lxi—lxx</i> (IV, 457 sqq.)      | 5 + 4     |
| IX, <i>lxxi</i> (IV, 460)              | 5 + 4     |
| IX, <i>lxxii</i> (IV, 461)             | 5 + 4     |
| IX, <i>lxxiii—xcii</i> (IV, 462 sqq.)  | 5 + 4     |
| X, <i>xi</i> (V, 15 sq.)               | 5 + 5     |
| X, <i>xii—xiii</i> (V, 16 sqq.)        | 5 + 5     |
| X, <i>xiv</i> (V, 17 sqq.)             | 5 + 5     |

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<sup>1</sup> The numbers in italics indicate that the subjects grouped under them are registered also among the component parts themselves, e. g. among the pañcāṅgas.

|                            |               |
|----------------------------|---------------|
| X, XLIV (V, 79 sqq.)       | 5 + 5         |
| X, LXIII—LXIV (V, 119 sq.) | 5 + 5         |
| X, XCII (V, 182 sqq.)      | 5 + 4 + 1     |
| X, CI (V, 210 sq.)         | 3 + 7         |
| X, CII (V, 211)            | 7 + 3         |
| X, CLXXVI (263 sqq.)       | 3 + 4 + 3     |
| XI, XI (V, 326 sqq.)       | 3 + 3 + 3 + 2 |
| XI, XII—XIII (V, 328 sqq.) | 5 + 6         |
| XI, XIV (V, 334 sqq.)      | 5 + 6         |

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## CORRECTIONS.

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- p. 42 l. 16 fr. t. *invert the comma after vadamāno and put it before bhāvita°*
- p. 53 l. 9 fr. b. *read aṭṭha instead of attha.*
- p. 148 l. 3 fr. t. *a new line and number begins with Ariyānaṃ.*
- p. 190 l. 6 fr. b. *put a mark of interrogation after ti and read p'āhaṃ instead of pā'haṃ.*
- p. 194 l. 13 fr. t. *put a mark of interrogation after ti.*
- p. 380 l. 7sq. fr. b. *some copies have sammaggā instead of samaggā.*
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